ASSOCIATED MENNONITE BIBLICAL SEMINARY
3 9304 01035779 7

P
M52

AMBS
LIBRARY
ELKHART, IN

Digitized by the Internet Archive
in 2016

https://archive.org/details/mennonite200205unse

The Mennonite

www.themennonite.org

January 8, 2002

holy spaces

Page 9

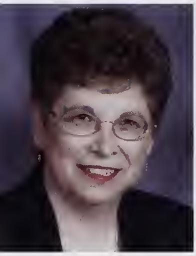
12 The right building at the right time

16 We are family whether single or married

19 Westside story

32 Holy spaces in a missional church

An infant interruption: Epiphany revisited



Dorothy Nickel Friesen is senior pastor at First Mennonite Church, Bluffton, Ohio

In our world of calculation and planning, it is still a mystery to me how God interrupts things. Like that Abraham and Sarah surprise. Imagine sitting around in one's old age, reflecting on the good old days, and then a visitor appears who talks about the good new days.

A baby! "Well, I never."

Imagine being Mary and Joseph. So little to know about this couple known the world over by their first names. She, no doubt, very young. He, no doubt, very pious.

A baby! "Well, we agree."

Millennia later, in the early 1970s, there was the Vietnam War, an awful wrenching apart of society and our souls. Would our children inherit a world of war, hate and civil unrest? Then (in random order) there was the nuclear standoff, the Olympic boycott, terrorism in Iran, hostages, Watergate, contras. What a decade to imagine raising a family in Kansas.

> **God's invasion into the world happens at all times—good and bad—and when we least expect it.**

It is now a new century, and my daughters are young adults, one expecting a first child. Should babies be planned in the midst of such worldwide fear, war and disease?

I am informed by the Scriptures at a time such as this.

"Arise, shine, for your light has come, and the glory of the Lord rises upon you" (Isaiah 60:1 NIV). The psalmist declares: "All kings will bow down to him and all nations will serve him. For he will deliver the needy who cry out, the afflicted who have no one to help" (Psalm 72:11-12 NIV).

A baby interrupted ancient times and brought the Prince of Peace to a troubled world. We have the testimony of the Scriptures that calls us to remember that sages were brought to their knees in worship when this infant, this human being, interrupted history.

We are in the times when kings (politicians) are crying for loyalty. We have heard calls to war, to arms, to patriotism—sometimes in the name of Allah, sometimes in the name of God.

It is a time, again, of difficulty and hurt. It is a time of uncertainty. What will give us hope? How are we to cope? And what about the babies? Shall we dedicate them to the Lord in the company of the believers? Shall we love them, then release them to serve in the name of Christ? Shall we welcome kings to bow down at the Bethlehem house and offer gifts to this new miracle of life?

I am informed in times like these by the community of faith. Just as Mary and Joseph agreed to be partners with God, so did the travelers who came from a distance with only the barest of directions. A faithful community was born and has lived on and on. It seems God's invasion into the world happens at all times—good and bad—and when we least expect it. What matters is not the right timing but the right response.

If I understand the Scriptures (at least a little), then my faith is stronger not because things are getting better in the world or that things are deteriorating. It is not a matter of progress or failure. What does matter is that God's history is being written with us as partners. We are cooperating with God as we live the Jesus way. Just as Jesus preached, taught and healed, so we are called to be that same kind of ambassador.

We must listen for the cry of the infant. It is a signal that life has been interrupted with more life. Thanks be to God. Maranatha. TM

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing: **Marla J. Cole**
Advertising: **Melanie Mueller**
Secretary: **Marla J. Cole**
Design: **Merrill R. Miller**
Editor emeritus: **J. Lorne Peachey**

Offices:

1700 S. Main St., Goshen, IN 46526-4794
theMennonite@mph.org
phone: 219-535-6051 fax: 219-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
theMennonite@MennoniteUSA.org
phone: 800-790-2498 fax: 316-283-0454

TheMennonite

Vol. 5, No. 1, January 8, 2002

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for January and December when it is published on the second and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement No. 128562, GST No. R122192453. Subscription rates: $36.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc. or Mennonite Church USA.

Postmaster:
Send form 3579 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Cover photo by Merrill R. Miller

Web site: **www.themennonite.org**

Mennonite
Church
USA

CONTENTS

LIBRARY
ELKHART, IN

7

6

11

15

9 Holy spaces
How our church buildings affect our worship life, fellowship and outreach—*Everett J. Thomas*

12 The right building at the right time
Seven ways to avoid costly building mistakes—*Ray Bowman with Eddy Hall*

16 We are family whether single or married
Our sense of wholeness comes from our identity in Christ, not our marital status.—*Dawn J. Ranck*

19 Westside story
A Buffalo, N.Y., congregation responds to the drama of a city in decline.—*Lynda Hollinger-Janzen*

20 Sept. 11 events prompt church leaders' visit
'Now you know who we are and we know who you are,' bishop tells delegation.—*Melanie Zuercher*

22 Church transformation has been time in the wilderness, church leader says
But wandering's end is in sight as start of Mennonite Church USA nears.—*Melanie Zuercher*

24 Blue mood
MCC creates new opportunities in Bangladesh with old crop.
—*Maria Linder-Hess*

DEPARTMENTS

2 A pastoral word
An infant interruption: Epiphany revisited
—*Dorothy Nickel Friesen*

4 Readers say

4 In this issue

6 News digest

18 Speaking out
Will God forgive me?—*Beryl Forrester*

30 Resources

32 Editorial
Holy spaces in a missional church—*Everett J. Thomas*

Heckman 6/2003

Let's have some balance

For several years now I've followed references to Middle East issues in *The Mennonite.* Two recent examples are typical. A letter complained that, "The United States supplies weapons to Israeli soldiers so they can also kill innocent people." An Advent meditation from Bethlehem described Israeli tank shells smashing "ordinary houses," filling "children's beds with glass shards," turning "defenseless civilians" into refugees, etc. We are left with the impression that the Israeli army is an evil force with no legitimate purpose. They are not defending Israel or looking for suicide bombers; apparently their sole purpose is to destroy the lives of innocent Palestinians who have no defense. Except suicide bombing.

Oh, wait—the writers do not want to talk about that.

It's not that I disagree with the descriptions. I am critical of Israeli militarism and many Israeli government policies. And I can empathize with the situation of the Palestinian people to a large extent. But let's have some semblance of balance. As any first-year student of media studies or critical analysis knows, what is left out of a description is often just as important as what is described.

As noted in the examples above and in Christian Peacemaker Team accounts, we hear repeatedly about the transgressions of the Israeli government against the Palestinian people. But rarely do we hear about the lives of ordinary Israelis and how Palestinian terror affects them. Rarely do we hear discussion or critique of the Palestinian Authority and its support of terrorist organizations.

If we hear nothing about ordinary Israelis, they become a faceless, unknown people and it is difficult to develop empathy for someone we do not know. Curiously enough, *The Mennonite*'s silence about the Palestinian Authority has the opposite effect. With no criticism of the PA, we are left with the impression that there must be nothing there to criticize. This is ironic for a peace church, since most independent observers admit that the PA is rife with corruption and either allows or actively participates in attacks against Israeli civilians.

The picture is further sharpened by looking at official responses from Israel and the PA to terrorist activities by their own citizens. When looking for cases of Israeli citizens attacking Palestinians, people often point to Baruch Goldstein, who murdered Muslims at worship in a Hebron mosque. Rabbis and political leaders in Israel, however, denounced the act as anti-Jewish. In a speech to the Knesset titled, "I am ashamed," Israeli Prime Minister Yitzhak Rabin condemned Goldstein's act of terrorism in the most explicit language, saying that Judaism spits him out.

In contrast, the Muslim suicide bomber who destroyed the lives of more than 20 teens at a Tel Aviv nightclub was eulogized as a hero by high-ranking Palestinian leaders. Although Arafat condemned the bombing to the English-speaking press, the German TV show Weltspeigl displayed a condolence letter from Arafat to the bomber's family that described the attack as a "heroic martyrdom operation." Thus we see the Israeli-Jewish response to terror vs. the Palestinian-Muslim response.

Which response would Jesus be most comfortable with?—*Tim Baker, Bellingham Wash.*

Christmas gift

With only a little time before Christmas Day, many of us are feeling the stress. Mixed with feelings of excitement, we also are worrying about what we're going to get the cousin from out of state or, in my case, being a high-school senior, what to get teachers and coaches who have influenced my life.

The article "Christmas Celebrations in Zimbabwe" (Dec. 4, 2001) helped remind me that it's not the gifts and food that are important when celebrating the holidays but the fellowship shared between friends and family. Those are the things that make memories and that God intended for us to appreciate the most. I encourage everyone this season to look beyond material items and search for the real meaning of Christmas. Like Doris Dube said in her article, "It is a time when we enjoy and give the free gift of God's love."—*Sarah Schneider, Wellman, Iowa.*

IN THIS ISSUE

Regular readers of *The Mennonite* will notice that this issue presents a completely redesigned format and uses four-color for the first time. These changes represent 18 months of research and preparation. We hope you enjoy them.

In May 2000, members of the Interim Periodical Board (the group responsible for this magazine from 1998 to 2001) met with staff members for several days in Kansas City, Kan. IPB chair Cheryl Zehr Walker led an exercise in which each person offered ideas that would improve the magazine. Within several hours, we had a list that suggested changing nearly everything, including the weekly schedule of publication.

As a result of this process, our staff created a new look in early 2001. We then tested it with several focus groups over the summer and invited visitors to our web site to vote on one of three "flags" (the name of the magazine on the cover). Finally, the board now responsible for this magazine (*The Mennonite* Magazine Board) approved the new design in November 2001.

So here it is. It has been a labor of love for us all, and we trust that the changes will contribute in significant ways to our mission: to help readers glorify God, grow in faith and become agents of healing and hope in the world.—*ejt*

Bethlehem then and now

Thank you, Dorothy Jean Weaver, for your potent article "Bethlehem" (Dec. 11, 2001). I would challenge every person responsible for the traditional Christmas Eve reading of Luke 2 to ponder using Weaver's article to convey what Bethlehem was really like then and now. Unfortunately, it's not getting any better since the dogs of war have been turned loose after Sept. 11. What is so unfortunate is that since the Gulf War, the news media have become the cheerleaders of these efforts.

While I'm at it, thank you for your excellent articles since Sept. 11. You are my main source for staying on cue as a chaplain in a retirement community of 1,000 where only 10 percent come from a peace church background.—*Samuel J. Troyer, Chambersburg, Pa.*

Missional concerns

The word "missional" keeps appearing in many articles, sermons and Sunday school lessons of the Mennonite Church. I like the word "missional" as the focal point for the church. But do we share a common understanding of what it means? I have four concerns.

One concern is that we have a good biblical definition for our missional character and task, explained in biblical illustrations so that the rank and file members can understand it and own it.

A second concern is that we define missional character as one like unto the character of Christ. Trying to be missional without a Christlike character is to end up like those mentioned in Matthew 7:22-23: "Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?' Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!' " (NIV).

A third concern is that we do not define our missional task too narrowly. To me, evangelism, serving needs, worshiping and learning from Jesus are all part of the missional task of the church.

A fourth concern is that we define "missional" in ways that every member will feel needed. Participating in God's mission is a big task, and none of us can be all things to all people. That is why we need each other's gifts and abilities. I pray that we will keep this large vision of God's mission in view and see that each of us is needed in some way as part of the total mission of the church.

God will bless us and make us a blessing as we participate in his mission, for God is always faithful to his mission.—*John F. Murray, Kouts, Ind.*

Electrified cloud of witnesses

I too enjoy a wide range of musical styles, as Randy Heacock referenced in his Dec. 4, 2001, letter "Singing Sentiments." Randy's side note about whether worship could be reduced to a choir of singers reminded me of my growing up times when the whole Sunday morning worship (no less) was reduced to a congregational choir of singers and listeners.

The bishops, ministers, youth, parents and young children (children who sat with their parents and found their own unique singing pitch) became one electrified cloud of witnesses to God's saving grace and healing. The experience propelled us forward for the next six to 12 months. There was no sleeping in the pews that Sunday. 1 Corinthians states that the parts of the body work together for the glory of God. Could it be that singing as a choir (four or more part harmony) works the same way, bringing holy peace among our brothers and sisters and preparing us to practice nonresistance, as Jesus did, in all situations?

In my regular visits with Mennonite and other denominational congregations, only a few congregations by action or budgets recognize the importance of musical literacy for the whole body of Christians. Would we treat literacy of the written word the same way? When I need to be drawn near to God, cry, shout or just listen, I seek out that Sunday morning congregational choir somewhere in the greater Susquehanna River Valley.

Our imagination often leads us to believe that heaven will be filled with united voices. What will we do if pipe organs, electric guitars and drums are missing? Will some voices slip into harmony? Will solo preaching be needed?—*Wilbur F. Peachey, Winfield, Pa.*

Smells like idolatry

I'm glad to note that James Buller still has access to *The Mennonite*, though he apparently is no longer a member of this denomination. I hope he read carefully Ryan Ahlgrim's article, "Still Mennonite After All These Years" (Dec. 11, 2001). Buller expressed his views as a follower of American agenda and rhetoric. Ahlgrim articulated succinct convictions about following Jesus.

There is a distinct and profound difference between these two polarities. Buller parrots American arrogance and nationalism as a place to start. It is his beginning orientation and smells like idolatry. For Ahlgrim, the activity and teachings of Jesus are normative for Christian behavior. The yoke of Christian discipleship finds its heft in the gospels, not with civic loyalties.

In the Mennonite Church, after growing up under another Anabaptist tent, I have also found a home. This denomination has given me a place in which to fulfill God's call to pastoral ministry.
—*Ruben Chupp, Nappanee, Ind.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite Church. Please keep your letters brief—two or three paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, The Mennonite, 1700 S. Main St., Goshen, IN 46526-4794. Or you can email us at: theMennonite@mph.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. —Editors

this date in Mennonite history

Jan. 8, 1579— George Frederick orders the expulsion of Mennonites from the duchy of Prussia.

MCC launches African AIDS initiative

AKRON, Pa.—More than 28 million people throughout Africa are living with HIV/AIDS, according to a recent United Nations report. So Mennonite Central Committee has established the "Generations at Risk" project to help African churches respond to the pandemic. The MCC effort will require $500,000 before May 2002, with more funding needed during the next 10 years.

"AIDS is a new phenomenon that has overwhelmed every sector of society, including government and nongovernment agencies, church and civil society," says Tesfa Dalellew, MCC Africa department co-director. "AIDS has also attacked the young, the strongest and most productive part of society. The good thing is that every effort to curb this pandemic is making a difference."

In Ethiopia, MCC will support the Meserete Kristos Church, the country's Mennonite church, in developing three voluntary AIDS-testing centers. In Zimbabwe, MCC is working with Brethren in Christ congregations to provide seminars for pastors on counseling and sexuality. MCC is also providing funding for gloves, antiseptics, bandages, sheets and aprons for a network of caregivers started by the BIC church in Zimbabwe.

"The sick among us have broken the silence and sought the shelter of the church, which can minister to the body and soul," says Doris Dube, MCC Zimbabwe country co-representative.—*MCC News Service*

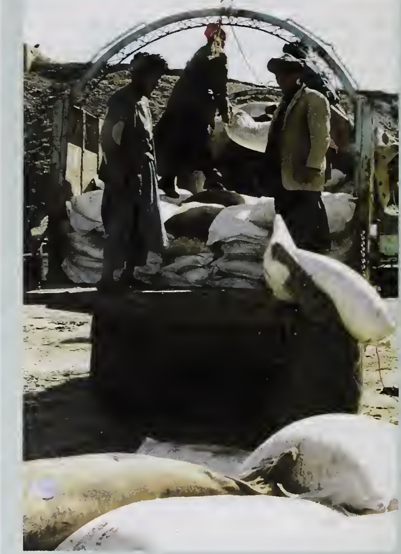
Partnership benefits MDS, training program

PRINCEVILLE, N.C.—Mennonite Disaster Service (MDS) needs construction workers. Bethesda Ministries wants to teach job skills to inner-city men. Now the two organizations have joined to reach both their goals.

MDS has been working in Princeville rebuilding homes that were damaged or destroyed by Hurricane Floyd's floodwaters in 1999. Bethesda was started in 1998 as an outreach program of Fellowship of Christ Church, a Virginia Conference congregation in nearby Rocky Mount. Bethesda employees are now working for pay on MDS project sites alongside MDS volunteers.

"On this particular project, we had the money and the work to make it happen," says MDS construction foreman Jerry Klassen. "[The men] installed window trim on one house, and it took awhile. When they got in the second house, it just started flowing."

Three Bethesda employees daily travel the 20 minutes from Rocky Mount to Princeville. "Construction-wise, I've learned a lot of stuff," says Dwight Hines. "Spiritually, it has increased my horizon."—*MDS News Service*



MCC photo by Doug Hostetter

Sugar rush

Workers unload bags of sugar for Afghan families displaced by fighting and drought in their home country. Mennonite Central Committee worker Doug Hostetter was in northern Afghanistan in November 2001 and helped the U.S.-based organization Afghan Children Inc. distribute 239 tons of wheat, sugar and cooking oil—enough to feed more than 3,750 families of six for one month. MCC has contributed $15,400 to Afghan Children Inc. About $5,000 of that amount was raised by Evanston (Ill.) Mennonite Church, Hostetter's home congregation.

MEDA, MWC sign memo of understanding

CHICAGO—Mennonite Economic Development Associates and Mennonite World Conference have signed a a memo of understanding to help Anabaptists and their business endeavors around the world. The memo was signed by MWC executive secretary Larry Miller and MEDA president Ben Sprunger during MEDA's annual convention in Chicago in November.

MWC will help MEDA facilitate contact with business leaders from member churches. MEDA will help North American businesspeople connect with those from other MWC churches. MEDA will also recommend businesspeople to MWC churches needing technical assistance and help MWC churches gain information on economic development activities. The agreement will be reviewed in three years.—*MEDA and MWC news services*

Interest increases in Colombian project

NEWTON, Kan.—In what may be its last year, a Commission on Overseas Mission (COM) short-term service project has seen applications soar.

Since 1974, the MENNO ("Mennonites Encountering New Neighbors Overseas") Project has sent North American Mennonites to Colombia for two weeks. The project can accommodate 10 people, says coordinator Karen McCabe-Juhnke. But she has had more than four times that many inquiries this year.

Participants have historically been retired or semiretired people. But McCabe-Juhnke says the 2002 group is as diverse as she has seen it, with participants' ages ranging from the 20s to the 70s.

"This may be reflective of what our country has been through [since Sept. 11]," McCabe-Juhnke says. "People may be looking at MENNO Project differently, as a hands-on opportunity for service, which seems to have become a higher priority."

But the future of the program is uncertain, McCabe-Juhnke says. She will not be continuing work with Mennonite Mission Network, the U.S. successor to COM. Mennonite Church Canada's Christian Witness Council might pick up the program; Canadian interest has traditionally been high due to a strong relationship between the Colombia Mennonite Church and General Conference Mennonite Church members in Canada.

Project participants spend two weeks learning about the Colombia Mennonite Church, visiting congregations and working at the denominational retreat center and two schools in Cachipay.—*GCMC News Service*

Painting draws interest for global exhibit

WINNIPEG—What to do with a painting? In 1992, Lien-Nu Huang, a Taiwanese Mennonite artist, had one of her works selected for a prestigious international exhibit in Seoul, South Korea. Organizers wanted to purchase the painting, but Huang brought it home.

Last year she felt God telling her to donate the painting. But Huang could not find an appropriate recipient. Then she heard of Ray Dirks' visit to Taiwan last fall to look for pieces for a Mennonite art exhibit. He is director of the Mennonite Heritage Centre Gallery in Winnipeg and curator of "Our Family," an exhibit of Mennonite art and photography to be held in conjunction with Mennonite World Conference's 2003 assembly in Zimbabwe.

Dirks' visit to Taiwan was part of his first trip to collect pieces for "Our Family," during which he also went to Indonesia and Japan. He expects to visit Anabaptist-related communities in more than 20 countries during the next year and a half.—*MWC News Service*

Canadians exploring educational agency

CALGARY—Mennonite Church Canada has released a detailed proposal for a Canadian Mennonite education agency that will emphasize pastoral leadership training. The agency will coordinate graduate theological education as offered by the three colleges and the seminary associated with the denomination.

The proposal, from Mennonite Church Canada's General Board, recommends "equal visibility" for all the schools: Canadian Mennonite University in Winnipeg, Columbia Bible College in Abbotsford, B.C., Conrad Grebel University College in Waterloo, Ont., and Associated Mennonite Biblical Seminary in Elkhart, Ind. "Each bring their own gifts and strengths to [Mennonite Church Canada's] educational vision," the proposal says.

The plan also calls for "modest" incremental reductions in financial support of Canadian Mennonite University over the next five years while beginning "modest initial grants" to Columbia and Conrad Grebel. The Conference of Mennonites in Canada, a predecessor to Mennonite Church Canada, had operated Canadian Mennonite Bible College, now part of CMU. Columbia and Conrad Grebel are governed by area conferences.—*Canadian Mennonite*

EMM photo by Beth Good

Bridge-building

Eastern Mennonite Missions worker Clair Good (front left) works with men from the Kenyan village of Olepolos to construct a bridge across a river that isolates the community, particularly during heavy rains.

Merrill R. Miller

Holy spaces

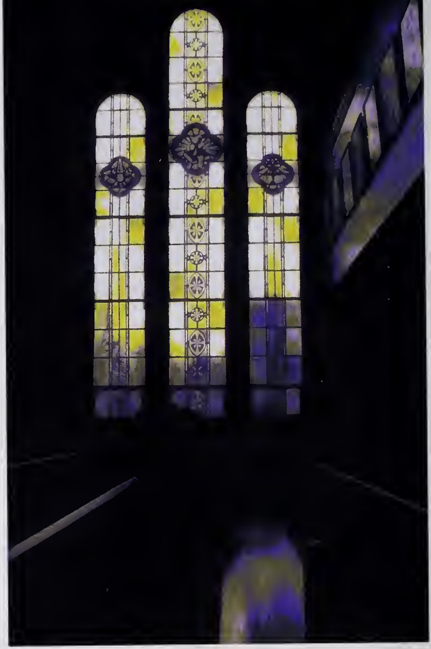
How our church buildings affect our worship life, fellowship and outreach

by Everett J. Thomas

The buildings in which we worship can become holy spaces; these are the places where we most often meet God, hand in hand with sisters and brothers. These are the settings where we are inspired or admonished as God's Word is opened to us in a sermon. This is the air into which our hymns of praise ascend.

Because worship life in Mennonite congregations is so diverse, the spaces we construct for worship also are architecturally diverse. There is no common Mennonite or Anabaptist church-building style in the United States. We borrow from other Christian traditions, although we are careful not to build anything that looks too much like a cathedral.

But if we understand that discipleship is the core of Anabaptism, then we can ask what kind of architecture is needed for the making of disciples. Function follows form; the architecture of the buildings in which we gather shapes our worship life, affects fellowship times together and helps or hinders our mission and outreach efforts.



Dale D. Gehman

If we think of congregational life as having three primary functions (worship, community and mission), what would a church building look like if the sanctuary were designed and built after the congregation agreed on the kind of worship services to hold? What would the building look like if it shouted to every passing stranger: "Welcome. Come in."?

What would our church building look like if it shouted to every passing stranger: "Welcome. Come in."?

Architecture and worship: The first purpose of the worship space is to help the congregation offer worship to God. The lines of the ceiling, colors of walls and furniture, seating arrangements and the presence or absence of light all contribute to a worshiper's experience of God and the community of faith.

If we want to experience the transcendent God in our worship, we will likely need vertical lines to draw our eyes upward. A high, vaulted ceiling is called a cathedral ceiling for exactly this reason. Over the years, worshipers have found that such vertical lines draw their souls heavenward. For many people, the flow and play of light in a worship space also create a sense of God's presence.

Some congregations wish to create a worship experience that is more horizontal. By creating seating in the round with lower ceilings, members look primarily at each other and sense the peoplehood of their gathering. Such an experience contributes to the congregation's understanding of itself as the gathered body of Christ.

Other theological issues and historical practices also have implications for a building's architecture. For example, one major Mennonite tradition places the pulpit (rather than the Communion table) at the center front of the meeting space to symbolize the centrality of preaching the Word. Four-part a cappella singing requires attention to acoustics so soft surfaces will not absorb the sounds of worship. Singing Scripture songs from overhead transparencies requires planning for wall space that can be seen by every worshiper. Choirs, an organ or worship bands require room on the platform or floor space nearby.

Architecture and community: Some have said that the genius of Mennonite congregations is their ability to draw people into fellowship. Since many members see each other only on Sunday morning, our theology calls for plenty of space for visiting and informal conversations. Many congregations have a fellowship time between worship and Sunday school to provide 10 or 15 minutes of informal mixing. Such patterns require roomy lobbies and a large area for serving refreshments.

There may be no communal practice more common among Mennonites than the potluck meal. For some it symbolizes breaking bread together, a modern form of Communion. For others it is a reminder of the more leisurely pace of our rural past. For most, it is a time for wonderful food and conversation. Such an activity requires space; if care is given to the arrangements, such potluck meals leave everyone feeling invited to the table.

Architecture and mission: If we ask how a building can look inviting to a visitor or stranger, then we are considering the mission and outreach dimensions of church architecture. Have signs been posted to show a visitor where to enter the parking lot? Are parking spaces reserved for visitors? Is it clear where to enter the building? Upon

Congregational checkup

In your leadership team or discussion group, consider the following activities and questions:

1. Take an unhurried tour (inside and outside) of your church facility, then organize three groups (or ask three people) to analyze the disciple-making potential of your building.
    - Ask one group to look at the building entirely from a worship point of view.
    - A second group will ask, Can the building be used to strengthen fellowship and community life?
    - A third group will imagine themselves as first-time visitors to the building and assess how inviting the building is to them. Will economically deprived people in the neighborhood want to come to church?
2. Listen to the findings of each group. Architecture that is most helpful in one arena may not serve another arena as well; discuss what architectural form is needed to best follow congregational functions.
3. If you discover discrepancies between your vision and what the building expresses, can the building be changed so it will more adequately reflect the congregation's beliefs and vision?—Everett J. Thomas

entering the building, can a visitor find signs pointing to the sanctuary? To clearly marked restrooms or the nursery? Have spaces for visitors' coats been provided on the coat racks? Are reserved seats available in the sanctuary so guests and visitors do not need to walk all the way to the front of the sanctuary?

Other architectural issues require more radical questions than these if a congregation chooses to be as inviting as possible to the world outside. For example, many church buildings have large, imposing facades with great doors that announce the purpose of the building. However, such a facade may be intimidating for unchurched people and may keep them from venturing inside. Instead, an entrance that looks more inviting to the visitor may have an overhang for rainy weather, glass doors to see inside easily and broad sidewalks and floor spaces outside and inside to accommodate ease of entry. Of course, no amount of friendly architecture will overcome a cold reception by the people inside.

Further, the congregation's commitment to justice and compassion is expressed to the world at large by the character of the building. Simple, honest, beautiful materials in keeping with the community in which the church is built signify a desire to be connected with the people nearby. Refraining from constructing elaborate or costly buildings also announces that the congregation wants to share its resources with others, not hold them for itself. Recycling old structures rather than building new ones can reflect a congregation's desire to protect the earth's resources and use them wisely. As part of their commitment to economic sharing, some congregations designate a percentage of their building funds for assisting a poorer congregation to build its own church.

A congregation's commitment to mission will also be reflected in architectural decisions to make the building usable during the week and not just on Sunday. Can spaces have multiple uses for after-school programs, elder care, Meals-on-Wheels or a peace center? Have showers been included in restrooms so the building can be used as a temporary shelter for the homeless, for Mennonite Disaster Service volunteers or overnight youth meetings?

A building speaks loudly about the vision and values of those who construct it. Since many members will participate in a major building or remodeling project only once during their lifetimes, congregations need to think carefully about the long-range implications of their design. Will the building continue to be a beautiful and effective place to make disciples for many decades to come?

If so, it can become a holy space.

Everett J. Thomas is editor of The Mennonite. *This article is adapted from a chapter in* Congregational Discipling: A Three Fold Vision for Worship, Community, and Mission *(Herald Press, 1997).*

No amount of friendly architecture will overcome a cold reception by the people inside.

Holy sidewalks!

Congregations may want to consider not only how people experience the inside of their buildings but how they get there.

Two years ago, New Creation Fellowship Church, a Mennonite Church USA congregation in Newton, Kan., acquired an area of land behind the church building, along with a parking lot on the other side of the land. The church needed to pour a sidewalk from the parking lot to the building.

Members decided to do something different and make this a walk of faith. The sidewalk was poured, with removable stones in the center of each block that could be engraved. The church invited families or individuals to adopt a block and have engraved on it a favorite verse from the Bible.

One family, Jim and Susan Jantzen and their two sons, chose Psalm 16:11, which reads, "You show me the path of life. In your presence there is fullness of joy; in your right hand are pleasures forevermore."

Medford Logsdon, *Newton Kansan*

Prayer walk: New Creation's associate pastor, Wes Bergen, cleans a block.

The Jantzens say the verse they chose portrays the way they feel as a family, while it and the sidewalk in general provide a window of joy in the area.

The church is also home to a preschool for nearly 60 children. Part of the land behind the church became a playground. The sidewalk branches to a gate for the playground, and on each block of this section is engraved an animal and a Bible verse that mentions that animal.

During the past year, says associate pastor Wes Bergen, the church had a sermon series that focused on the verses members chose for their blocks. *—Jessica Lindsey,* Newton Kansan

The right building

Seven ways to avoid costly building mistakes

by Ray Bowman with Eddy Hall

The pastor said, motioning toward the empty pews: "You can see our problem. This auditorium seats 400; we seldom hit 150. Sunday mornings this place feels almost as empty as it does right now. Our little group rattling around in here week after week gets to be depressing. I'm convinced it's keeping us from growing. Our board is hoping you can recommend a way to remodel this sanctuary to make it smaller, warmer, more comfortable. Then maybe we can grow."

How had this situation come about? Twenty years earlier, church leaders had said, "If we build a big sanctuary, people will come to fill it." They had built the building, but the people hadn't come.

I could have drawn up plans for corrective remodeling, but the church, still saddled with debt from that earlier building, could not have afforded it. Because they expected the building to generate growth, they built too big too soon.

Another church faced the opposite problem. Innovative ministries to teens and young adults had attracted new people. Every Sunday saw double worship services and Sunday school, with classes spilling over into the parsonage and the restaurant next door. Their full-to-overflowing buildings testified to the excitement of belonging to this church family.

But their growth had bumped against the limits of their space. With no more room, growth had stopped. Not only were they crowded, but one building—the one the teens used—was leaky, poorly heated and structurally unsafe. This church was facing the problem of too little too late.

Building too big too soon and building too little too late are both costly mistakes, but both can be avoided. In my consulting work, I recommend that churches follow seven steps to plan their buildings wisely.

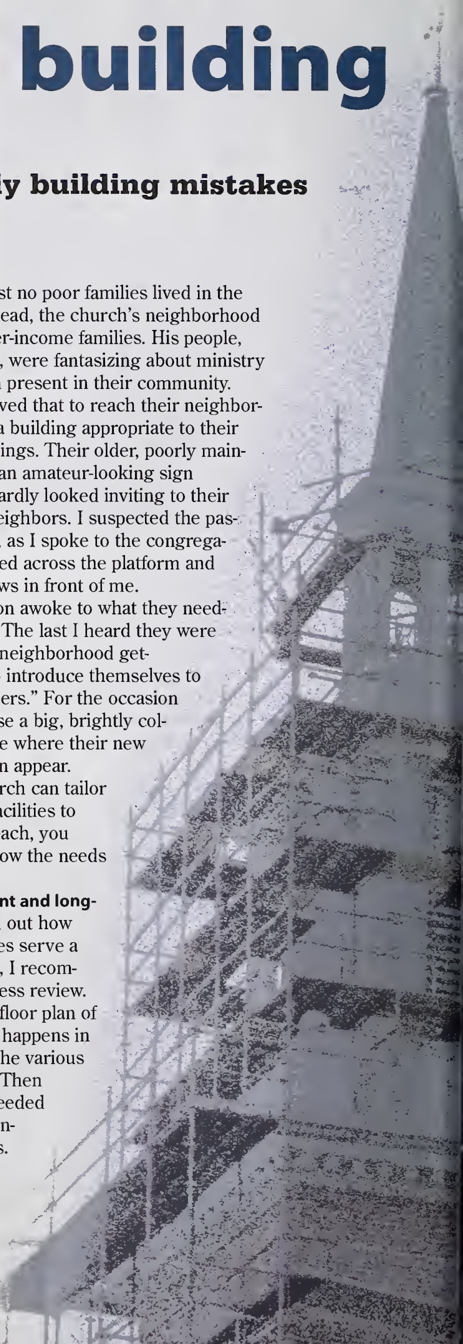
1. Know your community. A church on the West Coast was considering whether to build. When I asked what future ministries they envisioned, they mentioned, among other things, a ministry for the poor, perhaps a soup kitchen or clothing closet. But when the pastor checked the local demographics, he found that almost no poor families lived in the neighborhood. Instead, the church's neighborhood was attracting upper-income families. His people, this pastor realized, were fantasizing about ministry to a group not even present in their community.

The pastor believed that to reach their neighborhood they needed a building appropriate to their changing surroundings. Their older, poorly maintained facility with an amateur-looking sign tacked to its side hardly looked inviting to their upwardly mobile neighbors. I suspected the pastor was right when, as I spoke to the congregation, mice scampered across the platform and ran beneath the pews in front of me.

This congregation awoke to what they needed to do and did it. The last I heard they were getting ready for a neighborhood get-acquainted party to introduce themselves to their "future members." For the occasion they planned to raise a big, brightly colored tent on the site where their new building would soon appear.

Before your church can tailor its ministries and facilities to those it hopes to reach, you must first get to know the needs of your community.

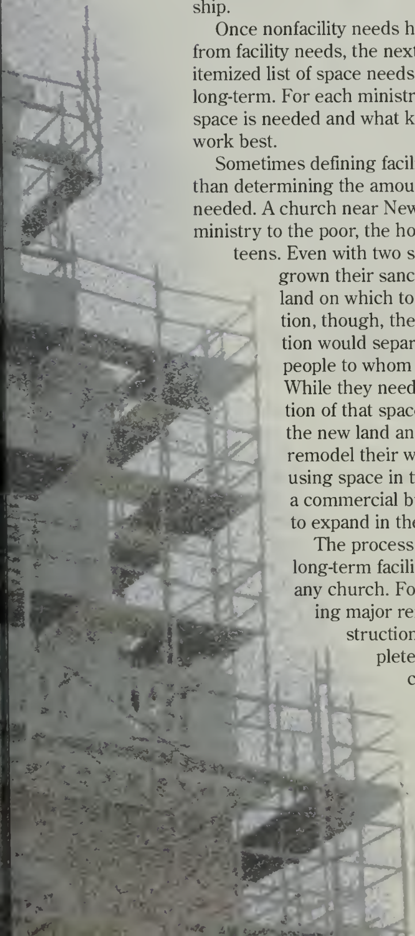
2. Evaluate current and long-term needs. To find out how well current facilities serve a church's ministries, I recommend an effectiveness review. Write down on the floor plan of your building what happens in each room during the various hours of the week. Then identify anything needed to improve each ministry's effectiveness. Does it need new leadership? Additional training or support for leaders? More money?



Skjold Photography

at the right time

It is pointless to try to revitalize the church's ministry by building or remodeling a meeting space if the fundamental problem with that ministry is unqualified leadership.



Since facilities are often blamed for nonfacility needs, it is important to identify nonfacility needs first. It is pointless, for example, to try to revitalize the church's ministry to teens by building or remodeling a meeting space if the fundamental problem with that ministry is unqualified leadership.

Once nonfacility needs have been separated from facility needs, the next step is to create an itemized list of space needs, both immediate and long-term. For each ministry, include how much space is needed and what kind of facility would work best.

Sometimes defining facility needs involves more than determining the amount and type of space needed. A church near New York City had a major ministry to the poor, the homeless and runaway teens. Even with two services, they had outgrown their sanctuary, so they bought land on which to build. On further reflection, though, they realized that relocation would separate them from the very people to whom they were ministering. While they needed more space, the location of that space was critical. They sold the new land and used the money to remodel their worship space. By fully using space in two adjacent houses and a commercial building, they were able to expand in the same location.

The process of itemizing current and long-term facility needs is valuable to any church. For the church considering major remodeling or new construction, this step must be completed before an architect can draw up appropriate plans. For both churches considering building and those that are not, this process lays the groundwork for using current space more effectively.

3. Use current facilities to the maximum. Once a church has clearly defined its space needs, it is ready to find ways to meet those needs. That search should always begin at the same place—the church's current buildings. Churches that think they're running out of room are often surprised to learn that they can double or triple in size without a major building program simply by changing how they think about and use their current space. Until a church is fully utilizing its existing building, a need for more space simply doesn't exist. Here are some ways to solve space problems without new facilities:

- Move groups to the right size rooms. Many churches have at least one little class in a big room and one big class in a little room.
- Change the group size to fit the room. When a group outgrows its room, sometimes it works to divide the class. Or if a church has small classes in big rooms, a different teaching method may solve the problem. Large-group team teaching may make better use of space and improve learning. Some children's classes can grow in the same room by adding an assistant teacher.
- Change furniture. You can increase worship seating as much as 20 percent by replacing pews with individual seating. If that seating is movable, the space also becomes available for multiple uses.

A room that uses appropriate tables and chairs can hold twice as many people as one filled with overstuffed furniture. For preschool or kindergarten classes, the solution may be to get rid of the furniture and have the children sit on a carpeted floor for their activities. Oversize play equipment—such as a slide—may be wasting space. If full-size cribs are eating up needed nursery space, replace them with half-size or stacked cribs.

- Find new uses for any space not already fully used. One of the first places to look is the worship area. A church in Pennsylvania with excess worship seating removed several back rows and installed room dividers, carving out needed space for a foyer, a fellowship area and a Sunday school class.

A foyer can be ideal for receptions, board meetings or Sunday school class dinners. Some churches use folding walls to divide large foyers for Sunday school space, then open them back up before people arrive for worship. The foyer of one church in Kansas City doubles as an office reception area. Along one wall—in space not otherwise used—they've installed six staff and secretarial modules.

- Consider minor remodeling. Can you increase usable space by taking a wall out? Putting a wall in? Installing a folding wall across part of the foyer? Enclosing a hallway with a folding wall?
- Build a storage building. If you are using potential meeting rooms for storage, this is an inexpensive way to free up space in a hurry.
- Use creative scheduling. A children's ministry brought in scores of children from the community. Because they met on Saturday, they could use the only space big enough to hold the group—the worship area.

In addition to multiple Sunday services and Sunday school sessions, how about an additional worship service on a weeknight? One church I visited has a Monday evening "Sunday school." Not only is this good stewardship, it also ministers to those who can't come on Sundays.

Every community has meeting space churches may use, often just for the asking: homes, motel party rooms, schools, lodge halls, community rooms in banks or apartment complexes.

4. Use alternate space. Every community has meeting space churches may use, often just for the asking: homes, motel party rooms, schools, lodge halls, community rooms in banks or apartment complexes. Young-singles classes often work better in restaurants than in church buildings. Some people who are uncomfortable coming to a church building will gladly participate in groups that meet elsewhere.

5. Consider a modest addition. A Massachusetts congregation started holding double worship services, but a lot of people were unhappy with the arrangement because they could not visit with friends who attended the other service. Recognizing the importance of such fellowship, the church made two changes: First, they extended the period between services to 30 minutes to give worshipers leaving the first service time to visit with those arriving for the second; and second, they built a large foyer to provide a place to visit. While neither change by itself would have done the job, providing both time and space for fellowship solved the problem.

A modest addition may also be needed when multiple staff is working out of a building designed with office space for only one pastor. When professional and support staff offices are scattered, teamwork suffers and the staff is less accessible to the public. While some congregations can create a centralized administrative complex by remodeling, others will need to consider an addition.

6. Repair and redecorate. A church building should feel warm, pleasant and comfortable. In a word, it should look loved. When a new pastor came to a church in upstate New York, he found a badly neglected building. Years before, the congregation had realized they needed to relocate and bought land elsewhere. They then quit spending money on maintaining their old building. Partly because of the unloved appearance of the church building, the congregation had quit growing. But until the congregation grew, it would not be able to afford to build.

This pastor was able to challenge the people to repair and redecorate their old building as a necessary step toward resuming their growth. They cleaned out junk, replaced outdated signs on classroom doors, put new furniture in the nursery and fixed the plumbing. Once again, the building looks loved. It no longer stands in the way of growth.

7. Seek creative parking solutions. When one church needed more parking, a doctor in the church offered the parking lot at his clinic two blocks away. The church leaders agreed to park there to free parking space at the church.

A church near Philadelphia uses stacked parking: Members volunteer to park bumper-to-bumper at the back of the lot and wait patiently when it is time to go home. This leaves the most convenient parking for visitors.

Can you use the school parking lot across the street? The shopping center down the block? Could you create a "park and ride" center a half-mile away, with the church providing a shuttle bus? Most parking problems, however stubborn they may at first appear, have solutions.

While all these solutions to parking problems have been used successfully, several of them also create inconvenience for church members. It's the same with some of the other space solutions suggested, such as multiple use of space, movable furnishings, use of alternate space and meeting at nontraditional times. I've discovered that a distinguishing mark of practically every growing church is that the people of the church are willing to be inconvenienced for the work of the church. When church members are not willing to volunteer for some inconveniences, the church is unlikely to grow.

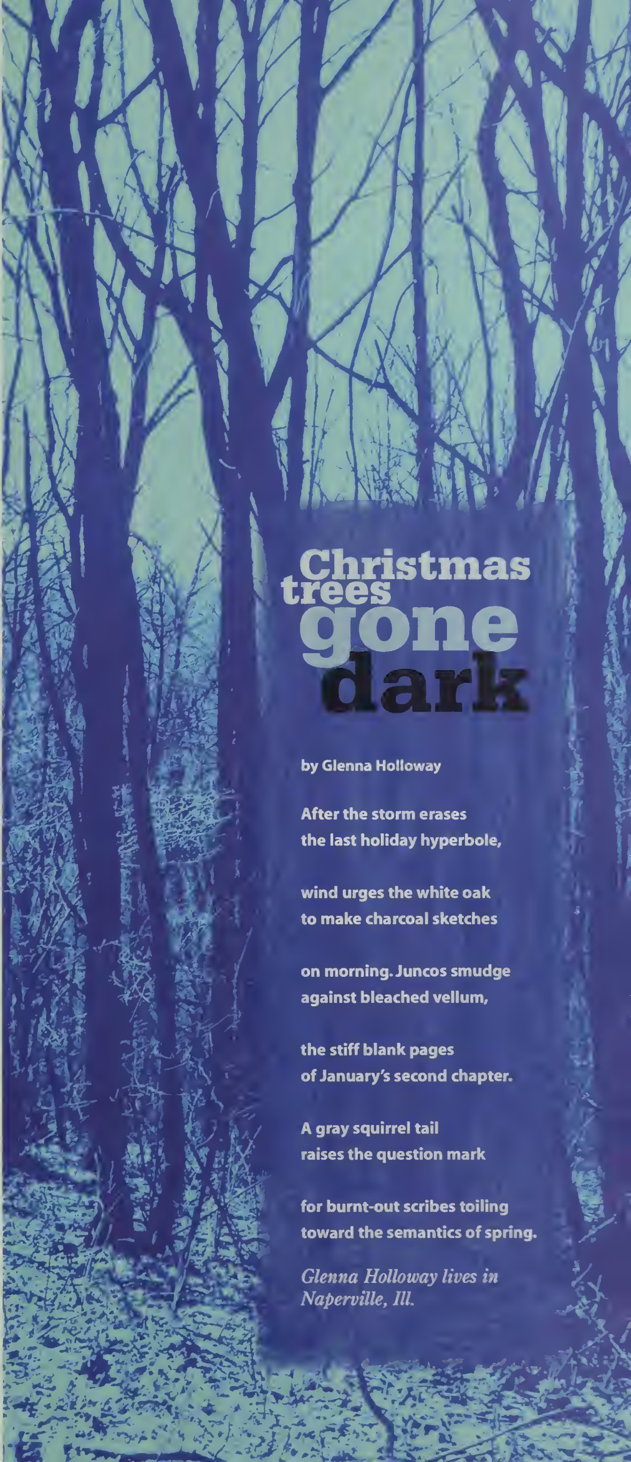
A distinguishing mark of practically every growing church is that the people of the church are willing to be inconvenienced for the work of the church.

Solomon wrote, "Any enterprise is built by wise planning, becomes strong through common sense and profits wonderfully by keeping abreast of the facts" (Proverbs 24:3-4, Living Bible). These seven suggestions are no magic formula. They simply represent wise planning, common sense and a way to keep abreast of the facts. Churches that apply them can avoid the most common and costly building mistakes.

A church that keeps current on steps one and two won't be taken by surprise when it needs to build. A church that makes full use of its current space—steps three through seven—won't rush into an unnecessary building program.

By following these seven suggestions, a church can avoid either building too little too late or too big too soon, and can instead build just the right building at just the right time.

This article is adapted from When Not to Build: An Architect's Unconventional Wisdom for the Growing Church *by Ray Bowman with Eddy Hall (Baker Book House, 1992). Used by permission.*



Paul M. Schrock

Christmas trees gone dark

by Glenna Holloway

After the storm erases
the last holiday hyperbole,

wind urges the white oak
to make charcoal sketches

on morning. Juncos smudge
against bleached vellum,

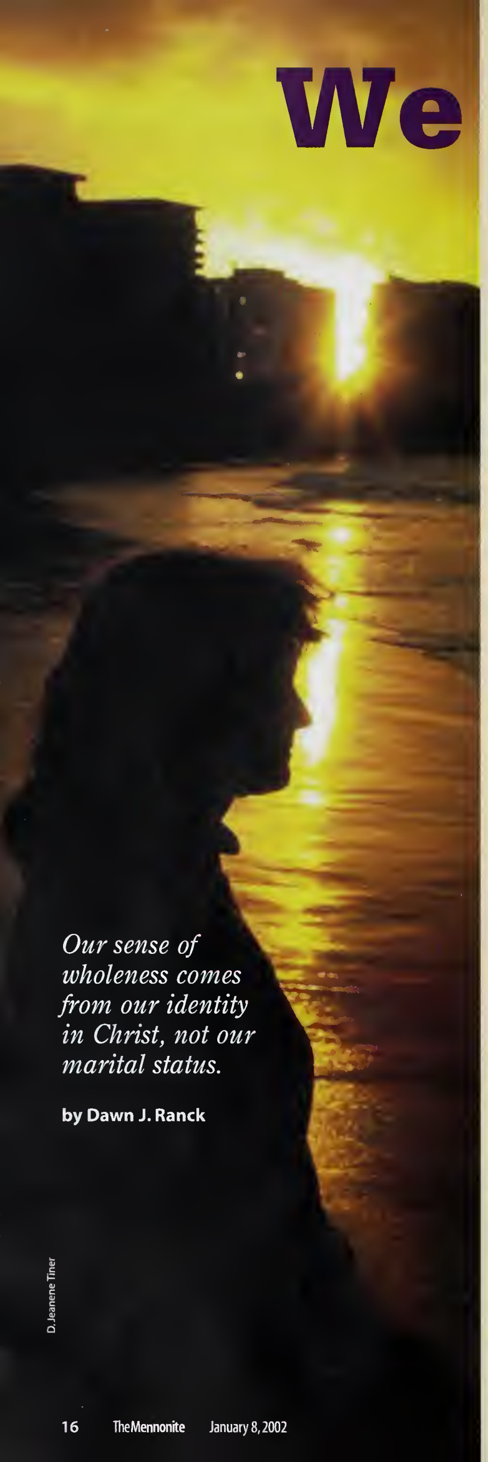
the stiff blank pages
of January's second chapter.

A gray squirrel tail
raises the question mark

for burnt-out scribes toiling
toward the semantics of spring.

Glenna Holloway lives in Naperville, Ill.

We are family



Our sense of wholeness comes from our identity in Christ, not our marital status.

by Dawn J. Ranck

D. Jeanene Tiner

i bought my first house with my sister when I was 25. People constantly asked us, "What happens if one of you marries?" My response was always, "At least we'll have had good investments."

During the last several years, I have needed to confront the real possibility of lifelong singleness. A part within me yearns deeply for a romantic, sexual relationship. Sometimes wishing for marriage consumes me. I have asked God time and time again, "Why? Why me? Why am I singled out? Why does no one choose me?"

Naomi Levy, a rabbi, in her book *To Begin Again: The Journey Toward Comfort, Strength and Faith in Difficult Times*, writes: "There are questions that can never be answered properly with words. The answers are not matters of logic. Nor are they about philosophy or theology. Each one of us carries a question for which there is no answer. ... The question I have tried to answer again and again ... is not, Why did this happen? but, How will I go on?"

Nearly half of the American population is single. This is a recent phenomenon. In the 1950s, the American family consisted of father, mother, children and dog in a house with a white picket fence. At least, this is what our ideological memories tell us. The upheaval and social revolution of the 1960s shattered this idyllic image. The religious community was left confused and frightened. Suddenly "family values" was the focus. Many Christians feared this decaying family, and soon all of society's ills were blamed on the "breakdown of the family."

New family structure: The Jewish world of the Old Testament viewed barrenness and lifelong singleness as curses. It was through children, especially male children, that a person survived after death. Jesus taught that salvation did not rely upon offspring but that eternal life came through following him. Jesus created a whole new family structure: the church. This new family increased the value of the single person. Scripture affirms that our sense of wholeness and identity comes from our identity in Christ, not our marital status.

It is difficult to argue against marriage and family, but these were not the number one priorities of Jesus. This family theology that some churches emphasize is not biblical theology. According to Albert Y. Hsu in *Singles at the Crossroads: A Fresh Perspective on Christian Singleness*: "A

whether single or married

truly Christian view of both singleness and marriage will honor both equally without disparaging one or the other. Recovering such a balance is the first step toward a church where singles are valued equally with marrieds."

Although nearly half of the adult population is single, only about 15 percent of the people in our churches are single. Church is the place where my singleness is most evident to me. In the working world and school, people come as individuals. Although they may talk about their spouses and children, they and I are there on equal terms. On a Sunday morning, people come to church as families. They sit together, both parents caring for the children. While I see this as good, it makes it hard to sit alone. I'm not recommending that we go back to men on one side and women on the other, but I can't help wondering if singles would feel more included if we did.

Marginalized: One of my friends was a member of a church that decided to call their young adult Sunday school class "pairs and spares." She was the only "spare" and in a few weeks moved to a different church. Many churches need to have sensitivity training in regard to singles, in the same way as they train about racism and how to treat those who are marginalized.

We need to rediscover the concept of interrelatedness within the body of Christ. Recently the mother of a girl I mentor at church invited me to their house for an evening meal. As the family and I ate, talked and laughed together, I was struck by how good it felt to be a part of a family. Although I don't often eat alone, I rarely eat with a family. I was struck by the gift that the family gave me, and I wondered how I can help people gain an awareness of the interrelatedness of families and singles. Singles can come alongside parents and help with childcare. The family can embrace the single and provide a secondary home.

God created us as social beings. Being a Christian is not an individual journey. It is a group effort lived in community. The church is God's family on earth. God reminds us that we are part of a family far more significant and enduring than the biological family.

Rugged individualism: One in four households in America consists of a person living alone. I have learned to be self-reliant. I have also learned that it's OK to need other people. It's much easier to get a six-foot-tall friend to put a new bulb in my porch light than to stand struggling by myself on a shaky porch swing. I've learned that rugged individualism leaves little room for others or for God.

"The task we have to face is the same, whether we are married or single: to live a fulfilled life in spite of many unfulfilled desires," writes Walter Trobisch in *Love Is a Feeling to Be Learned.* One of my friends has given me a wonderful gift. There are times when her life is hard and she envies my singleness, and there are other times when I envy her married state. By sharing with each other, we realize that neither marriage nor singleness is perfect.

When I think back over my life, I'm dismayed at the amount of time I have spent worrying about relationships or the lack thereof. I wish I had spent more time dwelling on the present and less time worrying about the future. "It is not wrong to hope for marriage or to recognize that marriage is a possibility for the future," author Gary Collins says, "but it is not healthy to build our lives around events that are uncertain. Instead, individuals, especially Christians, must learn both to prepare for the future and to live fully in the present." I am realizing that I can't always change my circumstances, but I can choose my attitude toward being single, as well as how I live my life as a single.

There are things in life that are far more important than whether or not I will marry. It's difficult, but I recognize that I need to hand my life over to God—all my dreams, hopes and desires for a spouse. I am called to live my life fully for Christ, regardless of my marital status. I want to be able to say with Paul, "I have learned to be content with whatever I have. … in any and all circumstances. … I can do all things through him who strengthens me" (Philippians 4:11-13). To serve God whatever the circumstances—that is God's will for me.

Although nearly half of the adult population is single, only about 15 percent of the people in our churches are single. Church is the place where my singleness is most evident to me.

Dawn Ranck is a 35-year-old single student at Eastern Mennonite Seminary, Harrisonburg, Va. She plans to graduate this spring with a Master of Divinity degree.

Resources on singleness

To Begin Again: The Journey Toward Comfort, Strength and Faith in Difficult Times by Naomi Levy (Ballantine Books, 1998)

Singles at the Crossroads: A Fresh Perspective on Christian Singleness by Albert Y. Hsu (InterVarsity Press, 1997)

Love Is a Feeling to Be Learned by Walter Trobisch (InterVarsity Press, 1971)

Will God forgive me?

Beryl Forrester is a member of Salem (Ore.) Mennonite Church. He works as an independent missionary-horticulturalist in Gambia.

The legs coming out of the tattered pink shorts were little more than bones with a bit of wrinkled skin to cover them. The skin was dry, dusty and cracked, with several unhealed lesions. The legs belonged to James, a boy who weighs not more than half what he should for his 7 years. He was seated on a log next to me, and I had just concluded a message on how God prefers our hearts, our love and our deeds of kindness much more than our religious rituals.

I had reminded our small congregation—seated in a circle under the cezano tree—that in the end God is going to ask us not about how many days of fasting we have done or how many candles we burned. Rather God will ask about the hungry we have fed, the naked we have clothed and the strangers we have welcomed into our homes. As usual at the end of the message, I opened it up for questions.

The boy's mother, Earnestine, seated on my left, had a question. It was the question I feared someone would ask. I thought about it, still rehearsing my points while riding my bike the four miles to Dimbaya, their village just over the Gambian border into Senegal.

The poor pose questions from the other side of the gospel. I was trying to anticipate some of those questions as the dewy elephant grass brushed my face. My problem is that while I have become fairly good at anticipating their questions, the answers escape me. Their inquiries make you ask, What does the gospel message sound like to the impoverished? What exactly is the gospel message to the hungry?

Earnestine said, "Will God forgive me if I don't share my food with the hungry when we don't have near enough for our own children?"

My answer sounded weak and didn't really address the underlying issue. I simply replied that God doesn't ask us to share the things we don't have and that there are ways of sharing ourselves and our love with the needy around us that are not material, such as an affirming smile and words of encouragement.

I think the real question and what she was ultimately asking is, Will God forgive North Americans who live in comfort, security and abundance while much of the world is slowly starving to death?

That is the issue I wrestle with as I minister among some of the world's poorest. These people get less than half the calories they need, and most of those calories come in an out-of-whack dietary balance. Medical care is virtually unavailable, and their drinking water, the color of weak tea, comes from open, hand-dug wells. Most of these people are illiterate. Educational opportunities are largely unavailable. They would love to pick up a Bible and read it, but that is a privilege their poverty denies them.

My question is, Why are we doing so little when God has entrusted us with the resources to do so much?

I know there are food pantries, Mennonite Central Committee, Meals on Wheels and relief sales. Many people are actively engaged, and that is wonderful. The problem is that what we are doing scarcely goes beyond tokenism in relation to our potential. Perhaps the tokenism has lulled us into thinking: We're doing it. What are you talking about?

I am talking about getting serious about working at hunger and its causes. I propose that for every 10 wage earners among us we have one person in full-time work addressing the needs of the poor, especially in Third-World countries. The nine who stay at home support the 10th one, who is out there presenting the gospel in its broadest sense of justice for the poor, the gospel that gives hope, life and just access to God's spiritual and material abundance.

This can work, but it will mean sacrifice and lowering our living standards. But is that too much to ask? Most of my friends in West Africa live on less than $1,000 annually per household. Is it expecting too much for North American families to live on 10 times that much? I think not. We are all human.

That kind of sharing of our resources and ourselves with the poor will make an enormous impact on injustice in our world and create an unparalleled witness for the gospel we profess. TM

> I think the real question and what she was ultimately asking is, Will God forgive North Americans who live in comfort, security and abundance while much of the world is slowly starving to death?

Westside story

Westside Mennonite Church is located in a former TV station in Buffalo, N.Y. In addition to the congregation and its ministries, the building also houses a number of other programs, including health services, refugee resettlement services, youth ministries and Mennonite Board of Missions offices.

MBM photo by Tom Price

A Buffalo, N.Y., congregation responds to the drama of a city in decline.

The musical *West Side Story* evokes images of New York City in the 1950s, with the Jets engaging the Sharks in murderous gang fights. But in Buffalo, N.Y., a Mennonite version is being acted out today, one that emphasizes love and justice in a suffering city.

In the last 20 years, Buffalo's population has plummeted from 600,000 to less than 300,000 as steel mills and the auto industry have shut down. "Those who are able to make the jump leave," says Neftali Torres, pastor of the 35-member Westside Mennonite Church. "The families who remain feel they are losing control of their own destiny.

"At this point, I am reminded of a Mennonite-Anabaptist distinctive, a deep sense of call for community that is immediate, personal and responsible. This biblical proposition suggests theology and mission as living entities to be shaped by the current needs of the community being served. … God is doing new things."

Torres has a vast repertoire of stories about the surprising things God is doing in the lives of those who worship at Westside, where attendance often doubles the membership figure. There is 4-year-old Hannah, who had a powerful conversion experience; Carlos, the self-appointed member who never responded to an altar call yet is the first to volunteer for any kind of service; the Christian immigrants from Sudan, who assumed they were members the first Sunday they entered the church.

Parent community: Westside is drafting a mission statement that describes the congregation as a "parent community" in a neighborhood where the concept of family is disintegrating. For example, Cornelia Peck, a German immigrant, uses art for healing some of the neighborhood's wounds. She is helping community people paint their own silhouettes as an alternative to the angry graffiti that screams from many of Buffalo's walls.

While Westside has many programs for a small congregation, maintaining programs is not one of the congregation's objectives. These programs are about being, not doing, members say.

"The relationships came first," says John Powell, who is also director of Mennonite Board of Missions' (MBM) department of Evangelism and Church Development. "Westside's programs have grown out of relationships. This is contrary to what often happens when churches create programs and hope that relationships will evolve out of those programs."

Westside's programs have grown out of relationships. This is contrary to what often happens when churches create programs and hope that relationships will evolve out of those programs.
—John Powell

Relationships: Everyone in the congregation works at developing relationships in some way. Prayer, visitation and small-group interaction underlie all ministry. Mentoring allows newcomers to quickly grow into responsibilities.

Westside also encourages ministries that it does not have the resources to support totally. The congregation's home is an 80-room former TV station with an antenna that serves as a landmark anywhere in the city of Buffalo. Sharing the spacious building is a health clinic, refugee resettlement services and youth ministries such as a Bible study and an employment program. The building is also home to Urban Leadership Quest, an MBM program that allows people to test a call to urban ministry, and an MBM Evangelism and Church Development regional office.

Some inner-city congregations believe that using Mennonite in the name of their church speaks of an ethnicity that creates barriers for seekers. But the Buffalo congregation last year changed its name from "Westside Church of the Living Word" to "Westside Mennonite Church" to distinguish itself from a cult called "Church of the Living Word."

Says Powell, "Mennonite describes unambiguously who we are and what we stand for."—*Lynda Hollinger-Janzen of MBM News Service*

MC USA photo by Cindy Snider

Monroe Yoder (left), Lancaster Conference bishop for New York City and pastor of Seventh Avenue Mennonite Church, leads Kenyetta Aduma and Jim Schrag on a tour of his church. Aduma, director of the Mennonite Church USA Cross-Cultural Relations Office, and Schrag, Mennonite Church USA executive director, were members of a four-member group of church leaders that made a pastoral visit to Mennonite congregations in the city Nov. 17-19, 2001.

Sept. 11 events prompt church leaders to make New York City pastoral visit

'Now you know who we are and we know who you are,' bishop tells delegation.

No one in the New York City metropolitan area was unaffected by the events of Sept. 11, including members of Mennonite congregations who are looking for opportunities in the aftermath of death and destruction to pass their peace witness on to a wider and perhaps now more receptive audience.

That was what Mennonite Church USA executive director Jim Schrag discovered on a pastoral visit to New York City churches Nov. 17-19, 2001.

"I observed and felt the pathos and resolve of a city, including the Mennonite congregations, trying to recover from the terrorist attacks of Sept. 11," he says. "This tragedy opens new opportunities for us to define our missional calling."

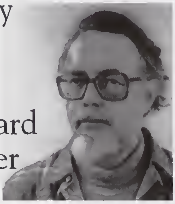
Kenyetta Aduma, director of the new Mennonite Church USA Cross-Cultural Relations Office, Cindy Snider, Mennonite Church USA director of communications, and Warren Tyson, conference minister for Atlantic Coast and Eastern District conferences, joined Schrag.

"New York City Mennonites know all about transformation," Snider says. "They have transformed bars and dance halls into churches and renewed property once claimed by murderers and drug dealers. Now they are working to transform the anger and sorrow of unspeakable horror within their city into building blocks for the kingdom of God."

The metropolitan area's five boroughs are home to 17 Mennonite congregations affiliated with Mennonite Church USA. Eleven of them are members of Lancaster Conference and the other six are members of Atlantic Coast. The visitors went to worship services at four of the churches and met with representatives of five more during their weekend in the city.

The trip came at the invitation of local Mennonite leaders in the wake of the Sept. 11 attacks on the city, which directly affected a significant number of church members. Some worked near the World Trade Center, while others had friends or relatives with jobs in the towers.

Assessing the Theological Legacy of John Howard Yoder



A Believers Church Conference
March 7–9, 2002
University of Notre Dame

For information, see
www.ambs.edu/IMS
(includes registration form)

Contact
Karl Koop, coordinator
kkoop@ambs.edu
219 296-6242

Sponsored by
Goshen College
Institute of Mennonite Studies, Associated Mennonite Biblical Seminary
Department of Theology and Joan B. Kroc Institute for International Peace Studies, University of Notre Dame

"Our goal was to be a presence in the grief of church members, to let them know we care about them," Snider says. "I think we met our goal, in terms of building relationships, getting to know people and listening to their stories, their hope for the future and their commitment to being in the city and to peacemaking.

"At the end of the weekend, Monroe Yoder, Lancaster Conference bishop for New York City and pastor of Seventh Avenue Mennonite Church, told us: 'We hope one result of your trip is for the rest of the church to know we're here. We feel isolated; the denominational offices are so far away. Now you know who we are and we know who you are.' "

Eye-opener: Although it was not his first visit to New York City, it was Schrag's first time in any of the city's Mennonite churches. "It was an eye-opener," he says. "There is tremendous diversity in ethnic backgrounds, worship styles—indicative of what the urban environment is for Mennonites, as well as everyone else."

Upon arrival, the delegation first went to Iglesia Unida de Avivamiento in Brooklyn, a Hispanic congregation that was in the middle of a youth rally. "I was impressed that there were at least 13 Spanish-speaking nationalities represented, from Mexico, the Caribbean, South America, Central America," Schrag says. "This congregation is a major influence in its neighborhood. … They are a city on a hill in that area."

With the fervent backing and encouragement of city officials, the congregation recently bought adjacent land and a building known to be a location for drug dealing and murders.

"It reminded me how some congregations in urban settings, depending on where they're located and who they are, can have a dramatic effect on the whole community," Schrag says.

On Sunday, Nov. 18, the group visited three congregations: King of Glory Tabernacle and Friendship Community Church, both in the Bronx, and Manhattan Mennonite Fellowship in the evening.

Peace witness: "Another thing that impressed me, this time at King of Glory Tabernacle, was how the peace witness gets translated into some settings and congregations," Schrag says. "This church, led by Addie and Michael Banks, is very serious and very focused on peace. It was exhibited in what people said. They are clearly into the teaching mode, using this opportunity to talk about all kinds of peacemaking."

Snider cited Immanuel Community Church in Queens and pastoral team member Mark Perri. "He told us that he and some of the congregation's members went down to Ground Zero almost immediately and began handing out water and food," she says. "He mentioned a revival that happened in the 1800s, just a few blocks from Ground Zero, and said, 'Perhaps this is a time for a new revival.' "

The congregation is involved with an Eastern Mennonite Missions Youth Evangelism Team doing grief counseling, and Perri is developing a tract on peacemaking. "They are committed to a vision for peace witness and work," Snider says. "They say, 'The opportunity is now.'

"Jim asked Mark why he has stayed in the city all these years. He said, 'I don't want to miss what God is about to do in this city.' "*—Melanie Zuercher of MC USA News Service*

SAGE

STUDIES ABROAD IN GLOBAL EDUCATION

Are you a high school student interested in spending a year in India at one of the oldest international boarding schools in the world? Would you enjoy attending school with students from 32 countries?

- Outstanding academic preparation at a fully accredited school offering an American high school diploma or International Baccalaureate
- Exciting, extra-curricular activities - music, art, drama, sports, hiking
- Students take a Winter Tour of India and volunteer in community projects

The Sage Program
KW International, Inc.
P.O. Box 1661
Mukilteo, WA 98275
Phone: (425)353-8422 Fax: (425)438-8951
E-mail: kwi@mindspring.com
Visit our website! www.kwi.org

Online@AMBS

Spring courses:

- *Biblical Foundations of Peace and Justice*
  with Mary Schertz, Perry Yoder
- *Pauline Theology and Ethics*
  with Jacob Elias

Register by January 21, 2002
Classes begin February 4, 2002

www.ambs.edu/olcourse.htm
online@ambs.edu

*Associated
Mennonite
Biblical
Seminary*

Church transformation has been time in the wilderness, church leader says

But wandering's end is in sight as start of Mennonite Church USA nears.

Waltner

James Waltner's years of wandering in the wilderness of denominational transformation are about over.

For more than a year, he has been the interim—and last—executive for both Mennonite Board of Congregational Ministries (MBCM) and Commission on Education (COE) as the work of these two entities becomes part of the new structures of Mennonite Church USA and Mennonite Church Canada, to be finalized Feb. 1.

But for Waltner, Mennonite Church-General Conference Mennonite Church relations have been a decades-long adventure that has taken him from GC origins to MC leadership and made him a transformation proponent.

"My journey with Mennonite integration and transformation began more than 30 years ago," he says. "In five or 10 years, depending on how you date it, we'll have had 40 years working on [the merger]. I think 40 years in the wilderness is a good metaphor for our journey as people of God."

Waltner, who has spent his entire professional life in church leadership, was born in Freeman, S.D., and raised in the GC-affiliated Salem Mennonite Church. He was in the last graduating class of Mennonite Biblical Seminary in Chicago before it moved to Elkhart, Ind., when it joined with the MC Goshen Biblical Seminary to create Associated Mennonite Biblical Seminary.

Waltner's first pastorate was Tabor Mennonite Church, Newton, Kan., from 1958 to 1967. There, he says, he first became interested in inter-Mennonite relationships, living in proximity to both an MC school, Hesston (Kan.) College, and a Mennonite Brethren school, Tabor College in Hillsboro.

That interest continued when he went to First Mennonite Church in Upland, Calif., where he served for five years. "We did a lot of things with Seventh Street, the MC church," he says.

Congregational merger: In 1972, Waltner became pastor of First Mennonite Church in Normal, Ill., a GC congregation that was fostering relations with an MC congregation in neighboring Bloomington. Four years later, First and Bloomington Mennonite Church merged to become the Mennonite Church of Normal.

"We made a completely new church constitution," Waltner says. "Of course, it was influenced by the existing ones, but we organized the new church differently than either of the original two. We gave each other room and time to grieve [the end of the former]. We allowed 10 years in which we would be very careful about representation on the church committees and boards, but within three years we discovered it doesn't matter—we're all one church. Changes in giving patterns did take a little longer."

As pastor of a dual-conference congregation, Waltner was part of an ad hoc committee, which he chaired for a time, of representatives of congregations with both GC and MC membership. "At every GC triennial session or MC biennial assembly, we would come together to talk," he says. "There was a strong push from that group to keep moving toward integration."

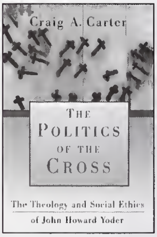
Waltner became part of a small committee that drafted a statement for Bethlehem 83, the first joint MC-GC convention, calling for the appointment of a committee to study the feasibility of merger.

"We were overly optimistic," Waltner says. "The process took about 10 years longer than we projected. We had no idea how complex it would become."

In 1986, Waltner began serving College Mennonite Church in Goshen, Ind., his last pastorate. For the first time, he was working in a congregation that was not officially connected with the General Conference Mennonite Church.

"I felt the loss," he says. "I felt like I was leaving

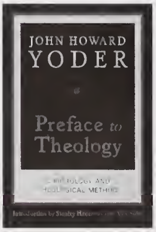
DOING THEOLOGY with JOHN HOWARD YODER


Craig A. Carter
THE POLITICS OF THE CROSS
The Theology and Social Ethics of John Howard Yoder

"An unparalleled account...Carter's study gives a coherent reading of Yoder's christocentric moral vision which will provoke debate and renewed appreciation for its subject."
—John Webster, Oxford University

"There are no doubt going to be many books in the future published on Yoder, but this will surely be one of the best."
—Stanley Hauerwas, Duke University

1-58743-010-X • $18.99p



Preface to Theology provides an introduction to the traditional categories of systematic theology. As a "preface," it suggests John Howard Yoder's concern with our posture toward theological study and the importance of viewing this study as a vital, ongoing process.

1-58743-020-7 • $34.99c

Brazos Press
the tradition alive
At your bookstore or call 1-800-877-2665

the General Conference. But then I realized I didn't have to leave, so I made it a point during those years to attend all the GC triennial sessions as well as the MC assemblies and to go to Central District Conference annual meetings when it was convenient."

Waltner became more directly involved in the GC-MC merger process when he agreed to serve on the first membership committee. This group, which was in existence from 1998 to 1999, developed the first denominational membership guidelines, which laid the groundwork for the final version accepted at the Nashville convention last summer.

Leadership learnings: Waltner retired from the pastorate in 1996 and served a term as moderator of Indiana-Michigan Conference. He assumed the interim presidency of MBCM late in 2000, succeeding Everett Thomas, who left to become editor of *The Mennonite.* When COE executive secretary Dennis Good became acting publisher for the new Mennonite Publishing House Inc. last year, Waltner agreed also to help shepherd COE into the new denomination. Some of COE's and all of MBCM's work in the United States will be assumed by the Mennonite Church USA Executive Board.

"Over the years, I've learned much more about the variety in [the Mennonite Church and General Conference Mennonite Church]," Waltner says. "For example, in the West, the church often seemed to move much faster than in the East. ... At First Mennonite Upland, we were part of the Pacific District, which covered the whole West Coast. We had small, widely scattered congregations, and we needed each other. We didn't have the luxury of several overlapping conferences, common in the East.

"Initially, we thought we would take the best from both [denominations] to create a new structure. But gradually there was recognition that these two weren't going to fit together that easily as we became more aware of the differences in attitude of congregations toward their area or district conferences. Then we also needed to face the polarization caused by addressing homosexuality issues.

"There are different cultural and institutional patterns and different experiences of congregation and conference. Until you become aware of the differences, you can't understand what binds us together."

With the Nashville delegates' approval of transformation, Waltner has great hope for the future of the new Mennonite Church USA and Canada.

"The one thing I worry about is, Will people be able to transfer their loyalties to the new entity?" he says. "This has to do with giving patterns, where loyalties are built up over a period of time. Will people's interest decrease as there are gaps [between old and new structures]?

"When you're in the wilderness, you know you can't go back, but it takes time to get through. That time may be necessary for God's transformation of us as a people."—*Melanie Zuercher of MC USA News Service*

There are different cultural and institutional patterns and different experiences of congregation and conference. Until you become aware of the differences, you can't understand what binds us together.
—James Waltner

True evangelical faith does not lie dormant.

Goshen College celebrates faith in action with Jennifer Gingerich and Heidi Collins, recipients of the 2001 Barnabas Servant Leadership Award scholarships, honoring the New Testament model of Joseph (Barnabas) who lived to serve and encourage others:

Jennifer Gingerich – Hubbard, Ore.
Bible and religion major
President's Leadership Award recipient, Mennonite Disabilities Goldenrod assisted living project, GC Admissions Ambassador, worship team, Ministry Inquiry Program. Award money to Drift Creek Camp, Ore.

Heidi Collins – Goshen, Ind. – Physical Education major
Colloquium assistant, Sunday school officer, Big Brothers Big Sisters program. Award money to Big Brothers Big Sisters.

goshen college
1700 South Main Street
Goshen, IN 46526
www.goshen.edu
admissions@goshen.edu

Blue mood

MCC creates new opportunities in Bangladesh with old crop.

As rain clouds give way to a bright Bangladeshi sky, Kacholi carries plastic sheets covered with indigo paste out to dry in the tropical sun.

The indigo powder she produces is both new and old to Bangladesh. Kacholi had never seen an indigo plant before last year, when she began working with Nilkomol, a job-creation project of Mennonite Central Committee (MCC). She has since learned the story of indigo's tainted past in her country and become part of a promising future, thanks to an indigo revival.

> **I currently get more profit from indigo than rice or other crops.**
> —Beranath Shangma

Historians believe that people from the Indian subcontinent began producing indigo dye in prehistoric times. The prized, deep blue dye was later sought by European traders for dying cloth.

By the early 19th century, British colonialists were making large profits by selling high-quality indigo produced in what now is Bangladesh. They used political, economic and violent means to force farmers to plant indigo instead of food crops. In 1858 and years following, most farmers revolted against dye producers and refused to plant indigo.

Today, Nilkomol is one of the first initiatives to establish a fair trade of natural indigo dye within Bangladesh. MCC staff developed Nilkomol in 2000 as a pilot project in the Modhupur forest region of northern Bangladesh. The region is home to aboriginal groups, who mainly depend on low-profit pineapple and jackfruit harvests.

Staff also surveyed potential natural indigo users in Dhaka, Bangladesh's capital, and found demand much higher than anticipated.

MCC photo by David Willms

Recently harvested indigo plants are ready to be transported to an extraction site, where the leaves will be treated to produce dye.

Twelve area farmers together harvested one acre of indigo plants in September 2000. Additional community members learned to process the dye. Based on the first year's success, Modhupur farmers increased their planting this year to 13 acres, from which they expect at least 440 pounds of dye.

In the meantime, MCC workers designed and built a portable dye extraction facility to accommodate the increased acreage.

The process of turning plants to dye takes three or four days. The dark green leaves of indigo plants are soaked in water for 18 to 24 hours. The discarded leaves can be used as fertilizer. A small amount of caustic soda is added to the yellow-green water, which helps indigo to form. Producers then aerate the water with bamboo poles. After about two hours, the water changes to a dark blue. Indigo precipitate settles to the bottom of the tank overnight, leaving a thick blue paste when the water is drained. The paste is dried in the sun for several hours. The dried indigo is ground, bagged and transported to the MCC office in Dhaka, where it is sold to textile and garment manufacturers. Meanwhile, the indigo plant roots will continue to grow and provide a second cutting of leaves.

Dye producers, such as Kacholi, and indigo farmers have been reaping benefits from the sale. After just one harvest, farmer Beranath Shangma was able to pay off his debt on a rower pump that supplies drinking water for his family and irrigates their vegetable plot. "I currently get more profit from indigo than rice or other crops," he says.

Farmers have found the plants beneficial in other ways. Indigo plants fix nitrogen in the soil and have a short, four-month growing season. Farmers are also pleased that livestock find the plants unappetizing. Some are even using indigo plants as fencing around their vegetable plots.

—Maria Linder-Hess of MCC News Service

Mennonite Your Way

"travel with a purpose"

2002 TOURS

Panama Canal/Caribbean Cruise	*January 16-26*
Smokies Spring Flower Pilgrimage	*April 22-27*
Great Northwest	*May 13-23*
England, Scotland, Wales	*June 11-23*
Alaska Cruise & Tour	*July 12-27*
Maritime Provinces of Canada	*August 6-17*
Erie Canal Cruise	*August 27-30*
Peaks, Parks & Canyons	*Sept 18-Oct 5*
Mission Tour-Italy,Swiss,Germany	*October 10-24*

Itineraries available:
Box 425 Landisville, PA 17538 717/653-9288 800/296-1991
Email: myw1525@aol.com web: www.mywtours.com

Ukrainian ministry is a family affair

Children play an active role in helping parents spread the gospel.

In the Ukrainian city of Dniepropetrovsk, at School 47, which metamorphoses into a coffeehouse on Wednesday nights, a group of 35 teens gathered for Bible study and prayer. All sat expectantly, except Anton. He made disruptive noises throughout the prayer, tossed off inappropriate comments during the Bible study and punctuated a testimony with loud guffaws.

Sixteen-year-old Allen Sayer took on Anton as a project and gained a best friend. Allen arrived in Ukraine with his parents, Mennonite Board of Missions workers Mel and Priscilla Sayer, and three sisters in 1996. Allen and his sister, Angela, age 14, work with short-term mission interns in relating to their Ukrainian peers through coffeehouse and service ministries. Two years after Allen befriended Anton, Anton became a Christian.

The Sayers' ministry is indeed a family affair. In addition to teaching her four children, which allows a flexible schedule for outreach, Priscilla has a ministry of hospitality. In a society where many people don't have telephones, a family must be ready to welcome guests at all times. One-stop shopping doesn't exist, so going to the market and preparing food can be time-consuming.

Mel is director of the interdenominational Dniepropetrovsk Bible Institute. It offers a two-year program to help the 30 to 40 students remain connected with the congregations they serve. Although most of the students are young in their faith, having become Christians only a few years prior to enrolling, they hold leadership positions in the six denominations served by the institute. Mel also assists a local congregation.

Summer language programs, including English, are a key element in the Sayers' work, aided by short-term mission interns from North America. Chapel is an important, though optional, part of the program.

"For many of our students, this is the first time they have heard a clear presentation of God's love for them and God's plan for their lives," Mel says. "Summer programs lay the groundwork for planting a church. Our next church plant will be in the location where we held the language program this past summer."

Church planting is what excites the Sayers. "Good healthy congregations that will reproduce," Mel says. "Leadership training. Preparing leaders for the future. It's fun to watch people who used to see things in black and white change and accept other people who are not like them. Baptists and Pentecostals sit together in school. We're seeing the denominational boundaries coming down for the next generation of leaders.

Foreigners can do anything, and it is an attraction. We use that curiosity to start ministries.
—Mel Sayer

"When the country first opened, there was a hunger for all things new, the gospel included. Now, growth is slower than the initial wildfire. Skepticism is present. It is especially difficult for older people who grew up under the Communist regime to abandon what they were taught. Many are both [Russian] Orthodox and atheist, like the one who said, 'I'm atheist and I thank God!' "

The Sayers, who are from Carstairs, Alta., feel that being North American is a plus for their work in Ukraine. "Foreigners can do anything and it is an attraction," Mel says. "We use that curiosity to start ministries, but our goal is to have Ukrainians take over leadership as soon as possible."—*Lynda Hollinger-Janzen of MBM News Service*

Discover a *new* model of leadership

INSTITUTE *for* ANABAPTIST LEADERS

A dynamic, engaging, and highly practical leadership institute unlike any other, utilizing experiential learning, peer feedback, self assessment, tools for applications, and time with successful leaders.

Leaders from the business world and church will dialogue and learn together in a common environment and move beyond management to the core elements of faith, ethics, talents and soul within the Anapabtist view of scripture and leadership.

Who should attend:

- CEO's, senior executives, senior management teams of for-profit and not-for-profit businesses and agencies
- Those who own businesses or will be assuming ownership positions
- Senior pastors and those on track for senior church positions
- Individuals in or on track for senior leadership positions in church agencies

Sponsored by:

Mennonite Mutual Aid
Mennonite Economic Development Associates
Mennonite Health Services
Associated Mennonite Biblical Seminary
Laurelville Mennonite Church Center
Schmucker Training and Consulting

Dates:
The 2002 Institute will provide the equivalent of four training days during these dates:
March 18 -20, and May 20-22

Location:
Laurelville Mennonite Church Center, Mt. Pleasant, Pa.

Discounts:
Prepay by Jan. 15, 2002 and receive $80 off your registration.

Group incentive discounts:
Call Laurelville for details.

For more information please call 1-800-839-1021, 724-423-2056, or email info@laurelville.org.

Visit our website at: http://www.laurelville.org/leadership/index.html

In pursuit of healing, MCC Canada joins residential-school abuse issue

Residential schools run by a variety of denominations were supposed to be a way for white Canada to deal with the country's Native peoples. But for many residents, the schools were a place of emotional, physical and sexual abuse. Now Mennonite Central Committee (MCC) Canada is stepping into the well-publicized fray in an effort to help promote healing.

With grants from the federal government's Aboriginal Healing Foundation, three aboriginal groups and the Victims' Voice program of MCC Canada will hold 10 meetings or "circles" during the coming year.

"The people we are helping to bring together have little in common from a faith perspective, but they share a strong desire to find solutions to the problems of substance abuse, suicide and serious crime in Native communities," says Wilma Derksen, director of Victims' Voice. "That abuse stems from what took place in residential schools."

Other participants are Ganootamaage Justice Services, a restorative justice organization; Pikangikum First Nation, a reserve of 2,000 residents in northwest Ontario; and the Dr. Jessie Saulteaux Resource Centre, a United Church-affiliated training and retreat center in Beausejor, Man.

Ganootamaage has hired a researcher to interview victims of crime within the aboriginal community. The Dr. Jessie Saulteaux Centre will provide a counselor to train students from aboriginal communities in suicide prevention. Pikangikum will hire a coordinator for a comprehensive healing program. The three organizations will meet with Victims' Voice to share what they have learned.

The issue of abuse at residential schools has long simmered in Canada. The courts recently awarded victims millions of dollars, which has pushed some church institutions of various denominations into insolvency. Meanwhile, Native communities for years have been dealing with the effects of the abuse.

Derksen says MCC was first approached for assistance in 1998 by a Winnipeg Native elder. "She was familiar with what we had been doing at MCC through the publication of *Pathways* [a journal for friends and families of homicide victims]," Derksen says. "She felt we would be able to help provide a forum for discussion."—*Canadian Mennonite*

Conrad Grebel University College
Academic Dean

Conrad Grebel University College, affiliated with the University of Waterloo and the Toronto School of Theology, invites applications and/or nominations for the position of **academic dean** of the college. The academic dean is the chief academic officer of the college and is a member of the college administrative leadership team. The dean is responsible for giving direction and managing the academic programs of the college, for serving as the academic liaison between the college and the University of Waterloo, and for articulating the Anabaptist-Christian perspective of the college's educational programs. Conrad Grebel University College is the Mennonite residential and teaching college of Mennonite Church Eastern Canada and offers programs of study at both the undergraduate and graduate levels.

Preference will be given to candidates who stand within the Anabaptist-Mennonite tradition, who have an earned doctorate and have established themselves as excellent teachers and scholars, who have experience in academic leadership and administration and who are Canadian citizens or permanent residents of Canada. All inquiries will be kept in strict confidence. The appointment will be effective July 1, 2002. Applications and resumes should be received by the chair of the Academic Dean Search Committee by Feb. 28, 2002.

Contact John E. Toews, Chair, Academic Dean Search Committee, Conrad Grebel University College, Waterloo, ON N2L 3G6; 519-885-0220 ext. 237; cgcpres@uwaterloo.ca.

An MMA counselor . . .
Your guide to better stewardship

If stewardship is a journey, who wouldn't benefit from a little guidance? Your MMA counselor can help you manage the gifts God has entrusted to you.

Your MMA counselor will help you plan for the future and protect your family, while ensuring your decisions reflect your values.

For help with applying stewardship principles in your life, see these **MMA counselors in south central Pennsylvania:**

MMA®
Stewardship Solutions

Mark Ostrowski
Belleville
(717) 935-5858

Preston Sharp
Belleville
(717) 935-5858

Tim Long
Camp Hill
(717) 737-9020

Lawrence Reinertsen
Camp Hill
(717) 737-9020

Merle Cordell
Chambersburg
(717) 597-7415

Keith Sider
Chambersburg
(717) 263-1910

Earl Yoder
Springs
(814) 662-2210

WORKERS

Beck, Andrea, Grantham, Pa., is beginning a three-year Mennonite Central Committee (MCC) assignment in Davao, Philippines, working with alternative tourism marketing.

Bush, Jerry, was ordained Oct. 14 as youth pastor of Harrisonville (Mo.) Mennonite Church.

Caseros, Antonio, was installed Nov. 25 as interim pastor at Iglesia Christiana Menonita in Oak Cliff, Dallas.

Heggen, Carolyn and Richard, Corvallis, Ore., are beginning a 2½-year MCC assignment in Nepal with United Mission to Nepal. Carolyn will be a counselor and psychotherapist, Richard will be a professor of engineering.

Mills, Tedi, Porterville, Calif., is beginning a two-year MCC assignment in Reedley, Calif., working with immigration and documentation concerns.

Quintanilla, JoAnn, Sanger, Calif., is beginning a two-year MCC assignment in Reedley, Calif., working with immigration and documentation concerns.

Regier, Maeanna, began Oct. 28 as associate pastor of First Mennonite Church, Halstead, Kan.

Simonsick, Robert, was ordained Nov. 10 as pastor of Calico Rock (Ark.) Mennonite Fellowship.

Stauffer, Ben, Nicholville, N.Y., is beginning a three-year MCC assignment in Brazil working in rural development.

BIRTHS

Brenneman, Daniel Alvin, Nov. 29, to Steve and Shannon McCormick Brenneman, Accident, Md.

Dreps, Sophia Becker, Oct. 26, to Chris Dreps and Sylvia Becker-Dreps, Durham, N.C.

Eastman, Nathaniel Landis, Nov. 30, to Lowell and Rachelle Denlinger Eastman, Fulks Run, Va.

Gavenda, Ashley Jean, Sept. 18, to Kurt and Becky Yordy Gavenda, Ashley, Mich.

Henricks, Mason Anthony, Nov. 28, to Phillip and Tara Miller Henricks, Fayette, Ohio.

Landis, Katherine Kayin and Hannah Fransen (twins), Nov. 26, to Sharon Fransen and Jeffrey Landis, Sellersville, Pa.

Nafziger, Brooke Elizabeth, Oct. 7, to Brendon and Susan Duerksen Nafziger, Goessel, Kan.

Ortiz, Zachary Allen, Oct. 24, to Joe and Tonie Goans Ortiz, Goshen, Ind.

Plock, Elyse Breanne, Nov. 24, to Russell and Mary Franz Plock, Lincoln, Neb.

Santiago, Miguel Javier, Dec. 3, to Noel and Juanita Rolon Santiago, Perkasie, Pa.

Serres, Holden John, Dec. 3, to Adam and Becky Riegsecker Serres, Pettisville, Ohio.

Shore, Maxwell Gray, Dec. 4, to Joylynn and Tobin Shore, Telford, Pa.

Swartley, Austin Michael, Dec. 3, to Michael and Sandy Harris Swartley, Dublin, Pa.

Wright, Rutha Madison, Nov. 21, to Erin Wright, Goshen, Ind.

Invest in people

for a change

Help people escape poverty by giving them a hand up, not a handout. Have the satisfaction of knowing that your money is being used to make the world a better place.

1-877-772-7662
www.saronafund.com

Sarona
Global Investment Fund

This advertisement does not constitute an offer to sell or solicitation to buy securities in any state or province in which such offer or solicitation is not authorized.

FAITH ▪ SERVICE ▪ SCHOLARSHIP

Do you believe…

Bethel College

that Jesus meant what he said
when he told us to put away the sword?

that Christians are called to live simply?

Then Bethel College, North Newton, Kansas might be just the Christian college for you!

www.bethelks.edu

Bethel College

300 East 27th Street
North Newton, Kansas
67117-0531
admissions@bethelks.edu
1-800-522-1887

MARRIAGES

Bailey/Kelly: Michael Lee Bailey, Pulaski, Iowa, and Andrea Leigh Kelly, Pulaski, Sept. 29 at Bloomfield (Iowa) United Methodist Church.

Bontrager/Mast: Wendell Bontrager, Buhler, Kan., and Marie Mast, Hutchinson, Kan., Nov. 17 at South Hutchinson, Kan.

Combs/Rusk: Shawn Combs, Mahomet, Ill., and Melanie Rusk, St. Joseph, Ill., Oct. 13 at Allerton Park, Monicello, Ill.

Davis/Miller: Greg Davis, Hartville, Ohio, and Joni Miller, Hartville, Dec. 1 at Hartville Mennonite Church.

Gingrich/Vredevelt: Marie Ann Gingrich, Cocolamus, Pa., and Kirk Tyler Vredevelt, Grand Rapids, Mich., Oct. 13 at Lauver Mennonite Church, Richfield, Pa.

Litwiller/Schmidgall: Chad Litwiller, Hopedale, Ill., and Tanya Schmidgall, Delavan, Ill., Dec. 1 at Hopedale Mennonite Church.

DEATHS

Beam, Ada Hertzler, 98, Ephrata, Pa., died Dec. 6. Spouse: William Beam (deceased). Survivors: children Susanna Snader, Arlene Eberly, Frances Gunzenhauser, Daniel, Omar, Titus, Glenn, Dale, James; 24 grandchildren; 46 great-grandchildren; three great-great-grandchildren. Funeral: Dec. 9 at Conestoga Mennonite Church, Morgantown, Pa.

Brunk, Pauline Yoder, 83, Newport News, Va., died Oct. 7. Spouse: George F. Brunk Sr. (deceased). Survivors: children George Jr., Lynn, Irene Brenneman, Molly, Dale; five grandchildren. Funeral: Oct. 11 at Warwick River Mennonite Church, Newport News.

Buller, Franklin A., 78, Peabody, Kan., died Nov. 29 of cancer. Spouse: Mildred Regier Buller. Parents: Anna and John Buller (deceased). Other survivors: children Keith, Dale, Donita Eck, Cheryl Nottingham; 11 grandchildren; two great-grandchildren; two stepgrandchildren. Funeral: Dec. 3 at Grace Hill Mennonite Church, Whitewater, Kan.

Burkholder, James, 86, Newport News, Va., died Oct. 20. Survivors: children Wanda Hall, Joyce Strickland; nine grandchildren; three great-grandchildren. Funeral: Oct. 24 at Warwick River Mennonite Church, Newport News.

Hershberger, Roman L., 79, Smithville, Ohio, died Nov. 19. Spouse: Marie J. Stutzman Hershberger. Other survivors: children Maynard, Roman Dale, Gary, Debbie Neuenschwander; 11 grandchildren; 14 great-grandchildren. Funeral: Nov. 21 at Wooster (Ohio) Mennonite Church.

Lehman, Aldus M., 74, Chambersburg, Pa., died Oct. 11 in an accident. Spouse: Ruth M. Lehman. Parents: Walter and Ada Lehman (deceased). Other survivors: children Ivan, Merle, Allen, Ralph, Kevin, Eldon, Elta Brouse; 15 grandchildren. Funeral: Oct. 14 at Pleasant View Mennonite Church, Chambersburg.

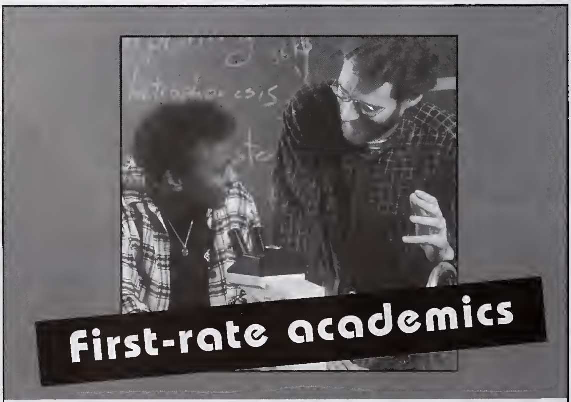
Matis, John T., 67, Elizabethtown, Pa., died Nov. 22. Spouse: Eleanor L. Giffin. Parents: John and Angeline Ranieri Matis (deceased). Other survivors: children Ernest, Angeline. Funeral: Nov. 27.

Goodville
Mutual
New Holland, Pa.

Find an agent near you for details
about our competitive insurance packages!
www.goodville.com
or 800-448-4622

- Delaware
- Illinois
- Indiana
- Kansas
- Maryland
- Ohio
- Oklahoma
- Pennsylvania
- Virginia

affordable
insurance
for vehicle, home, farm,
small business, church



Our students get the best of both worlds—the exceptional academic program of a university and the intimate surroundings of a small campus. We offer a comprehensive choice of majors, all with a global perspective, led by professors who challenge and inspire. Employers actively seek our graduates in health care, business, education, social work and other fields.

Harrisonburg VA 22802
(800) 368-2665
www.emu.edu • admiss@emu.edu

Eastern
Mennonite
University

Miller, Alva, 70, Saint Joe, Ind., died Nov. 29. Spouse: Marion Miller (deceased). Parents: Maggie and Noah Miller (deceased). Survivors: children Annette Chandler, Shawn, Kerry, Ken, Randall; 14 grandchildren; one great-grandchild. Funeral: Dec. 3 at North Leo Mennonite Church, Leo-Cedarville, Ind.

Mumaw, Harold, 68, Wakarusa, Ind., died Nov. 27 of cancer. Spouse: Alpha Mae Mumaw. Parents: Marion and Mary Mumaw (deceased). Other survivors: children Roxane Ouimet, Ron, Don; eight grandchildren; two great-grandchildren. Funeral: Dec. 1 at Yellow Creek Mennonite Church, Goshen, Ind.

Oswald, Marcus L., 78, Williamsburg, Pa., died Nov. 24 of cancer. Spouse: Martha Yoder Oswald. Other survivors: children Roger, Rick, Steve, Tom, Julie Stoltzfus; 10 grandchildren. Funeral: Nov. 27 at Martinsburg, Pa.

Ramseyer, Faye H., 88, Orrville, Ohio, died Nov. 17. Spouse: Paul H. Ramseyer (deceased). Parents: Corsan and Cora Miller Mast (deceased). Survivors: children Lynn, Donna Mills; four grandchildren; three great-grandchildren. Funeral: Nov. 20 at Orrville Mennonite Church.

Regier, Anna Louise Boehr, 91, Hesston, Kan., died Dec. 5. Spouse: Roland M. Regier (deceased). Parents: Jacob and Anna Harder Boehr (deceased). Survivors: children Robert, Rebecca Regier Wilson; five grandchildren; two great-grandchildren. Funeral: Dec. 8 at Hesston Mennonite Church.

Rempel, Sarah Mierau Epp, 89, Henderson, Neb., died Dec. 2. Spouse: Jacob T. Rempel. Parents: Henry and Agenetha Mierau (deceased). Other survivors: stepchildren Lorna and Larry Epp, Lanora and Raymond Heiser, Clarence Rempel, Marlin Rempel; 14 grandchildren; 15 great-grandchildren. Funeral: Dec. 5 at Bethesda Mennonite Church, Henderson.

Wall, Fredrick, 92, Altona, Man., died Nov. 15. Spouse: Stella Wall (deceased). Parents: Fredrick and Katharina Neufeld Wall (deceased). Survivors: children Delmer, Elaine Hildebrand; seven grandchildren; four great-grandchildren. Funeral: Nov. 23 at Altona Bergthaler Mennonite Church.

Yoder, Fannie E., 76, Lancaster, Pa., died Nov. 18. Parents: Levi and Cora Yoder (deceased). Burial: Nov. 20 at Maple Grove Mennonite Cemetery, Gap, Pa.

AUSTRALIA AND NEW ZEALAND
AUSTRALIA and NEW ZEALAND (February 8-28)

EUROPE AND MORE
EUROPEAN HERITAGE TOUR (July 12-29) IRELAND (September 20 - October 1)
JORDAN, ISRAEL, VIENNA and BUDAPEST (February 15-28)
SPECTACULAR SCANDINAVIA and its FJORDS (June 17 - July 1) • SWISS GLACIER EXPRESS (August 12-26)
SWISS-VOLHYNIAN MENNONITE HERITAGE TOUR (September 18 - October 3)

FAR EAST
VIETNAM (November 6-24)

NORTH AMERICA
Reg. #1567624
ALASKA CRUISE TOUR (June 19 - July 1) EASTERN CANADA (August 2-12)
AMISH & MENNONITE COMMUNITIES IN OHIO (May 10-14)
MAJESTIC CANADIAN ROCKIES (July 15-28) • FALL FOILAGE TOUR IN NEW ENGLAND (October 8-14)
CHRISTMAS SERVICE TOUR TO PENNSYLVANIA (November 28 - December 3)

SERVICE TOURS
SERVICE TOUR in SUNNY JAMAICA (January 25 - February 3)
SERVICE TOUR TO ISRAEL/PALESTINE (NAZARETH VILLAGE) (October 25 - November 7)

SOUTH AMERICA
PARAGUAY, BOLIVIA and PERU (April 6-22)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

SUNNY, SCENIC, SERVICE AND HISTORICAL TOURS IN 2002 WITH TOURMAGINATION

CALL 1-800-565-0451

TO BOOK YOUR TOUR AND FOR MORE INFORMATION ON OUR 2003 TOURS TO MENNONITE WORLD CONFERENCE IN AFRICA (August 2003)

E-MAIL: office@tourmagination.com
WEB: www.tourmagination.com

9 Willow Street
Waterloo, ON, Canada N2J 1V6

1011 Cathill Road
Sellersville, PA, USA 18960

Encouraging Faithful Commitments

for your nonprofit organization

Privileged to work with Western Mennonite School, Salem, Oregon, on Vision for Excellence 2000-2005

A ministry-centered approach to fund raising, integrated marketing and communications, board and organizational development.

ADVANCEMENT Associates

866-777-1606 toll free info@advanassociates.com
3816 La Mesa Drive, Fort Collins, CO 80524-9529

Rebekah Burch Basinger, Ed.D.
Principal
Pennsylvania Office

Jerry S. Kennell, MPA
Principal
Colorado Office

Cheryl Zehr Walker
Principal
Ohio Office

Seoul Foreign School, a nondenominational Christian school in Seoul, Korea, seeks committed Christian **elementary and middle-school educators** for the 2002-2003 school year. The school offers a competitive salary and an excellent benefit package. More details on web site www.sfs.or.kr.

Resumes and letters of interest sent by email to Harlan Lyso at hlyso@sfs.or.kr.

Menno-Hof, the Amish Mennonite Information Center, needs you! Accepting applications for volunteer **hosts and/or hostesses**. Main duties include hosting visitors and occasional light housekeeping. Furnished one-bedroom apartment, groceries and small stipend provided. A wonderful opportunity for people in transition and retired people.

Contact Joseph Yoder, Box 701, Shipshewana, IN 46565; 219-768-4117. Email mennohof@tln.net for more information.

Spruce Lake Retreat (Pocono Mts., northeastern Pa.) has two full-time positions for mission-minded people open at dynamic, multi-faceted camp ministry affiliated with the Mennonite Church:

- **Program director:** Primarily plans and leads about 25 annual programmed events geared toward families and adults. Also serves on Leadership Team. Should have experience in church and/or retreat leadership, strong communication skills and a commitment to the Anabaptist faith perspective.
- **Maintenance technician:** Serves on Maintenance Team, which is responsible for upkeep and development of grounds and buildings. Should be a team player and have experience/training in building trades and/or groundskeeping skills.

Salary and liberal benefits package for both positions, both open immediately. Send resume to Executive Director, RR 1 Box 605, Canadensis, PA 18325; 800-822-7505; fax 570-595-0328; email retreat@enter.net.

RESOURCES

The Earth Is the Lord's: A Narrative History of the Lancaster Mennonite Conference by John L. Ruth (Herald Press, 2001, $59.99) begins with the 1614 execution of Hans Landis in Zurich and reaches to 1977, when Lancaster Conference adopted a new constitution. Volume 39 in the Studies in Anabaptist and Mennonite History Series, this 1,392-page book includes 23 maps, 270 photos, seven appendices, notes, bibliography and index.

Mennonite Church Canada has produced two new resources on the missional church. **Navigating the Missional Church: Understanding the Journey ...** by Jack Suderman presents a quick introduction to the theological vision shaping the new Mennonite Church. **Discover Anew: What God Calls Us to Do** by Ingrid Loepp Thiessen contains six study sessions for those wanting to spend more time on the subject. For more information, contact Dan Dyck, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, 204-888-6781, ddyck@mennonitechurch.ca.

Good Eating by Stephen H. Webb (Brazos Press, 2001, $21.99) develops the "first modern systematic theology of diet," touching on topics such as animal sacrifices, the Lord's Supper, pacifism and the place for animals in heaven. It's part of The Christian Practice of Everyday Life series.

Amazing Graces: Prayers and Poems for Children, compiled by June Cotner, illustrated by Jan Palmer (HarperCollins, 2001, $12.95) teaches children that talking to God doesn't have to be formal or fancy.

Gateway Films, P.O. Box 540, Worcester, PA 19490, www.visionvideo.com, offers three videos and accompanying leader's guides for families: **Sex as God's Gift** by Mary Ronan (2001, $79.99, 150 minutes) is for 14- and 15-year-olds; **For Bitter or for Better** by John Drescher (2001, $69.99, 200 minutes) comes with the book **For the Love of Marriage** by Drescher; and **Raising Your Children in an Ungodly World** by Mary Ronan (2001, $24.99, 78 minutes) offers parents guidance on how to talk to teens and help them deal with the influences of popular culture.

Making the Desert Bloom (MCC, 2001, $20 or free loan, 14 minutes) tells of a poverty-alleviation project in northwest China. Order from Mennonite Central Committee, P.O. Box 500, Akron, PA 17501-0500.

No Matter How Tough Things Get ... Families Can Bounce Back, compiled by Diana L. James (Horizon Books, 2001, $10.99) contains 41 true accounts by various authors that tell how a family or family member has overcome a crisis or hardship, such as abuse, neglect, poverty or divorce.

Making Your Home a Haven: Strategies for the Domestically Challenged by Cyndy Salzmann (Horizon Books, 2001, $10.99) includes tactics for treating one's family like company and finding a way to handle the paper chase, plus biblical truths for time management and finding a quiet place.

To Continue the Dialogue: Biblical Interpretation and Homosexuality, edited by C. Norman Kraus (Pandora Press U.S., 2001, $23.95), presents reasoned yet passionate calls for all who care about this issue to deliberate under the Spirit's guidance.

Fractured Dance: Gadamer and a Mennonite Conflict Over Homosexuality by Michael A. King (Pandora Press U.S., 2001, $22.95) is a study of a Mennonite denominational body's deliberations over excommunicating a congregation for its stand on homosexuality.

What Does the Bible Really Say About Hell? Wrestling With the Traditional View by Randy Klassen (Pandora Press U.S., 2001, $13.95) proposes that hell must be seen in the context of God's love.

The Pax Story: Service in the Name of Christ, 1951-1976 by Calvin W. Redekop (Pandora Press U.S., 2001, $13.95) provides analysis of a worldwide movement for which he was co-originator. It includes photos and personal accounts of Pax service.

Visual Faith: Art, Theology and Worship in Dialogue by William A. Dyrness (Baker Academic, 2001, $21.99) presents a historical account of Christians' engagement with the visual arts and chronicles the budding involvement of Christians in contemporary art.

Isaiah: Encounters With the Living God by Harry Boonstra (Faith Alive Christian Resources, 2001, $5.95) is the latest in the Word Alive Bible study series. This nine-lesson study comes with a leader's guide for $7.95.

Basic Literacy: Creating a Quality Basic Literacy Program by Alice Beery and Gail Rice (Faith Alive Christian Resources, 2001, $15.50) is a step-by-step guide designed to help churches begin a literacy program for their community.

Authentic Religion: Membership or Transformation? and **Quest for Holy Wisdom** by Richard Rohr (St. Anthony Messenger Press, 2001, $8.95 each) are cassette tapes by the well-known retreat speaker, who calls on listeners to follow Jesus rather than organized religion. To order call 800-488-0488.

The Mystical Thought of Meister Eckhart: The Man From Whom God Hid Nothing by Bernard McGinn (Crossroad, 2001, $45) is being hailed as the finest work available on Eckhart, the great medieval mystic, preacher, spiritual guide and philosopher. McGinn writes, "Few thinkers have valued the unity of truth more than Meister Eckhart."

Lilly Endowment Inc. **National Clergy Renewal Program /2002**

"As a deer longs
for flowing streams,
so my soul longs
for you, O God."
— PSALM 42:1

At the center of the congregation is the pastor. Spiritual guide, scholar, counselor, preacher, administrator, confidant, teacher, pastoral visitor, and friend, a pastor has a privileged position and performs many roles. In season and out, a pastor is called upon to lead communities to the life-giving waters of God.

The National Clergy Renewal Program, offered by Lilly Endowment Inc., is intended to strengthen Christian congregations by providing an opportunity for pastors to step away briefly from the demands of daily parish life and to engage in a period of renewal and reflection. The Endowment will provide as many as 100 grants of up to $30,000 each directly to congregations for support of a renewal program for their pastor.

Applications are now being accepted. Applications must be postmarked by July 19, 2002, and the award announcement will be made by December 2002.

LILLY
ENDOWMENT
INC

For information: Send an e-mail to clergyrenewal@yahoo.com, contact the program's Web site, www.clergyrenewal.org, call 317/916-7302, or write Lilly Endowment Inc., Religion Division, 2801 North Meridian Street, Post Office Box 88068, Indianapolis, Indiana 46208. Indiana clergy should apply only to the Lilly Endowment Clergy Renewal Program for Indiana Congregations.

*************************CAR-RT LOT**C-025
<14629> 71
5100 12/03 205377 Q:1 238
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Holy spaces in a missional church

Everett J. Thomas

The challenge for leadership in a missional church is to fill our holy spaces with a purpose that goes beyond worship.

The elderly widow arrived early for Sunday morning worship and waited in the same pew she occupied for decades. As a young mother, it was in this pew that she quieted restless toddlers so that other worshipers would not be distracted. From this seat her heart burst with joy each time one of her children was baptized. Later, after the children were gone, she began holding her husband's hand during the long pastoral prayers. At her husband's funeral, it was here she felt God's love flowing to her broken heart through the ministering of her pastor and congregation.

After some 50 years, that pew had become sacred to her. She viewed God from this place; it was a holy space for her. The colors of the walls, the lines of the ceiling, the way the hymns echoed and the scent of the carpet all reassured her of God's presence.

Holy space is also described as "ecclesiastical space." Pastors and building committees that wish to make major physical changes to church buildings overlook this reality at their peril and at great distress to many congregational members. Displacement can create one kind of distress.

"Place involves more than a pew in which a person has sat for years," says William P. Wood in the magazine *Church Growth* ("Your Church Building Program: Facing the Risks," Fall 1982). "It has a great deal to do with identity."

Mennonite congregations are now being challenged to be missional. As a result, many congregations will redouble their efforts to invite newcomers to their worship services. Some of these newcomers will unknowingly sit in our holy spaces.

"A growing church will always be confronted," Wood continues, "with conflict between 'old-timers' and 'newcomers.' The threat to old-timers may be expressed like: 'Not only are we going to lose our building because of these newcomers, but we may lose our significance too.' "

While responsible leaders will push a congregation to become more open and inviting to visitors, leaders are also responsible to consider the effect such changes will have on those who have been faithful members for years. The challenge for leadership in a missional church is to fill our sacred and holy spaces with a purpose that goes beyond worship that has our comfort as its highest priority. In order for newcomers and strangers to be welcome, a congregation must be changed by the presence of new sisters and brothers. Sometimes the building itself will be enlarged, altering our sacred places, to make room for newcomers.

Now the elderly widow no longer sits in the same pew. In fact, the pews have been replaced and the sanctuary has been enlarged. Twice as many people gather for worship as before.

Arriving early as usual, she finds a spot near the front of the church amid several families that are new to the congregation. As she learns several unfamiliar songs that are mixed in with comforting old hymns, she watches a young family in the row in front of her. The young father quiets his toddler so that others are not disturbed. During the long pastoral prayer, the young woman holds her husband's hand. The widow smiles and thanks God for this new holy space.—*ejt*

COs on PBS

Conscientious objectors (COs) will make it to prime-time television on Jan. 15 (PBS, 10 p.m. EST) with a documentary entitled "The Good War and Those Who Refused to Fight It." It includes 8mm film footage provided by the Archives of the Mennonite Church of Civilian Public Service men.

The timing of this documentary about World War II COs is providential. The question, "What would you have done about Hitler?" translates easily into, "What would you have done about Osama bin Laden?"

The popularity of World War II makes today's support of the war in Afghanistan seem pale by comparison. Our fathers and grandfathers who claimed conscientious objector status in the 1940s faced far more ostracism than we do today when questioners scoff at our pacifism.

For those of us who have forgotten the sacrifices made by past generations, this hour reminds us of the strength in our peace church tradition.—*ejt*

The Mennonite

www.themennonite.org

January 22, 2002

and a child shall lead them

Page 8

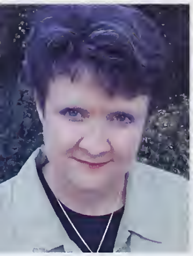
12 Father Stuckey and the Amish poem

14 Showdown in Burrton, Kan.

17 More than the sum of our parts

32 The pain of change

A Micah 6:8 people



Tammerie Spires is associate pastor at Peace Mennonite Church, Dallas, Texas.

Do justice, love mercy, walk humbly with your God. These are words from the working-class prophet Micah, first uttered in the eighth century B.C.E. They ring in our ears because they so succinctly sum up the distinctives of Anabaptist discipleship. But we sometimes forget the question these words answered and who was asking.

A younger contemporary of Isaiah, Micah was a backcountry prophet living in a small village 25 miles southwest of Jerusalem in a frontier area facing imminent invasion from Assyria. He was angry for his neighbors: poor shepherds and farmers whose lands were being stolen by rich landowners. He witnessed against corrupt officials who exploited women and children. He railed against false prophets who preached peace to those lining their pockets but declared war against those who offered no bribes. In chapter 6, Micah imagines a conversation between God and the people, about the Lord's controversy with the people.

God opens by asking, "What have I done to you, O my people? How have I wearied you?" (v. 3a). All I did was bring you up from the land of Egypt, redeem you from the house of slavery, gave you strong leaders like Moses, Aaron and Miriam, saved you from conflict after conflict. You should remember the saving acts of the Lord (paraphrase of vv. 4-5).

Micah makes the people's plea: "With what shall I come before the Lord and bow myself before God on high?" (v. 6). What sacrifice will be enough to please God, to respond to God's redemptive initiative?

"Oh, you know what the Lord requires," cries the impatient backcountry preacher, summing up the law and prophets in 10 words or less: Do justice, love mercy, walk humbly with your God. Do for others as God has done for you, says Micah. God has done justly by you, been merciful to you, walked alongside you in the journey of life. Can you do this for the people around you? Or are you too addicted to money, power and sacrificial rites?

Echoes of this interchange resonate for us in the question put to Jesus by the scribes, who asked which commandment was the greatest. Jesus' response was nearly as succinct as Micah's: Love God with all your heart, soul and strength, and your neighbor as yourself. When religious leaders protested against the radical simplicity of this word, questioning Jesus' association with tax collectors and sinners, challenging Jesus' violation of the Sabbath, Jesus said, "Go and learn what it means to say, 'I desire mercy and not sacrifice'" (Matthew 9:13a).

The world has ears to hear what we have learned in our 500-year commitment to peace.

The charge from Micah and from Jesus our Lord is alive today: God desires mercy—not stingy mercy that begrudges and balks but lavish, scandalous mercy that makes little sense to the world; mercy that lays down power and rejects privilege; mercy that forgives 70 times 7; mercy that rejects violence and embraces non-violent justice-making as the only way to peace.

In the face of the billions of dollars and millions of lives embroiled in violent conflicts today, what is the scandalous gift of mercy that we Mennonites can lay before humanity? What lavish witness can we offer a world wishing there was a better way of doing doing justice? What humble yet highly visible walk for peace will show the way up the mountain of the Lord's house?

The world has ears to hear what we have learned in our 500-year commitment to peace. Time for the Micah 6:8 people to speak up. TM

Editor: **Everett J. Thomas**
Associate editors
Gordon Houser
Rich Preheim
Marketing: **Marla J. Cole**
Advertising: **Melanie Mueller**
Secretary: **Marla J. Cole**
Design: **Merrill R. Miller**
Editor emeritus: **J. Lorne Peachey**

Offices:

1700 S. Main St., Goshen, IN 46526-4794
theMennonite@mph.org
phone: 219-535-6051 fax: 219-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
theMennonite@MennoniteUSA.org
phone: 800-790-2498 fax: 316-283-0454

TheMennonite

Vol. 5, No. 2, January 22, 2002

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for January and December when it is published on the second and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 128562, GST no. R122192453. Subscription rates: $36.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA.

Postmaster:
Send form 3579 to 616 Walnut Ave., Scottdale, PA 15683-1999.

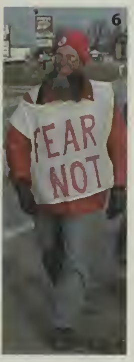
Cover photo by Skjold Photography

Web site: **www.themennonite.org**

Mennonite
Church
USA

CONTENTS

[illegible]
AMBS
LIBRARY
ELKHART, IN



8 And a child shall lead them
What if our schools made mission a part of all their activities?
—*J. Daniel Hess*

12 Father Stuckey and the Amish poem
This leader bridged the gap between conservatives and liberals.
—*John E. Sharp*

14 Showdown in Burrton, Kansas
Mennonite John Schrag faces a mob during World War I.
—*James C. Juhnke*

18 $4.5 million in debt, MPH eyes big cuts, deep changes under restructuring plan
Denomination guarantees $2.7 million in loans to repay debenture notes.
—*Rich Preheim*

20 Eastern Mennonite Missions workers' trip to Central Asia reveals stories and opportunities
—*Jewel Showalter*

22 Peace group gets Burundians' goat
MCC-supported livestock project fosters calm in region marked by violence.
—*Rachel Beth Miller*

DEPARTMENTS

2 A pastoral word
A Micah 6:8 people—*Tammerie Spires*

4 Readers say

4 In this issue

6 News digest

17 Leadership
More than the sum of our parts—*James Schrag*

30 Mediaculture
The great escape—*Gordon Houser*

32 Editorial
The pain of change—*Everett J. Thomas*

Rat poison in orange juice

In the Dec. 18, 2001, issue (Mediaculture, by Gordon Houser), the writer advises us to read the Harry Potter books and also see the film.

As one reads the Old Testament, it is clear that the problem that brought Israel to Babylonian captivity was their syncretism: that is, idol worship and the sins of sorcery that went with it while worshiping God. God did not tolerate it. Deuteronomy 18:9-14 and Isaiah 47:9-15 issue strong warnings about involvement in sorcery and its consequences. Revelation 21:8 and 22:15 are graphic.

Before I pay heed to the recommendations of the "good" of Harry Potter books and film, I would like to read an exegesis of the above biblical texts by the proponents of Harry Potter as being appropriate for us. It needs to be done in understandable language and terms that North Americans and Western Europeans can comprehend.

J.K. Rowling has to be thoroughly acquainted with witchcraft in order to write her books. Children do not always discern fantasy from reality. Neither has discernment been a strong suit for Mennonite adults over the generations. Some examples are water divining or smelling, powwow healings, iridology, acupuncture and horoscope use among us.

Harry Potter products being beneficial for Christians and their families is to me another example of syncretism. Where does the idea come from that some of our children won't try using what they read and see in Harry Potter and get involved in witchcraft? Some assuredly will do so.

Rat poison mixed into orange juice is still rat poison, and the combination, if internalized, can be deadly. The apostle Paul wrote in 2 Corinthians 11:14 that Satan masquerades as an angel of light. He said in 1 Thessalonians 5:22 to abstain from all appearance of evil.

Buy the book *Harry Potter and the Bible* by Richard Abanes and read it.—*Dean Hochstetler, Nappanee, Ind.*

IN THIS ISSUE

In our Jan. 8 issue we described the process which led to the changes we have made in *The Mennonite*'s publication schedule: twice each month rather than four times, 32 pages instead of 16 and the use of full color. But there are significant changes in content that we hope you will also notice. First is a new column on page 2 entitled "A Pastoral Word." We invited six people with pastoral experience to regularly write for this column. A second new column debuts in this issue on page 17. Entitled "Leadership," this monthly column provides opportunities for some of the staff from the Mennonite Church USA Executive Board to communicate directly with our readers.

Leadership has been identified as a key concern for the future of Mennonite Church USA. By creating these new columns for pastors and denominational leaders, we hope to do our part to honor and give credence to those who are called to lead. We also hope that doing so will raise the stature of leadership in our congregations and in the church.—*ejt*

Tempted to become Mennonite?

When the terrorist acts of Sept. 11 occurred, I was shocked and in grief for weeks as were many other people. As a Mennonite, it was difficult to deal with my beliefs in using alternatives to war to deal with such actions vs. my very real feeling of anger over what happened and my human need to want something to be done about it. I had never been so confused about anything in my whole life.

Then the letters to the editor and the articles about this event and what should be done about it started being published. Those letters and articles did not help me in my struggles with all of this. Instead they made me angry. These were not letters and articles of compassion but were letters and articles that tried to lay blame on our government and say that these acts were justified.

There was no justification for these acts. Letters and articles calling for alternatives to war are OK, but not ones that lay blame. They are not at all helpful to people like me, who were grieving and struggling with conflicting feelings.

I would like to suggest that if, God forbid, anything like that ever happens again, *The Mennonite* refrain from publishing these types of articles until some time has passed and people like me have had time to sort out their feelings and come to terms with the event.

What do you think the non-Mennonite families of the victims of Sept. 11 would think of the Mennonite church if they read some of these letters and articles which seemed to lay blame on our country? I do not think that they would be tempted to become a Mennonite.—*Debbie Markiewicz, Mason, Mich.*

Decision on Germantown

We, the members of Fairfield (Pa.) Mennonite Church, wish to express solidarity with our brothers and sisters at Germantown [Mennonite Church, Philadelphia] for their desire to support David Weaver, for the discernment of his gifts and for the faith to go forward where that discernment leads. (See Nov. 20, 2001, issue.) Mennonite Central Committee has stated in its official documents, "We recognize there are theological differences of belief on the issue of homosexuality among people of faith." The Mennonite Church has publicly recognized that "discrimination in the workplace based on sexual orientation is wrong." But what about discrimination in our own fellowship circles?

Most Christians can agree that the study of Scripture enlightens us most if it is taken in the context of the whole of Christ's ministry: to love one another, to judge not lest ye be judged and to outdo one another in acts of loving-kindness to others. In this spirit, we hope that open dialogue about Scripture, faith traditions and lived experiences of gay and lesbian Christians will continue both in Germantown and throughout the Mennonite Church, as well as in the larger Christian church. *—Susan Russell for members of Fairfield (Pa.) Mennonite Church*

You attack verbally my gay and lesbian sisters and brothers. You discipline those of your churches who give them love and support, all the while convinced that you have the final word. As a very gay and very ex-Mennonite, my heart goes out to and bleeds for your Germantown church. They have simply dared to follow what the Holy Spirit has shown them to be a part of their church life. They are offering what is truly God's love and acceptance.*—James L. Thomas, Kaneohe, Hawaii*

Response to John Zimmerman

The fact that Mennonites are not known for being a doctrinal people is glaringly evident in John Zimmerman's affirmation (Readers Say, Dec. 18, 2001) of the recent Germantown ordination. Zimmerman is right in stating that we are all sinners, but where he errs is in his failure to acknowledge the "go and sin no more" of Jesus and the "such were some of you" of Paul.

According to Zimmerman's gloomy conclusions, the Mennonite church needs to engage in compassionate cleansing of the "leaven" and to acknowledge there is a difference in demeanor for those who, by the grace of God, can say that we "should no longer be slaves to sin" (Romans 6:1-11). Zimmerman's hypothesis destroys the biblical meaning of repentance and holiness and simply makes meaningless 1 John 1:9. Even worse, his blessing on Germantown severely blurs the clear teaching of Scripture as to what constitutes sin.

I stand in awe and amazement that in my generation the Mennonite church has gone from generating human rules for holiness (legalism) to the acceptance of behavior that the Scripture calls an "abomination" (libertinism). I compliment my church for its move from legalism but find it profoundly disconcerting to embrace its new aberration. Praise God for his grace which makes "such were some of you" a reality (1 Corinthians 6:11). *—Leon R. Shirk, East Earl, Pa.*

I was deeply disturbed and sad upon reading John Zimmerman's response to Eastern District's action on the ordination of [a gay man]. Zimmerman's concept would give freedom for one living in fornication, adultery, molestation, lying, stealing, dishonesty, or any sin to be a pastor. God help us! Let there be a shortage of pastors if this is the direction they take. The Mennonite Church doesn't need leaders who water down the Word but people of the Word—undiluted in teaching and practice. *—Paul Payne, Mount Union, Pa.*

In response to John Zimmerman's letter, I do not understand his reasoning. I believe it would be preposterous to ordain someone who is openly gay, since denominational statements say that same-sex sexual relationships are a sin. He goes on to say that sinners should be fully embraced in the ministry. It is true that Jesus spent quite a bit of time with prostitutes and the like (his mission was to save sinners). However, they didn't stay in that sinful condition. They changed. It is true that Moses and David had flaws, but we can learn lessons from them. God is interested in people who seek him with all their heart and forsake their former sinful practices.

Whether or not one agrees with the denominational statements on sexuality, it seems absurd to me that a gay man would be ordained to the ministry. In my mind, it would be a continuation of what the Mennonite Church calls a sin.*—David L. Umble, Coatesville, Pa.*

Regarding John Zimmerman's letter: There is a big difference between repenting of sin and turning away from it to God's way and continuing to live in sin and thus serving the devil. True, we are all born with a sinful nature. Those who decide to repent of sin and cease from it are forgiven and can be used by God. Those who continue to sin serve the devil. It has to be either-or. You cannot serve God and Mammon (Matthew 6:24). Miriam was punished by temporary leprosy for her sin of rebellion against Moses, God's chosen leader. David was punished for adultery and murder by the death of his baby son. Both repented and were forgiven. Repentance for sin is the old-time religion. *—Ruth L. Burkholder, Harrisonburg, Va.*

MPH retirees' benefits

Thank you, Walt Unrau, for your letter in the Oct. 30, 2001, issue with your excellent suggestion for a "win-win situation." The entire church has benefited from the work of Mennonite Publishing House. It would be an avoidable tragedy and a huge smudge on the Mennonite Church if MPH retirees were to lose their retirement benefits. The church should let us know our part in solving this satisfactorily.*—R.J. Hower, Goshen, Ind.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—two or three paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or you can email us at: theMennonite@mph.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. *—Editors*

Latin American curriculum nearly complete

NEWTON, Kan.—After nearly five years of work, a Latin American Mennonite children's Sunday school curriculum is about finished. All the material is written for "Enseñanos Tus Caminos!" (Teach Us Your Ways), and most of it is edited and in the congregations, says Janet Breneman, an Eastern Mennonite Missions worker in Guatemala.

Breneman and Helen and Henry Dueck, longtime Commission on Overseas Mission workers in Latin America, have coordinated the project since the idea was born at a meeting of Latin American Mennonites at the 1997 Mennonite World Conference assembly in Calcutta, India.

The curriculum is based in part on the outline of Jubilee, the North American Anabaptist Sunday school curriculum. But the material is geared for a Latin American context, Breneman says. Writers came from across Central and South America: Argentina, Bolivia, Colombia, Ecuador, Guatemala, Paraguay, Uruguay.

The material will probably be printed by CLARA, the international inter-Mennonite publisher based in Colombia. The plan is to do teacher's manuals only, plus student activity pages to be photocopied in order to keep printing and mailing costs as low as possible.

"Distribution is a major problem, with so many international lines to cross, high postage and shipping costs and import taxes," Breneman says.

Another challenge will be encouraging and enabling teachers to use the material. "We need to work on teacher-training workshops," Breneman says.

"Enseñanos Tus Caminos!" is already having an effect. Mennonites in Brazil are beginning to translate some material into Portuguese. And the Duecks reported high interest in the Spanish-language curriculum from a visit last year to Mennonite congregations in Spain.—*GCMC News Service*

this date in Mennonite history

Jan. 22, 1525—The first Anabaptist congregation begins, in Zollikon, near Zurich, Switzerland.

Urban leaders: government aid 'tangential'

DALLAS—In this era of faith-based initiatives, governmental support is welcome but should not be counted on, said participants at a December 2001 conference of Mennonite urban leaders.

"The government's contribution will always be tangential," John Stahl-Wert, president of the Pittsburgh Leadership Foundation, told the nearly 50 people at the conference. "If the government wants to fund it, it's probably not transformational. However, if our work overlaps with the government's agenda, let us do it.

"But please don't shape your mission to suit what someone wants to fund. Please don't stake your viability on government dollars."

The conference, convened by Mennonite Board of Missions, addressed "Government Partnerships: Can They Assist in the Development of Holistic Communities?"

Jeff Wright, executive director of the Center for Anabaptist Leadership in Pasadena, Calif., emphasized relationships with municipal rather than federal authorities. "This is where the real action happens," said Wright, who is also a conference minister for Pacific Southwest Conference. "We need to invest time and energy in helping to make municipal rules. Show up at meetings and be willing to do the grunt work."

Skip Long, a leader of Raleigh (N.C.) Mennonite Church, is executive director of the National Jobs Partnership, a poverty-alleviation program partially funded by government grants. He presented the prophet Nehemiah as a model in soliciting governmental support. "Nehemiah was passionate," Long said. "He wept. Is your heart prepared? Have you stopped to listen to the stories of your community? Before you go to the government, have you mourned, fasted and prayed?"—*MBM News Service*

CPT

The road less traveled

Cliff Kindy (center), a Christian Peacemaker Teams worker from North Manchester, Ind., is accompanied by his daughter Miriam (right) and Carl Joseph of Brethren, Mich., near Goshen, Ind., as he walks part of the 230 miles from Goshen to Columbus, Ohio, in opposition to the military engagement in Afghanistan. Kindy started his "Fear Not Pilgrimage of Faith" on Dec. 22, 2001, and arrived in Columbus on Jan. 4. Some 65 supporters joined him at various points on his trek, while family members accompanied them in a support vehicle. Lodging was provided by Mennonite, Church of the Brethren, Methodist and United Church of Christ congregations along the way. Walkers also stopped at mosques, military bases and defense plants. Two CPT workers recently returned from Afghanistan, where they explored peacemaking options.

Kenyan, Chilean women receive funds

HUNTINGDON, Pa.—A leader among Kenya Mennonite Church women is the most recent recipient of financial support from Mennonite Women's International Women Fund, which provides church leadership training for women around the world. Rebecca Osiro will receive $1,000 from the fund as she continues her studies for a bachelor of divinity degree at St. Paul's United Theological College near Nairobi.

For 10 years Osiro has worked with Eastern Mennonite Missions' People of God program, which provides correspondence and audio courses for Muslims interested in Christian beliefs. Last August she led Kenyan Mennonite women in two seminars about Islam.

"Knowledge of the Bible, church doctrines, Christianity and Christians vs. knowledge of Koran, Islam, Islamic teachings and Muslims is fundamental in Christian-Muslim dialogue," Osiro says. "Patience and tolerance are fundamental. The seed once planted will germinate and flourish in God's own time. It takes time for a Muslim to finally confess the inward change."

Mennonite Women is also continuing support of Chilean Mennonite Cristina Paola Lizana, who for the second consecutive year will receive $1,000 for her studies at Baptist Theological Seminary in Santiago, Chile.

MCC aids Ugandan reconciliation efforts

AKRON, Pa.—For nearly 50 years, tensions have run high in northern Uganda between the Iteso people and their Karimajong neighbors. Now with the help of a Mennonite Central Committee (MCC)-supported peace program, leaders from the two groups are coming together for negotiations.

The conflict began in 1954 over disputes about grazing and vaccinating animals. But community leaders from both groups recently approached the Acholi Religious Leaders Peace Initiative in hopes of reconciling. The ARLPI, coordinated by Mennonite Central Committee worker Lam Cosmas, is an interfaith forum that has mediated between other contentious ethnic groups in Uganda.

One hundred Karimajong and Iteso men, women and youth met Dec. 18-19, 2001. Helping facilitate the reconciliation is Carlos Rodriguez, a priest and ARLPI member. "After an uneasy moment of silence, one of the Iteso leaders addressed the Karimajong group: 'Yesterday you apologized for killing our people. Well, the moment has come for us Iteso also to ask forgiveness for any bad deeds we may have done to you,' " Rodriguez reports.

The two groups will next meet Jan. 30-31 to begin discussion of cattle rustling, possession of illegal guns and resettlement of families displaced by violence.—*MCC News Service*

Cincinnati Mennonites to host arts weekend

CINCINNATI—The sixth Cincinnati Mennonite Arts Weekend, scheduled for Feb. 1-3, will focus on the relationships between artists and congregations. Activities will include workshops on that topic, plus a forum for dialogue between pastors and artists.

Mary Oyer, longtime music professor at Goshen (Ind.) College and Associated Mennonite Biblical Seminary, Elkhart, Ind., will be honored for her accomplishments in music. The weekend will also feature various Mennonite musicians, writers and visual artists, who will present and discuss their work. Among the scheduled participants are pianist and song leader Marilyn Houser-Hamm, poet David Wright, potter Roy Yoder, magician and comedian Jep Hostetler and the Bel Canto Singers from Hesston (Kan.) College.

Annual event keeps time

It hasn't missed a beat in a century. On New Year's Day, 460 voices in a cappella, four-part harmony filled Weavers Mennonite Church, Harrisonburg, Va., for the 100th annual Harmonia Sacra sing.

The Harmonia Sacra, first published in 1832 by pioneer Mennonite music teacher Joseph Funk, is the oldest book of English hymns in continuous use.

The first sing was Jan. 1, 1903, at Weavers. It has been there every New Year's Day since then except in 1919 and 1929, when it was postponed because of flu outbreaks, and in 1971, when it was postponed due to weather. Weavers has hosted every event except in 1924, when it was at Dayton, Va.—Jim Bishop

MCC photo by Ed Martin

Reconstruction goes round

One year after losing his potter's wheel during an earthquake, Raujibai is back in business in his Indian village of Jalia Dewani. The Jan. 26, 2001, earthquake destroyed dozens of area homes and businesses. Mennonite Central Committee donated $300,000 for reconstruction efforts in Jalia Dewani. The funds were distributed through a local Christian service organization. Raujibai received a grant, which allowed him to purchase a new wheel and a handcart. Before the quake, he had to hire a cart to carry clay from the riverbank to his house. Now he can do it himself.

February 3 is Church School Day

And a child

by J. Daniel Hess

What if our schools made mission a part of all their activities?

Nearly 40 years ago, I sat in a committee meeting at Goshen (Ind.) College about general education. Someone asked, "If the Mennonite Church believes in international relief and service, and if Goshen College wants its graduates to work in international relief and service, then why doesn't the general education curriculum consciously prepare students for international relief and service?"

The question produced a creative shock. It led to discussion, then to a proposal and eventually to a program called the Study/Service Term, in which students spend a term in a Third-World country in a unique practicum.

Recently I recalled those beginnings when listening to James Schrag, executive director of Mennonite Church USA, share his dream of a missional church. Speaking to Mennonite educators, he said, "A missional church aligns all its activities around God's mission in the world."

All its activities? Around me in the room were principals of Mennonite elementary schools, principals of Mennonite high schools, Mennonite college board chairs and presidents, and board members of Mennonite Education Agency,

shall lead them

High-school students spend an evening on the streets of Sarasota with the homeless community. They eat at the local Salvation Army, learn about services for the homeless community and sleep on the streets.

Higher Education Council and Mennonite Board of Education—diligent workers in one of the church's activities. The old thought came back: If Mennonite educators were committed to Jim Schrag's understanding that "God's mission is to set things right in a broken, sinful world, to redeem it and to restore it to what God has always intended for the world," did these educators incorporate into their curricular and extracurricular activities a deliberate training of children and youth in God's mission?

I contacted Mennonite educators, asking, Are you a missional school? If so, how?

Orphan children in Haiti: Gene Miller, principal of Sarasota (Fla.) Christian Schools, said, "Thanks for the opportunity to share about our schools." He told me about 16 activities. Middle-school students compile packages of clothing and toys to send to orphan children in Haiti. Eighth-grade students travel to the Belle Glade and Pahokee, Fla., areas to interact with Hispanic and Haitian youth. They paint houses and help in an after-school program for Haitian children.

High-school students spend an evening on the streets of Sarasota with the homeless community. They eat at the local Salvation Army, learn about services for the homeless community and sleep on the streets.

J. Daniel Hess

Good friends: Lake Center Christian School (Hartville, Ohio) students Stephanie (back, second from left) and Prisca Knori (back right) with migrant children (from left) Georgina Soto, Jazmin Mata, Melissa Mata, Rosa Diaz and Guadalupe Delgado.

Manheim (Pa.) Christian Day School's mission calls for providing "an excellent education in an environment where God and his Word are central" and "where walking with Christ is modeled." At the beginning of each school year its principal, Crist Peachey, selects a question for the faculty and students to think about all year. This year the question is, What does it mean to follow Jesus? A middle-school teacher is now making a bulletin board display of answers that students and teachers have been sending to her.

Clinton Christian School, Goshen, Ind., holds a missions week each school year. According to its principal, Conrad Showalter, sometimes the missions theme pertains to a section of the world far away. Sometimes it has to do with areas nearby. In one recent year, when missions week focused on the local community, large signs over the exit doors read, "You are now entering the mission field." This year, as the students study urban missions, they will host guests from the Pacific Garden Mission in Chicago.

Western Mennonite School (WMS), Salem, Ore., uses chapels and assemblies to carry out its mission. Recently, Brenda Hull, boys' residence co-director, felt "God's prompting" to plan a chapel on the grace and mercy of God's love.

Calls for renewal: WMS students presented songs enhanced by sign language, projected messages (Max Lucado's "You are special") and choreographed drama that portrayed abusive homes, parental separation and divorce, drug and alcohol abuse and suicide. As they presented each song, someone portraying Jesus came alongside the performers, offering grace. Then as the head residents held a basket of nails, someone invited students to hammer a nail in a cross (made by a student), signifying a private message to God. Thereafter many students responded in thankfulness, in calls for renewal and in first-time acceptance of Christ's mercy.

School principals and staff members talked about projects to train students in God's mission. Lake Center Christian School, Hartville, Ohio, responded with a nine-page fax, telling me of a summer project for the sixth, seventh and eighth graders, who volunteered to interact with migrant kids. More than 300 migrants, from infants to grandparents, had come to the area to work.

"When we went to the playground there was nothing there but a tire, broken swings and a basketball hoop with no net. It taught us to be grateful for what we had."

—Courtney Wagner, seventh grade

"Working at the migrant center was a fabulous experience," wrote seventh grader Courtney Wagner. "When we went to the playground there was nothing there but a tire, broken swings and a basketball hoop with no net. It taught us to be grateful for what we had."

Kara Metzger, an eighth grader, writes, "[Campus pastor] Mr. Knori had told us all to pray for one specific child. The girl I had been praying for started talking to me, and we played a little bit. A few weeks later we went roller-skating with these kids. I sat on the bus with a girl named Sonya, and we became good friends."

Bethany Weaver, also an eighth grader, admits that it was a little hard to get the older kids to participate at first, "but we could tell they were really happy we came to spend time with them."

"Toward the end [of the sessions]," writes another eighth grader, Erika Hall, "some of them were telling us about things happening in their lives, and we had an opportunity to pray. I am really glad God gave us this opportunity."

Just about all the schools I contacted had money-raising projects—teddy bears for children contacted by Mothers Helping Mothers, blankets for families in Afghanistan, clothing for Haiti, health kits for Mennonite Central Committee, money for Heifer Project International, $8,000 for famine relief and many more. Warwick River Christian School and Hampton Christian School, both in Newport News, Va., teamed up to send clothing and new or gently used toys to families of victims of the New York tragedy on Sept. 11.

The Worm Project: Of the many money-raising projects I heard about, I was most curious about Christopher Dock Mennonite School's (Lansdale, Pa.) Advent response to the Worm Project, an initiative of parasite removal set up by Claude Good, retired missionary to Oaxaca, Mexico. Good estimates that one nickel can buy one albendizole pill, whose effective life is six months. When Rob Wilkinson, a junior, heard Good's chapel talk at the beginning of Advent, he created a Power Point presentation showing how many albendizole pills could be purchased with the same amount of money used to buy a Wendy's meal, Pizza Hut meal or a pack of cigarettes. Students set buckets at cafeteria lines for their friends to throw in dollar bills or change. Two offerings brought in hundreds of dollars. The Culinary Arts class decided to make, market and package fudge to raise money. Liz Landis and Katie Moyer, both juniors, found a picture of Jose, a child who is on his way to health because of having been given pills. They affixed his picture onto white T-shirts and wrote in big letters, "Buy fudge to kill worms." (For more information on the Worm Project, see www.mrn.org/wormproject.)

J. Daniel Hess

'Fabulous experience': Lake Center Christian School students Ashley Phipps (left) and Andy Bevington (standing in back) with campus pastor Jeff Knori and migrant children (from left) Jose Medina, Eric Flores, Nestor Medina and Louis Felix.

A recent flyer about the missional church reads, "[The missional church's] educational activities and its study of Scripture train people for discipleship and for citizenship in the reign of God." I have a clear sense that Mennonite elementary and high schools are training for discipleship. And as Isaiah prophesied, it may be children who teach us grown-up Mennonites what it means to be a missional church.

J. Daniel Hess, retired from teaching at Goshen (Ind.) College, is an organizational consultant living in Indianapolis.

Stats of Mennonite Church USA schools

The Mennonite Elementary Education Council and the Mennonite Secondary Education Council include 35 U.S. schools in 10 states. This school year, 8,547 students are enrolled in these schools.

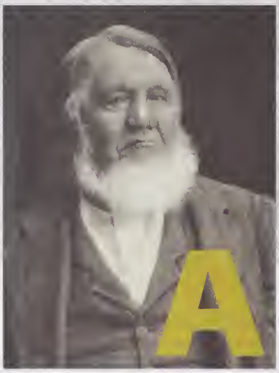
Father Stuckey and the Amish poem

This leader bridged the gap between conservatives and liberals.

by John E. Sharp

"Father" Joseph Stuckey (1826-1902) of the North Danvers Church in central Illinois is remembered as a strong, nurturing father figure. His patience with erring members of his congregation is recalled by some as a good model. Most of his fellow Amish ministers saw it as a failure to exercise proper correction, which compromised the integrity of the church's faith and witness. Consequently they parted fellowship with Stuckey. The congregations under his oversight became known as the Stuckey Amish (also called Central Conference), which joined the General Conference Mennonite Church in 1946, 11 years before it merged with the Middle District Conference.

Bluffton College Archives



Joseph Stuckey

Background photo: A gathering of the Central Conference and the Middle District, Danvers, Ill., 1898.

Amish bishop Joseph Stuckey of central Illinois made his living by tilling the rich Illinois prairie soil. And he followed his calling to become the spiritual shepherd of his Amish congregation.

Born in the Alsace region of France in 1826, he migrated with his parents to Butler County, Ohio, in 1830. As an adult, he moved to McLean County, Ill., which was being settled by Amish from Pennsylvania, Switzerland and Alsace. Stuckey joined the "Pennsylvania" Amish congregation of Rock Creek, east of Peoria. He was ordained minister in 1860 and bishop four years later.

His congregations knew him as the conservative "Father Stuckey." Others counted him the founder of the more liberal Stuckey Amish, who parted ways with the conference of Amish ministers in 1872.

Was he both conservative and liberal? Yes. He was conservative theologically, as were most Amish leaders. But he was considered liberal in his reluctance to apply the expected discipline of erring members—at least in one case. This case has defined him and the Stuckey Amish, who stood by their leader during the controversy.

It's true that, like some other congregations of the day, the Stuckey Amish were showing signs of moderating the old order. They had abandoned the pattern of worshiping in members' homes and had built a meetinghouse. Hooks and eyes on clothing gradually gave way to buttons and collars. Other traditional symbols of plainness, separation and humility became less pronounced. Congregations in other settlements were making similar changes; eventually they were called Amish Mennonites.

Something else troubled Amish leaders, even the changing Amish Mennonites: a poem written by a member of Stuckey's congregation, the elderly schoolteacher-poet Joseph Yoder. The poem's title was "Die frohe Botschaft" (The Good News). Its message was a "correction" to commonly accepted teachings of salvation and eternal punishment.

The poem begins innocently enough with a concept central to all Christian teaching:

"This is a faithful saying
And worthy of all acceptance,
That Jesus Christ came into the world
To save sinners."

But in the second verse, the divergent theology becomes apparent:

"Such teachings
As we frequently hear
Of eternal torment in hell
Cannot possibly be the truth;
They deny God's goodness
And make his spirit harsh."

In verses 15 and 16, Yoder becomes strident in his opinion about conventional teaching and its teachers:

"It is not at all reasonable [to believe]
That in the future the torment of hell
Should last forever.
Only insanity can so delude us
As to believe or hear
What God's word does not teach.
[This idea] is pure fable,
A heathen suggestion;
Lack of understanding honors only
The darkness in the corner;
Sectarian presumption
Builds up hatred and quarreling."

The schoolteacher-poet's universalism reaches full expression in verse 26, the final stanza:

"Love flows forth from God
And works its way into the whole of creation,
Makes everything like unto itself,
Until the whole earth
Shall become one universe,
A heavenly kingdom of peace."

The poem came to the attention of the 1870, 1871 and 1872 Amish Mennonite Ministers' Conferences, where it was read to the assembly. Alarmed, the chairman and the assistant chairman addressed the assembly "very earnestly and powerfully" about the false doctrine it contained. They warned that the poem could lead the young people astray and make the godless feel comfortable in their sin. Such a member should be admonished; if unrepentant, he should be removed from membership.

The following Sunday, Joseph Stuckey met Yoder at the door of the meetinghouse with the verse in hand and asked if he had written the poem. When Yoder said he had, the bishop said, "You can't be a member." But Stuckey was reluctant to remove the 85-year-old man from the fellowship, even though he disagreed with his theology. Stuckey "set the poet back" from Communion but did not excommunicate him.

Stuckey's colleagues in the conference took his reluctance to excommunicate the errant member as a weakness, as tolerating sin. They believed the theological integrity of the church was being compromised and that to continue fellowship with Stuckey was to be unequally yoked with an unbeliever. Hence, two leaders from the East visited the Amish congregations in Illinois to offer counsel regarding the difficulty. Believing there was support for the action, the eastern ministers told Stuckey that since he regarded Yoder as a brother, they could no longer count Stuckey as a brother.

Joseph Stuckey continued his leadership roles in central Illinois, overseeing several congregations in addition to North Danvers, his home congregation. As he organized new congregations and ordained new ministers, his influence grew. By the time of his death in 1902, he had ordained 18 bishops, performed over 200 marriages, baptized over 1,300 new believers and preached countless sermons.

In 1899, the Stuckey Amish congregations organized as the Central (Illinois) Conference of Mennonites. After the organizational meeting, the 74-year-old bishop said, "The child is born. Name and nourish it, but be careful how you do it." Was he remembering the authority the conference once used to discipline him 27 years earlier?

The Central Conference and Father Stuckey's influence expanded to include other congregations beyond the state's boundaries. Congregations who found themselves at odds in theology and practice with their own conferences sought refuge under Stuckey's nurturing hand.

Meanwhile the Stuckey Amish developed cooperative relationships with the Middle District of the General Conference Mennonite Church in missions and education. The Middle District suggested merger, but the Central Conference was reluctant.

In 1945, the Central Conference applied to be admitted as a district of the General Conference Mennonite Church. When the application was submitted to the conference assembly, the Stuckey Amish experienced culture shock. A Central Conference minister, unaccustomed to the formal procedures of the General Conference, was dumbfounded to hear a brother pronounced "out of order."

Furthermore, the smaller, closely knit Central Conference was afraid of being swallowed up by the larger, more formal Middle District. The merger discussions stalled. After much more conversation and many more official actions, the two finally merged in 1957. The most convincing overture came when the larger Middle District unexpectedly asked to join the smaller Central Conference.

The Stuckey Amish were then united with a larger Mennonite denomination. When the current transformation process—the joining of the Mennonite Church and General Conference Mennonite Church—becomes official, the Stuckey Amish will commune once again with the Amish Mennonites, who, since the separation of 1872, have become part of the Mennonite Church.

Surely Father Stuckey would rejoice.

John E. Sharp is director of the Historical Committee and Archives of the Mennonite Church and is a member of Waterford Mennonite Church in Goshen, Ind. This article is excerpted with permission from the book Gathering at the Hearth: Stories Mennonites Tell, *edited by John E. Sharp (Herald Press, 2001). All rights reserved.*

By the time of his death in 1902, he had ordained 18 bishops, performed over 200 marriages, baptized over 1,300 new believers and preached countless sermons.

Showdown in Burrton, Kansas

Courtesy Mennonite Library and Archives

John and Elisabeth (Stucky) Schrag with their 10 children, about 1912.

Mennonite John Schrag faces a mob during World War I.

by James C. Juhnke

When World War I broke out, Mennonites discovered they were considered enemies by their neighbors and business associates. Their German origins, even if generations removed, their German language and culture, and their pacifism made them suspect. In some communities, patriotic citizen groups harassed "slackers" by throwing yellow paint on houses and meetinghouses, committing arson, tarring and feathering pacifists and threatening death by hanging. In this story, Swiss Volhynian Mennonite John Schrag finds himself in the hands of such a patriotic mob.

The John Schrag espionage case was the dramatic climax to the dilemma of Kansas Mennonites in World War I. Schrag was chosen to be the symbol and the bearer of the American community's mistrust and hatred of German-speaking pacifists in the tense days of 1918.

Schrag was a believer in those simple and durable virtues that made Mennonites highly prized citizens on the Kansas frontier. He was 13 years old when his family emigrated from Volhynia, Russia, to central Kansas in 1874. In his teens, he helped his father build a grain mill on the banks of the Little Arkansas River in Harvey County. From his father he learned the value of hard work, the love of the soil and the wisdom of careful investment.

From the Mennonite faith and tradition Schrag knew that God generously rewards his faithful laboring servants. Schrag's rise as a prosperous farmer with a large family and extensive landholdings was as natural as the economic and social success of the Mennonite community in the first decades after arrival in the new country.

The Mennonite role as outstanding and valuable citizens received an unforgettable jolt when the United States entered World War I in 1917. It suddenly became a requirement of acceptable American citizenship to support the war and to hate Germany. The Mennonites failed on both counts. They could not support the war because their religious faith taught them nonresistance, a doctrine whose practical expression included a claim for exemption from military service. They could not hate Germany because Mennonites themselves were of German background and loved the German language and culture as preserved in their homes, schools and churches.

Their sympathies in the European war had been demonstrated in their collections of money for the German Red Cross. Mennonites could not be acceptable citizens in America during World War I unless they gave up their German culture and their doctrine of nonresistance.

The war bond drives became the test of loyal citizenship in the local community. Faced alternatively with persuasion and intimidation by local Loyalty Leagues, many Mennonites reconciled their nonresistance with the purchase of the bonds. After all, reasoned Henry Peter Krehbiel, member of the Western District Committee on Exemptions, a war bond is a kind of tax, and Jesus told us to pay our taxes. But John Schrag was not convinced. Buying bonds was supporting the war, and he would not support the war. That was that.

Five carloads of men: On Nov. 11, 1918, a group of patriotic citizens in Burrton, Kan., decided that the time was ripe for a showdown. "We was out to convert these slackers into patriots," said one of them later. Five carloads of men drove 11 miles to the Schrag farm to get him to join the Armistice Day festivities in Burrton. Schrag's boys, sensing trouble, refused to say where their father was, but the Burrton men found him after ransacking the farmstead and forcing their way into the house. Schrag offered neither argument nor resistance. He went along in the hope that a measure of cooperation would help avoid physical violence.

In Burrton, a crowd quickly gathered as the citizens confronted Schrag with their real reason for bringing him to town. He must buy war bonds now or face the consequences. Schrag offered to contribute $200 to the Red Cross and the Salvation Army, but this was not sufficient.

They demanded that he salute the American flag and carry the flag through town at the head of a parade. But Schrag quietly and firmly refused to cooperate. The flag thrust into his hand fell to the ground. Someone shouted, "He stepped on the flag." The crowd became an enraged mob.

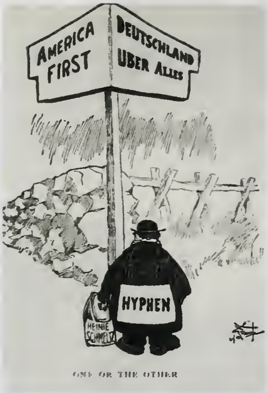
Yellow paint: They sprinkled and poured yellow paint on their victim, rubbing it into his scalp and beard until he resembled "a big cheese or yellow squash or pumpkin after the autumnal ripening." They led him to the city jail. Someone ran for a rope to hang him, but Tom Roberts, the head of the local Anti-Horse-Thief Association, courageously stood before the jail door, brandished a gun and said, "If you take this man out of jail, you take him over my dead body." Temporarily frustrated, the indignant citizens made plans to return that night, force the jail open and hang this so-called traitor.

Meanwhile, Schrag was placed in a chair on a raised platform in the jail, so passersby could view the humiliated man through the window in the jail door. One repentant member of the mob later testified to Schrag's calmness throughout the ordeal: "If ever a man looked like Christ, he did."

Schrag was finally rescued from the Burrton crusaders for American democracy by the Harvey County sheriff, who came that evening to take him to the county jail in Newton for cleaning and safekeeping. Before he was released, Schrag was informed that he was to be tried in court for violation of the Espionage Act. It was against the law to desecrate the flag of the United States.

Local newspaper accounts of the incident failed to defend the rights of the victim. The weekly *Burrton Graphic* on Nov. 14 saw in the event "a

One repentant member of the mob later testified to Schrag's calmness throughout the ordeal: "If ever a man looked like Christ, he did."



pungent and durable reminder that loyalty is a necessary prerequisite to life in this community. We must all be Americans." *The Hutchinson News* article said that "a petition is being circulated to have him [Schrag] deported to Germany, his native land. This country is fast becoming an unhealthy place for 'slackers' of any kind."

The Newton Evening Kansan-Republican suggested that if a federal court would find Schrag guilty, "it would undoubtedly mean the confiscation of his property and his deportation." On the week of his hearing in Wichita, the editor of the *Burrton Graphic* published a list: "Some Things Residents of Burrton Should Be Thankful For." In the list was "that we as a people are more tolerant of others' foibles."

The witness of John Schrag and of other Mennonites ... can serve as a reminder of the Anabaptist heritage of steadfastness in the face of persecution.

Desecration of the flag: The case against Schrag was heard in the Wichita federal courtroom by U.S. Commissioner C. Shearman on Dec. 9. Five Burrton citizens presented 50 typewritten pages of evidence to prove Schrag's disloyalty and desecration of the flag. For his defense, Schrag retained the services of a Jewish lawyer named Schulz. Commissioner Shearman took the case under advisement and promised that the decision would be made shortly.

The decision, handed down on Dec. 24, was that Schrag was not guilty and should not be bound over for federal trial. But Commissioner Shearman did say that "Schrag could not have gone closer to a violation of the Espionage Act if he had had 100 lawyers at his side to advise him."

Schrag in fact had not willfully desecrated the flag. Nothing in the Espionage Act required one to salute the flag. Schrag's words that supposedly slandered the flag had been spoken in German, so none of the monolingual plaintiffs could prove any guilt.

The Newton Evening Kansan-Republican, frustrated by the acquittal of this "bull-headed" man, suggested that the case "should certainly make plain to any thinking person the viciousness that exists in the encouragement of the German language as a means of communication in America. ... The melting pot cannot exercise its proper functions when such things are allowed."

The Mennonite newspapers in central Kansas, intimidated into silence, did not come to Schrag's defense and did not even mention the incident or the hearing as an item of news. After the commissioner's decision, however, C.E. Krehbiel, editor of *Der Herold*, wrote an editorial, "Mob Power," that clearly referred to the Schrag case, although it mentioned no specific names or events. In cases of mob violence, wrote Krehbiel, either the mob or the abused person is guilty. If the court of justice decides that the victim is innocent, the only conclusion is that the mob is guilty. Readers were to make their own applications.

Schrag's attorney encouraged him to bring charges against his persecutors, but Schrag declined. Such an action would have violated the Mennonite principles of nonresistance.

Nevertheless, in the months after the Schrag affair, the nonresistant German-Mennonites had no scruples against clamping an economic boycott on the town of Burrton. The boycott was not organized systematically, but it was effective in disrupting the trade of Burrton businessmen who were dependent on the commerce of German-Mennonite farmers. The legacy of tension and hatred generated by the event would be remembered for decades to come.

American Melting pot: The experience of the Mennonites in World War I hardly had a salutary effect on the processes of the American melting pot. In the years after the war, the Mennonites were driven to a defensive retrenchment, to a renewed awareness of their distinctiveness as Mennonites.

Though the Mennonites gradually abandoned their German language and some German cultural traits, the war experiences forced them to a reconsideration and reaffirmation of the doctrine of nonresistance. As long as Mennonites held to that doctrine, they would be a thorn in the flesh of American nationalists.

The witness of John Schrag and of other Mennonites who refused to compromise their doctrine of nonresistance during wartime can serve as a reminder of the Anabaptist heritage of steadfastness in the face of persecution. TM

James C. Juhnke teaches history at Bethel College, North Newton, Kan., and is a member of Bethel College Mennonite Church, North Newton. This article is excerpted with permission from the book Gathering at the Hearth: Stories Mennonites Tell, *edited by John E. Sharp (Herald Press, 2001).*

More than the sum of our parts

It is doubtful that the date will be celebrated in future years, but on Feb. 1 Mennonite Church USA will become operational under its new bylaws.

For members of the Mennonite Church, the new church becomes the next logical step in their ongoing evolution toward a new identity and vision following their last reorganization in 1971. General Conference Mennonite Church members can view Mennonite Church USA as the culmination of their 142-year-old vision for unity among Mennonites.

Only a few years ago we were focused on binational designs for a new church. We thought that integration would be fairly simple and inexpensive, combining the best of both. Those assumptions all fell by the wayside. The two groups proved to be as diverse among themselves as they were by comparison to each other. A process of transformation broadened our scope and increased our expectations of change.

We have learned repeatedly that the most helpful view is often the long view. We have learned to take comfort that the pace at which change takes place may be less important than the confidence that we are headed in the right direction.

We will place much energy into balancing the process of discerning God's way with the outcomes produced by that process. The tensions and creativity this balancing act produce will shape our mutual commitments.

•••••

The gospel of Christ will not flourish through us when the different parts of the church hold each other at arms' length.

•••••

We will minister wearing a Joseph's coat of large and small conferences, geographical regionalism, theological variety and increasing cultural and language diversity. All of this is thrown against a backdrop of postmodern thinking in which we may discover that many old assumptions and structures no longer serve our call.

Despite the challenges brought by our sociology, a missional vision is emerging. This vision captures our imaginations and focuses our energy. It offers a new lease on our claim to Christian faithfulness.

The missional vision has the potential to reshape our understanding of God's way of working in the world. It will change us further—and in unpredictable ways. It is not just a new way of doing things. It is God's way of keeping alive our transformation in Christ. It will help us to see beyond ourselves. Like our Anabaptist forebears, we too are given this vision to be agents of God's transformation in the world.

These days as we focus on changing organizations, we remind ourselves that the church is the body of Christ, an incarnational expression of God's purpose in us.

The organization of the church is only the clothes the body wears. From time to time our garments must be newly tailored for our task.

We will be tempted to view the new program agencies like we viewed the old ones. But Mennonite Mutual Aid is there now to stimulate us to be more faithful stewards. The Mennonite Mission Network is not just our franchise for mission but a resource to congregations in mission. Mennonite Education Agency must find new ways to combine the vision of the new church with our educational needs. Mennonite Publishing House will require more and extensive changes of itself to help form our Anabaptist-Mennonite identity for a new century.

The Executive Board, with several ministry offices serving the needs of congregational life, ministerial leadership, cross-cultural relations and other ministry objectives, is perhaps the most changed garment in the new organizational wardrobe. It represents a new concept of leadership, following a half-century-long era when leadership was often held suspect or was misunderstood.

Conference leadership, through the Constituency Leaders' Council and in other ways, plays a prominent role in helping define the shape of the new church. The priority given to congregational health and mission continues as a primary focus for us all.

We will do well now to speak of "our" church, not "the" church. The gospel of Christ will not flourish through us when the different parts of the church hold each other at arm's length.

We will be at our best when we know that we are more than the sum of our parts, with Jesus' presence adding the critical measure that fills our voids and covers our human foibles.

James Schrag is executive director for the Mennonite Church USA Executive Board.

$4.5 million in debt, MPH eyes big cuts, deep changes under restructuring plan

Denomination guarantees $2.7 million in loans to repay debenture notes.

Good

Struggling with a debt of $4.5 million that threatens its future, Mennonite Publishing House (MPH) Inc. is looking to sell its printing operation and has received a $2.7 million loan guarantee from the denomination. The actions are the first results of a restructuring plan that will also include an undetermined number of job losses.

The plan, affirmed last month by the top boards of Mennonite Church USA and Mennonite Church Canada, was required by the boards before they signed off on refinancing for MPH, the publishing agency for both church bodies. Mennonite Church USA is guaranteeing 75 percent of the $2.7 million in loans, with Mennonite Church Canada guaranteeing the other 25 percent.

Those percentages are based on membership size of each body and do not reflect the actual dollars from each. Of the $2.7 million, Mennonite Mutual Aid is loaning $1.5 million through Mennonite Church USA, which is to be repaid over 10 years at a variable interest rate, currently 6.5 percent. Mennonite Church Canada will provide $1.2 million, coming from unspecified church and secular sources. MPH is seeking additional loans from commercial institutions for converting short-term liabilities to long-term payments.

"If we did not reorganize the debt, the business of MPH [would have been] in significant jeopardy in less than a year," says Ron Sawatsky, Mennonite Church Canada moderator.

The details of the restructuring plan aren't scheduled to be finalized until April 1. But discussions have started with a local buyer for the printing operation, which employs about 20 people in Scottdale, Pa. The sale price is being negotiated, and the appraisal of the operation hasn't been released. The intent is for the operation to remain in its current location in the MPH building and continue to do the agency's printing, says MPH publisher Dennis Good.

The restructuring plan also calls for changes in the publishing operations—Herald Press, the trade books division, and Faith & Life Resources, the congregational literature division—including unspecified reductions in the 58-member publishing staff. Good hopes to eventually trim $800,000 from publishing overhead. The MPH board last June directed that new print projects have to break even within two years and that projects expected to lose money will require subsidies or be eliminated.

MPH's bookstore chain, Provident, will remain largely unchanged. The store in Scottdale was closed last year, leaving 10 stores in Pennsylvania, Ohio, Indiana, Illinois and Kansas. The bookstores employ nearly 200 people.

Other cost-cutting steps had been taken earlier, including eliminating supplemental medical insurance benefits for a group of Scottdale retirees, which saves at least $80,000 a year, and searching for new funding for both vacation Bible school cur-

MPH

Scottdale, Pa., has been the site of Mennonite Publishing House since its inception as the Mennonite Church's publishing agency in 1908. It has been located in this building since it was built in 1922. Additions were constructed in 1948 and 1978.

riculum, which lost $132,000 in 2000, and the *Mennonite Directory,* which lost $87,000. Good says only four of 14 positions left open by retirement or resignation will be filled, which will reduce employment costs by $300,000. Solicitation letters were mailed late last year on behalf of the general fund, vacation Bible school curriculum and *Christian Living* magazine. More than $45,000 has been received so far toward a goal of $275,000. About $80,000 in debenture notes have also been donated to the publishing agency.

MPH was formed last year by the merger of operations of Faith & Life Press of the General Conference Mennonite Church in Newton, Kan., and the Mennonite Church's Mennonite Publishing House in Scottdale. Operations are maintained in both locations. The new organization's debt is carried over from the former Mennonite Publishing House only. Because of financial concerns about Mennonite Publishing House, FLP has not transferred to MPH its fixed assets, such as property, or a $610,000 loan from the General Conference Mennonite Church.

Good, who has been publisher since last summer, says the debt has grown over the last 35 years due to loans for projects such as curriculum development, bookstore expansion and the construction of a warehouse in Scottdale in 1978.

"This debt has been rolled over in different pieces along the way," Good says, "and it is the accumulation of several pieces ... all wrapped in one big package."

Number crunching

MPH debt: $4.5 million

Loans to MPH guaranteed by Mennonite Church USA: $2,025,000 (including $1.5 million from MMA)

Loans to MPH guaranteed by Mennonite Church Canada: $675,000

2000 MPH deficit: $369,858

MPH employees: 282 in the Scottdale, Pa., and Newton, Kan., offices and 10 bookstores.

On top of the debt, Mennonite Publishing House had been operating at a deficit, having lost $369,858 in 2000, following a $86,909 loss the year before.

New ways: While earlier methods of operation had worked, say MPH and denominational leaders, the time has come for new approaches. "The previous structure of MPH and the way it did business was the way of a previous generation," says MPH board chair Ken Loewen. "We need to bring it up to standards for 2002 and the new millennium."

As an example, he cites the *Mennonite Directory,* which lists all Mennonite Church USA and Mennonite Church Canada congregations, ministers, area conferences, agencies, executives and related ministries. MPH has had to bear the cost alone, even though the publication was done on behalf of the entire denomination.

Loewen and others say support for publishing has to come from the broader church. Like Mennonite Publishing House before it, MPH had been told by the denomination to not rely on subsidies and contributions like other church agencies but to be self-sustaining. "The definition of 'self' needs to include the Mennonite churches of USA and Canada," Loewen says.

MMA president Howard Brenneman agrees: "To save the publishing business is going to take the support of every agency and member of the church."

MMA, which has more than $1.2 billion in assets, is making its loan not directly to MPH but through Mennonite Church USA. Brenneman says that was for two reasons: denominational ownership and protection for MMA investors. "What we needed was somebody behind it in which we would have confidence to repay the loan," he says.

Capital decision: Assuming responsibility for the loan was an agonizing decision for denominational leadership, says Mennonite Church USA moderator Ervin Stutzman. "As a church, especially as a newly formed denomination, we don't have a lot of capital to give to this sort of thing," he says. "At the same time, we care about publishing, and we want publishing to make it."

As a church, especially as a newly formed denomination, we don't have a lot of capital to give to this sort of thing. At the same time, we care about publishing, and we want publishing to make it.
—Ervin Stutzman

To that end, area conference and agency leaders were invited to a consultation in Chicago Jan. 18-19 to address the role of publishing in the new denomination. "We need some kind of link with conferences and congregations to understand fully what they need," Good says. "We have moved from the day when denominations told the congregations what they need and they bought it."

The idea for the consultation originated with the joint executive committee of Mennonite Church USA and Mennonite Church Canada. "We don't have financial capital, we have social capital," Stutzman says. "The church can bank on the goodwill of people who are fully informed and included in the discussion."

MPH is not alone in its struggle as a denominational publisher. Augsburg Fortress, the publishing arm of the Evangelical Lutheran Church in America, lost $3 million in 2000, and difficulties are reported among American Baptist, Disciples of Christ, Presbyterian, Lutheran Church-Missouri Synod and others. The reasons are decreasing church memberships and increasing competition from other publishers, says Lynn Garrett, religion editor for the trade publication *Publishers Weekly.*

"The church-owned houses will have to reinvent themselves ... if they are going to survive," she says.

Scottdale had been the location of the former Mennonite Church's publishing agency since 1908, when Mennonite Publishing House was formed. The General Conference Mennonite Church began its publishing ministry in 1881, which moved to Newton in 1938. The Faith & Life Press name was adopted in 1956.—*Rich Preheim*

Eastern Mennonite Missions workers' exploratory trip to Central Asia reveals

stories and opportunities

After 16 weeks of travel that took them through 24 countries, from western Europe to Central Asia, Eastern Mennonite Missions (EMM) consultants David and Grace Shenk were brimming with news and stories.

Such as a taxi ride in a Central Asian city. As they bounced along, the Shenks' translator, a local Christian woman, began sharing with the driver. At first he wasn't interested in Christianity because he was Muslim and part of a particular people group. But the young woman told him she was from the same people group and that she had found new life in Jesus the Messiah.

People throughout the region are asking faith questions as the old atheistic answers have been discredited.
—Grace Shenk

The taxi driver wanted to hear more. The translator looked at the Shenks and said in English, "Pray."

The conversation continued in the local language. Every so often throughout the 30-minute ride, the translator would look back and whisper in English, "Keep praying."

The taxi driver had never heard this good news before. He was fascinated about what produced such hope and joy in the faces of his passengers. What made them tick? When they arrived at their destination, the taxi driver asked for a Bible so he could read the gospel for himself, and the translator invited him to her church.

Veterans of conversations among Muslims in Somalia, Kenya and the United States, the Shenks explored ties for new mission opportunities where Islam, along with other faiths, had long been severely repressed for 70 years. The Shenks returned home to Pennsylvania for Christmas.

EMM photo by Dale D. Gehman

David and Grace Shenk, consultants for Eastern Mennonite Missions and veterans of Christian-Muslim dialogues, returned home to Pennsylvania for Christmas after 16 weeks of travel exploring mission opportunities in Europe and Asia.

"The overwhelming sense we had is that now there is an open door for Christian presence expressed through ministries of compassion in Central Asia," Grace says. "People throughout the region are asking faith questions as the old atheistic answers have been discredited.

"New mosques are being built throughout the region, and Muslim missionaries are opening Islamic training centers. The church in ministry is also present in ways that have never been possible before. We feel a sense of urgency. No one knows how long the doors will remain ajar for open interfaith presence and dialogue."

David was especially impressed with a Bible college in Moldova that is training Christians from throughout Central Asia. Fourteen language groups are represented in the student body.

FAITH ▪ SERVICE ▪ SCHOLARSHIP

Do you believe…

that Christians are called to live simply?

that Christians are called to be humble?

Then Bethel College, North Newton, Kansas might be just the Christian college for you!

Bethel College

www.bethelks.edu

300 East 27th Street
North Newton, Kansas
67117–0531
admissions@bethelks.edu
1-800-522-1887

Bethel College

"I've never worked with a group of Christians who are as aware of Islam as these students and who are as united in their calling to share the gospel with Muslim people," says David, who taught Christian-Muslim theology at the school.

Throughout their trip, the Shenks sat with young, first-generation Christians grappling with questions about how to deal with their Islamic heritage. How should they deal with the Koran? Is it OK to study Islam? What are the points of commonality and of divergence with Christianity?

"It's very important that these young churches understand their context," David says. "Their setting is different from the West. But I believe everywhere we should use 1 Peter 3:15 as a model for our conversations with Muslims: 'Always be prepared to give an answer for the hope that you have, but do this with gentleness and respect.' "

Central Asia is not the only location where the Shenks are affecting Christian-Muslim relations. Herald Press reports that the book *A Muslim and A Christian in Dialogue* by David Shenk and Badru Kateregga has sold out quickly since the events of Sept. 11. First published in 1997, 5,000 copies are in print. A sequel is planned on theology.

David has developed other resources, including a biblical study course for Muslims and a comparative study of religions.—*Jewel Showalter of EMM News Service*

Christmas message in Iran

Christmas 2001 gave two Mennonite Central Committee workers in Iran opportunity to speak about the Prince of Peace with Muslim university students.

Wallace and Evelyn Shellenberger, serving in Qom, Iran, were invited by students at Shahed Bahanar University in Kerman to give an informal lecture about Christmas on Dec. 26. Nearly 400 people attended.

In an auditorium that students bedecked with a Christmas tree surrounded by candles and wrapped presents, the Shellenbergers shared about the Bible's accounts of Mary and the birth of Jesus. They also told about Jesus' life—his kindness, his closeness to God, his stand against injustice.

"We emphasized that Jesus refused to use coercion and violence," Wallace says.

The Shellenbergers, from Paoli, Ind., moved to Qom last May as part of an educational exchange program.—*Maria Linder-Hess of MCC News Service.*

Threatened with Resurrection
Self-Preservation and Christ's Way of Peace
Where was God on Sept. 11?
Seeds of Faith and Hope
Edited by Donald B. Kraybill and Linda Gehman Peachey

Threatened with Resurrection

Self-Preservation and Christ's Way of Peace

Jim S. Amstutz examines key biblical texts and the model of Jesus to help guide us to the faith understanding that Christ's way of peace challenges the assumption of protection of the self. This allows us to proclaim that when we, as people of faith, are threatened with death, we are really threatened with resurrection.

Paper. 128 pages. $16.99; in Canada $26.79

Where Was God on September 11?

Seeds of Faith and Hope

The events of September 11, 2001, have stirred anew many old and enduring religious questions. Why does God permit evil? How should people of faith respond to violence and terror? This collection of essays, articles, sermons, and letters reflect the heartthrob of more than 70 Christian leaders and thinkers as they struggle with profound questions of faith and seek to be people of peace in a world of terror. Edited by **Donald B. Kraybill** and **Linda Gehman Peachey**.

Paper. 216 pages. $10.99; in Canada $17.29

Herald
Press

1 800 245-7894 *www.mph.org*

Peace group gets Burundians' goat

MCC-supported livestock project fosters calm in region marked by violence.

In 1993, Tutsi schoolchildren were herded into a Kibimba, Burundi, gas station and burned alive. Today, less than a kilometer from that site, Burundians of different ethnic backgrounds are working together to raise goats and cows in a Mennonite Central Committee (MCC)-supported project to fuel trust among former adversaries.

"Traditionally this has been one of the most volatile regions of Burundi," says Gustav Guenther, who recently completed an MCC assignment in Burundi. "But when tensions and violence flared up again last spring, people in Kibimba stayed calm."

Traditionally this has been one of the most volatile regions of Burundi. But when tensions and violence flared up again last spring, people in Kibimba stayed calm.
—Gustav Guenther

A local peace committee was formed in the mid-1990s, at the height of tensions between the Tutsi-dominated military and majority Hutu population. Susan Seitz, then an MCC worker at the Kibimba hospital, helped found the committee. It brought together displaced Tutsis living in a Kibimba school and local residents, most of whom are Hutu. Since that time, the group has grown from 10 to some 80 members.

The livestock project began in October 1999 as Kibimba residents sought a way to keep their animals safe. With their mountain a major travel route for rebel soldiers, residents suffered from looting and plundering. Then government soldiers would arrive and accuse villagers of cooperating with the rebels, sometimes burning their homes in punishment. Villagers began hiding when they heard that rebels were approaching, but that left their livestock vulnerable.

So the community requested that members of the peace committee shelter their animals in a central protected location, at the school where the displaced people were staying. The project was successful, but committee members worried about the families that had already lost all their animals. They decided to pool their money and buy livestock.

With additional funding from MCC, they purchased a few cows, a bull and a small herd of goats with the goal of giving at least one female goat to each committee member. Members signed agreements to pass on the first and third kids to other members of their communities.

"The birth of kids and calves at Kibimba is always a joyous occasion, for it means additional resources are available in the community's struggle to meet their basic needs," Guenther says.

MCC continues to support the project by providing antibiotics and feed.

The peace committee also arranges soccer matches that build relationships between previously hostile groups, such as predominantly Tutsi government soldiers and local Hutu young men. Afterward, Guenther says, players sprawl on the grassy hillside to share sodas and discuss the highlights of the game. Peace committee director Matthias Ndimurwanko speaks, urging cooperation.—*Rachel Beth Miller of MCC News Service*

SAGE

STUDIES ABROAD IN GLOBAL EDUCATION

Are you a high school student interested in spending a year in India at one of the oldest international boarding schools in the world? Would you enjoy attending school with students from 32 countries?

- Outstanding academic preparation at a fully accredited school offering an American high school diploma or International Baccalaureate
- Exciting, extra-curricular activities - music, art, drama, sports, hiking
- Students take a Winter Tour of India and volunteer in community projects

The Sage Program
KW International, Inc.
P.O. Box 1661
Mukilteo, WA 98275
Phone: (425)353-8422 Fax: (425)438-8951
E-mail: kwi@mindspring.com
Visit our website! www.kwi.org

WE DEEPLY MISS OUR CANADIAN BROTHERS AND SISTERS...
Nashville Delegate

Stay connected through

CANADIAN Mennonite

To subscribe for $35 (U.S.) per year (25 issues), contact:
Canadian Mennonite, 490 Dutton Drive, Unit C5,
Waterloo, Ontario N2L 6H7 Canada
Phone: (519) 884-3810 Fax: (519) 884-3331
Toll-free: 1-800-378-2524 ext. 221
E-mail: circul@canadianmennonite.org
www.canadianmennonite.org

MEDA anti-malaria project netting attention

For North Americans, mosquitoes are hardly the stuff of parades. Not so in parts of Africa, where malaria-bearing mosquitoes can be deadly.

For the last two years, Jerry Quigley of Mennonite Economic Development Associates (MEDA) has been helping promote insecticide-treated mosquito netting in Africa. Called ITNs, they employ an insecticide that is safe for humans. When Quigley recently visited Uganda, he saw a parade through the streets of Kampala on the theme of malaria prevention, incuding the use of ITNs.

"Nets are being imported and sold in great quantities," Quigley says, who hopes to expand the MEDA-designed program into Mozambique and Zimbabwe. "Advertising abounds in the form of radio, newspapers, school plays, parades, television, T-shirts, caps, posters, billboards and press conferences."

The Zimbabwe proposal was entered in the World Bank Development Marketplace competition, which features a trade show of development concepts. The proposal has survived two rounds of culling from the initial 2,400 entries and is now among 200 finalists that will be judged in Washington this month. MEDA's project will be displayed at a booth at the trade show, and Quigley will be interviewed by a team of evaluators who will then choose approximately 50 winners.—*MEDA News Service*

College aids Hispanics

Thanks to a $3,000 state grant, Goshen (Ind.) College next month will begin offering a free English course for Spanish-speaking professionals with recognized degrees who wish to continue their careers locally. The class will meet two evenings a week.

Many immigrants now working in local factories have advanced degrees or had professional jobs in their home countries. Organizers "did not want this to be a nice little discussion about race," says Pat McFarlane, Goshen grant director and communication professor. "We want to open up challenges and really work at drawing some solutions."

The college will also offer a free student-run English course for immigrants and others seeking to learn the language and will join with Assembly Mennonite Church in Goshen to create a task force to help immigrants' complaints about housing issues.

A good steward . . .
The commitment of a lifetime

When you make a commitment to be a Christian, you change your life. And, when you recognize that everything comes from God, your perspective changes again.

Your MMA counselor understands the responsibility you feel in managing the gifts God has given you. He or she can help you plan for the future and protect your family, while ensuring your decisions reflect your faith.

For help in keeping your commitment to be a good steward, see these **MMA counselors in Western Kansas.**

MMA®
Stewardship Solutions

Cameron Kaufman
Hutchinson
(877) 662-4882

Kevin Wiens
Hutchinson
(877) 662-4882

Robert McDowell
Cimarron
(877) 662-4882

A community of learning, faith, respect

Explore your interests • Build your skills • Nurture your faith • Prepare for life

An ethic of service in a Mennonite peace church tradition

Bluffton College
The Truth Makes Free

Bluffton, Ohio
Call today to arrange a campus visit:
1-888-214-7744
admissions@bluffton.edu
www.bluffton.edu

CALENDAR

Faith, Hope and Love Network retreat for parents of homosexual children, Feb. 9-10, Hagerstown, Md. For parents who love their homosexual child but cannot affirm the homosexual lifestyle. For information, contact Faith, Hope and Love Network, P.O. Box 15, Worthington, OH 43085; 614-841-9768; fax 614-436-9537; email bensprunger@compuserve.com.

WORKERS

Horning, Alvin, was ordained Oct. 21 as pastor of Conestoga Mennonite Church, Morgantown, Pa.

Cedeno, Hector, on July 31 ended a pastorate at Ebenezer Evangelical Mennonite Church, Bronx, N.Y.

BIRTHS

Balzer, Phillip Andrew, Nov. 28, 2001, to Paul and Janet Roesler Balzer, Hurley, S.D.

Benjamin, Ashlyn Anna, Oct. 26, 2001, to Dan and Tammy Schrag Benjamin, Freeman, S.D.

Beshai, Hanna Marie, Nov. 8, 2001, to Emad and Lonna Preheim Beshai, Yankton, S.D.

Bontreger, Sofia Elizabeth, Dec. 4, 2001, to Myron and Fran Poling Bontreger, Goshen, Ind.

Dane, Makenzie Jill, Dec. 18, 2001, to Chad and Keri Friesen Dane, Clay Center, Neb.

Detweiler, Serena Noelle, Nov. 18, 2001, to Don and Tara Paul Detweiler, Telford, Pa.

Dooley, Katrina Ann, Nov. 22, 2001, to Lisa Pankratz and Scott Dooley, Springfield, Ohio.

Epp, Johanna Elizabeth, Dec. 11, 2001, to Matthew and Jennifer Kline Epp, Papillion, Neb.

Epp, Josie Dawn, Nov. 26, 2001, to John and Beth Sawtell Epp, Marion, S.D.

Frankenfield, Delaney Mara, Dec. 25, 2001, to Andrew and Tanya Young Frankenfield, Elroy, Pa.

Graber Neufeld, Alexander, Dec. 24, 2001, to Christina and Doug Graber Neufeld, Harrisonburg, Va.

Grove, Benjamin Tyler, Dec. 16, 2001, to Keith and Marnie Fleeman Grove, Washington, Ill.

Harder, Hannah Claire, Oct. 26, 2001, to Dillon and Amy Yutzy Harder, Monument, Colo.

Heyerly, Levi Phillip, Dec. 23, 2001, to Phil and Kathy Riegsecker Heyerly, Shipshewana, Ind.

Hoylman, Ava Victoria, Dec. 21, 2001, to Brent and Vicki Horsch Hoylman, Wauseon, Ohio.

Knepp, Gabrielle Kay and Tobi Faith (twins), Dec. 3, 2001, to Ryan and LaVerda Coblentz Knepp, Iowa City, Iowa.

Kroeker, Allison Mae, Dec. 17, 2001, to Paul and Cara Stolcpart Kroeker, Henderson, Neb.

Leaman, Elizabeth Anne, Nov. 30, 2001, to Philip and Ruth Vogt Leaman, Akron, Pa.

Liddle, Preston Dean, Dec. 21, 2001, to Shari Mann and Jonathan Liddle, Flagstaff, Ariz.

McIntosh, Matthew Morris, Dec. 15, 2001, to Cara Jantzi and Morris McIntosh, Lowville, N.Y.

Meredith, Dax Zehr, Oct. 1, 2001, to Andrea and Benjamin Zehr Meredith, Harrisonburg, Va.

Mulder, Ethan Lee, Dec. 8, 2001, to Nathan and Kristy Saunders Mulder, German Valley, Ill.

Pereverzoff, Sarah Eileen, Nov. 30, 2001, to Paul and Rebecca Sanders Pereverzoff, Akron, Pa.

Reihs, Garrett James, Dec. 8, 2001, to Jeff and Christy Warrington Reihs, Haven, Kan.

Saner, Kyden Isabell, Nov. 20, 2001, to Loren and Jami Howard Saner, Spanish Fork, Utah.

Sawatsky, Lukas William, Nov. 17, 2001, to Alex and Wendi Sprunghofer Sawatsky, Goshen, Ind.

Schrag, Margaret Jane, Dec. 20, 2001, to Stephen and Meghan Frankenfield Schrag, Souderton, Pa.

Swartzentruber, William Daniel, Nov. 30, 2001, to Lauren McKinney and John Swartzentruber, Harrisonburg, Va.

Tysinger, Emma Grace, Dec. 1, 2001, to Beth and Bill Tysinger, McGaheysville, Va.

Vasey, Elijah David, Dec. 15, 2001, to John and Jennifer Doerr Vasey, Harleysville, Pa.

Weber, Paige Janine, Nov. 12, 2001, to Chad and Janet Kutback Weber, Freeport, Ill.

Zaccagni, Alezander, Dec. 27, 2001, to Zachary and Jennifer Schrag Zaccagni, Lenexa, Kan.

MARRIAGES

Amstutz/Weinsheimer: Bryce Amstutz, Dalton, Ohio, and Christa Weinsheimer, Massillon, Ohio, Dec. 8, 2001, at Massillon.

Caruso/Stoltzfus: William Caruso, Wilkes-Barre, Pa., and Michelle Stoltzfus, Lancaster, Pa., Dec. 21, 2001, at Witmer Heights Mennonite Church, Lancaster.

Daniel/Snyder: Marvin Loghry Daniel, Inman, Kan., and Amy Renee Snyder, Inman, Dec. 15, 2001, at Inman Mennonite Church.

AUSTRALIA AND NEW ZEALAND
AUSTRALIA and NEW ZEALAND (February 8-28)

EUROPE AND MORE
EUROPEAN HERITAGE TOUR (July 12-29) IRELAND (September 20 - October 1)
JORDAN, ISRAEL, VIENNA and BUDAPEST (February 15-28)
SPECTACULAR SCANDINAVIA and its FJORDS (June 17 - July 1) • SWISS GLACIER EXPRESS (August 12-26)
SWISS-VOLHYNIAN MENNONITE HERITAGE TOUR (September 18 - October 3)

FAR EAST
VIETNAM (November 6-24)

NORTH AMERICA
Reg. #1567624
ALASKA CRUISE TOUR (June 19 - July 1) EASTERN CANADA (August 2-12)
AMISH & MENNONITE COMMUNITIES IN OHIO (May 10-14)
MAJESTIC CANADIAN ROCKIES (July 15-28) • FALL FOILAGE TOUR IN NEW ENGLAND (October 8-14)
CHRISTMAS SERVICE TOUR TO PENNSYLVANIA (November 28 - December 3)

SERVICE TOURS
SERVICE TOUR in SUNNY JAMAICA (January 25 - February 3)
SERVICE TOUR TO ISRAEL/PALESTINE (NAZARETH VILLAGE) (October 25 - November 7)

SOUTH AMERICA
PARAGUAY, BOLIVIA and PERU (April 6-22)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

SUNNY, SCENIC, SERVICE AND HISTORICAL TOURS IN 2002 WITH TOURMAGINATION

CALL 1-800-565-0451

TO BOOK YOUR TOUR AND FOR MORE INFORMATION ON OUR 2003 TOURS TO MENNONITE WORLD CONFERENCE IN AFRICA (August 2003)

E-MAIL: office@tourmagination.com
WEB: www.tourmagination.com

9 Willow Street
Waterloo, ON, Canada N2J 1V6

1011 Cathill Road
Sellersville, PA, USA 18960

Dyck/Smith: Melanie Dyck, Warsaw, Ind., and Michael R. Smith, Pierceton, Ind., Nov. 17, 2001, at Warsaw Community Church.

Dye/Patton: Lorena Dye, Yucaipa, Calif., and Ross Patton, Nov. 3, 2001.

Featherston/Yoder: Sarah Featherston, Dubuque, Iowa, and Greg Yoder, Iowa City, Iowa, Nov. 23, 2001, at Dubuque.

Havel/Regier: Jerald Havel, Grand Island, Neb., and Jacquetta Regier, Grand Island, Dec. 31, 2001, at Evangelical Free Church, Grand Island.

Hawkins/Schulz: Tim Hawkins, McPherson, Kan., and Jana Schulz, Parnell, Iowa, Dec. 15, 2001, at McPherson Free Methodist Church.

Holsopple/Stevens: Jay Holsopple, Newport News, Va., and Cassie Stevens, Newport News, Dec. 1, 2001, at Newport News.

Hostetler/Miller: David H. Hostetler, Souderton, Pa., and Sarah Plank Miller, Smithville, Ohio, Dec. 22, 2001.

Kletzing/Newswanger: Nathan Kletzing, Everson, Pa., and Jill Newswanger, Salem, Ore., Dec. 1, 2001.

Kratz/Troyer: Erik Kratz, Telford, Pa., and Sarah Troyer, Harrisonburg, Va., Dec. 15, 2001.

Najewicz/Shenk: Derek Najewicz, Scottdale, Pa., and Jill Shenk, Scottdale, Dec. 29, 2001, at Kingview Mennonite Church, Scottdale.

Nussbaum/Sengsy: Rick Nussbaum, Kidron, Ohio, and Aphaphanh Sengsy, Dec. 29, 2001, at Collier Chapel, Xenia, Ohio.

Rush/Woolf: Sue Rush, Paradise, Pa., and James Woolf, Paradise, Dec. 28, 2001, at Lancaster, Pa.

Sharp/Wyland: Steven Sharp, Belleville, Pa., and Marsha Wyland, Belleville, Dec. 15, 2001.

Sheridan/Todd: Edel Sheridan, Lancaster, Pa., and Loren Todd, Manheim, Pa., Dec. 8, 2001, at Hempfield Church of the Brethren, Manheim.

DEATHS

Bonds, Leonard Leon, 57, Reedley, Calif., died Dec. 12, 2001, of a heart attack. Spouse: Sheila Bonds. Other survivors: children Louella Biondo, Michelle Robertson, Kenneth, Jaime; nine grandchildren. Funeral: Dec. 17 at Reedley Cemetery.

Buller, Cleo Velma, 85, Larned, Kan., died Nov. 24, 2001. Spouse: Ralph Buller. Parents: Clarence and Nellie Smith (deceased). Other survivors: children Daniel, Delbert, Gordon, Joel, Karen Simonsen, Norma McGinnes, Stanley, Thomas, Timothy, William; 22 grandchildren. Funeral: Nov. 26 at Bergthal Mennonite Church, Pawnee Rock, Kan.

Burge, Goldie Goertz, 80, Marion, S.D., died Nov. 14, 2001, of an aneurysm. Spouse: William Burge. Parents: Peter and Pauline Goertz (deceased). Other survivors: children James, Ronald, Terry, Keith; 13 grandchildren; three great-grandchildren. Memorial service: Nov. 19 at Salem-Zion Mennonite Church, Freeman, S.D.

Dubrick, Pearl Kufske, 81, Kitchener, Ont., died Dec. 12, 2001. Spouse: Ken Dubrick (deceased). Parents: Charles and Mary Martz Kufske (deceased). Survivors: children Ron, Marilyn Bleach, Carl; seven grandchildren. Funeral: Dec. 15 at First Mennonite Church, Kitchener.

Getz, Ida Hochstetler, 89, Nappanee, Ind., died Dec. 17, 2001. Spouse: Samuel Getz (deceased). Parents: Eli and Sarah Hochstetler (deceased). Survivors: children JoAnn Miller, Edward; three grandchildren; two great-grandchildren. Funeral: Dec. 20 at Nappanee.

Gochnauer, Anna R., 90, Manheim, Pa., died Dec. 4, 2001. Parents: John and Sadie Gochnauer (deceased). Funeral: Dec. 8 at Manheim.

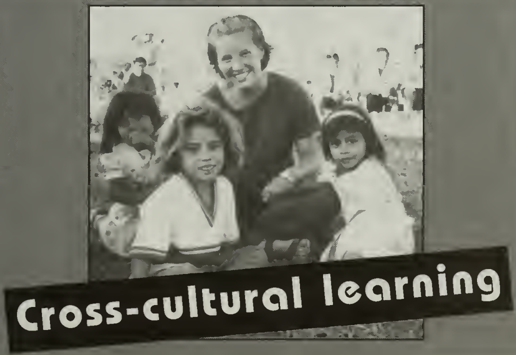
Good, Viola S., 98, New Hamburg, Ont., died Dec. 23, 2001. Parents: Abraham and Barbara Shantz Good (deceased). Funeral: Dec. 27 at Wilmot Mennonite Church, New Hamburg.

Groff, Mary Ranck, 87, Strasburg, Pa., died Nov. 22, 2001, of heart failure. Spouse: J. Elvin Groff (deceased). Parents: Emmanuel and Lillian Houser Ranck (deceased). Survivors: children Evelyn Hertzler, Merle, Edna Mueller, Arlene Stewart; 10 grandchildren; 12 great-grandchildren. Funeral: Nov. 26 at Strasburg Mennonite Church.

Harder, Marie Rosella Penner, 84, Mountain Lake, Minn., died Dec. 23, 2001. Spouse: Abraham Harder (deceased). Parents: Bernard and Maria Harder Penner (deceased). Survivors: children Dan, Arnold, Abe, Marie Holt, Margaret Holt, Loren, Aganetha Bennett, Marvin, Edna Barber; 14 grandchildren; eight great-grandchildren. Funeral: Dec. 27 at First Mennonite Church, Mountain Lake.

Hartzler, Reberta Elizabeth Renkert, 81, West Liberty, Ohio, died Dec. 22, 2001. Spouse: Harold Hartzler (deceased). Parents: Welty Renkert (deceased) and Rachel Stoltzfus Renkert Snyder (deceased). Survivors: Gary, Stanley, Anita Kay Singer; five grandchildren; five great-grandchildren. Funeral: Dec. 27 at Kauffman Funeral Home, West Liberty.

Hilty, Mary Weldy, 95, Orrville, Ohio, died Nov. 18, 2001. Spouse: Elmer O. Hilty (deceased). Parents: George and Lucretia Weldy (deceased). Survivors: children James, Lowell, Beatrice Slabach, Carolyn; seven grandchildren; seven stepgrandchildren; nine great-grandchildren; 28 step-great-grandchildren. Funeral: Nov. 21 at Crown Hill Mennonite Church, Rittman, Ohio.



The cornerstone of our Global Village Curriculum is the innovative cross-cultural program in which all students participate. Students select from a wide variety of study/travel options, all led by our own professors. The current "Best Colleges Guide" ranks EMU number six nationally in the study-abroad category.

Harrisonburg VA 22802
(800) 368-2665
www.emu.edu • admiss@emu.edu

EASTERN MENNONITE UNIVERSITY

Kauffman, Mae Leola Oaks, 76, Fairview, Mich., died Nov. 2, 2001, from diabetes and congestive heart failure. Spouse: Walter Kauffman (deceased). Parents: Charlie and Mary Oaks (deceased). Survivors: children Marlin, David, Roger, Dennis, Lynn Crawford, Lyle, Duane; 12 grandchildren. Funeral: Nov. 5 at Fairview Mennonite Church.

Landis, A. Roy, 94, Manheim, Pa., died Dec. 8, 2001. Spouse: Edna Koser Landis. Parents: Samuel and Barbara Weaver Landis (deceased). Other survivors: children Eugene, Arlan; six grandchildren; 17 great-grandchildren; one great-great-grandchild. Funeral: Dec. 12 at Lititz (Pa.) Mennonite Church.

Long, Wilma Shank, 84, Sterling, Ill., died Dec. 13, 2001. Spouse: Leslie W. Long (deceased). Parents: Weldon and Edna Ebersole Shank (deceased). Survivors: children Leonard, Vernon, Weldon, Warren; 11 grandchildren; 11 great-grandchildren. Funeral: Dec. 19 at Science Ridge Mennonite Church, Sterling.

Magill, Keenan Reed, Denver, was stillborn Nov. 16, 2001. Parents: Audrey and Ryan Magill. Memorial service: Nov. 23 in Leadville, Colo.

Maust, Ray O., 91, Springs, Pa., died Dec. 15, 2001. Spouse: Beulah Tressler Maust. Parents: Simon and Elizabeth Otto Maust (deceased). Other survivors: children Edward, Sherry Murray; nine grandchildren; nine great-grandchildren. Funeral: Dec. 18 at Springs Mennonite Church.

Miller, Helen L., 79, Sugarcreek, Ohio, died Dec. 8, 2001, of complications from heart surgery. Spouse: Barney Miller (deceased). Parents: Rudy and Jenny Troyer Miller (deceased). Survivors: children Lillian Gatten, Marlene, Mary Troyer, Gary, Bob; eight grandchildren; five great-grandchildren; three stepgreat-grandchildren. Funeral: Dec. 12 at Walnut Creek (Ohio) Mennonite Church.

Miller, Wayne E., 85, Walnut Creek, Ohio, died Dec. 22, 2001. Spouse: Esther Rohrer Miller. Parents: David and Malinda Schlonegger Miller (deceased). Other survivors: children Neva Stambaugh, Audrey Schlabach; five grandchildren. Funeral: Dec. 26 at Beech Mennonite Church, Louisville, Ohio.

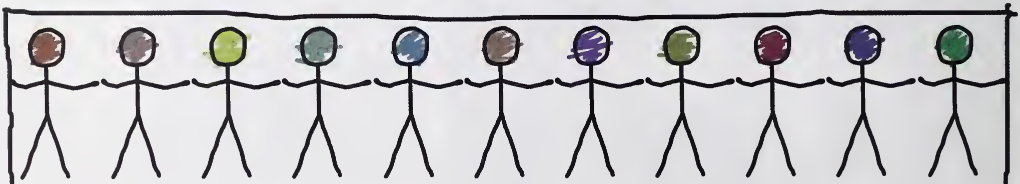
Mishler, Franklin, 87, Middlebury, Ind., died Dec. 17, 2001. Spouse: Florence Plank Mishler. Parents: Irva and Olive Gardner Mishler (deceased). Other survivors: children Nancy Benton, Judy Kortie; 12 grandchildren; 21 great-grandchildren; four great-great-grandchildren. Funeral: Dec. 20 at First Mennonite Church, Middlebury.

Musselman, Richard, 73, Telford, Pa., died Nov. 5, 2001, of a blood disorder. Spouse: Pauline Moyer Musselman. Parents: Raymond and Esther Stauffer Musselman (deceased). Other survivors: children R. Thomas, Patrice Slagel, Krista Weidner; seven grandchildren. Funeral: Nov. 9 at Zion Gardens, Souderton, Pa.

Nafziger, David S., 73, Phoenixville, Pa., died Dec. 14, 2001, of Lou Gehrig's disease. Spouse: June Hunsberger Nafziger. Parents: Ezra and Mary Elizabeth Stoltzfus Nafziger (deceased). Other survivors: children Dale, Don, Dean, Kathy Nafziger-Kolb, Carla Nafziger-Graydus; 18 grandchildren. Funeral: Dec. 19 at Vincent Mennonite Church, Spring City, Pa.

Nussbaum, Grace Miller, 79, Apple Creek, Ohio, died Dec. 28, 2001. Spouse: John Nussbaum. Parents: John and Niva Miller (deceased). Other survivors: children Jim, Ralph, Robert, Galen, Gloria Miller, Collene Lewman; 17 grandchildren; five great-grandchildren. Funeral: Dec. 31 at Kidron (Ohio) Mennonite Church.

Pauls, Wesley, 70, North Newton, Kan., died Nov. 26, 2001. Spouse: Helen Sawadsky Pauls. Parents: Peter and Helen Funk Pauls (deceased). Other survivors: children Marvin, Charlotte; two grandchildren. Funeral: Nov. 30 at Bethel College Mennonite Church, North Newton.



If ever we needed each other, it is now!

Bethel College
www.bethelks.edu

Bluffton College
The Truth Makes Free
www.bluffton.edu

Eastern Mennonite University
www.emu.edu

Goshen College
Culture for Service
www.goshen.edu

Hesston College
www.hesston.edu

Preheim, Roland, 85, Freeman, S.D., died Nov. 27, 2001. Spouse: Arlene Christensen Preheim. Parents: Peter P. and Myrtle Wenger Preheim (deceased). Other survivors: children Janelle Ortman, Murray, Stuart; eight grandchildren. Funeral: Dec. 1 at Salem Mennonite Church, Freeman.

Royer, Mary N., 93, Palmyra, Pa., died Nov. 28, 2001. Parents: Christina and Isaiah Royer (deceased). Funeral: Dec. 2 at Gingrich Mennonite Church, Lebanon, Pa.

Schertz, Eldon A., 84, Lowpoint, Ill., died Dec. 5, 2001, of heart failure. Spouse: Eileen Bachman Schertz. Parents: Emanuel and Lena Drange Schertz (deceased). Other survivors: children Edward, Freddie, Mary, Ann, Kate Kortemeier; four grandchildren. Burial: Dec. 8 at Metamora, Ill.

Schmidt, Adeline Wiens-Pauls, 84, Inman, Kan., died Dec. 7, 2001. Spouse: Wilbur Schmidt. Parents: Jacob and Katherine Siemens Wiens (deceased). Other survivors: children Leon Pauls, Charles Pauls, Kathryn Penner; stepchildren Joyce Woods, Jolene Schmidt; six grandchildren; one stepgrandchild; one great-grandchild. Memorial service: Dec. 11 at Hoffnungsau Mennonite Church, Inman.

Stahly, Luella Marie Goering, 75, North Newton, Kan., died Dec. 15, 2001. Spouse: Delmar Stahly. Parents: Christian B. and Adina Goering (deceased). Other survivors: children Gregory, Jerold, Yvonne Alwes; two grandchildren. Funeral: Dec. 22 at Bethel College Mennonite Church, North Newton.

Weaver, Ila Mast, 91, Benton, Ohio, died Dec. 23, 2001. Spouse: Roman Weaver (deceased). Parents: Samuel and Elizabeth Crilow Mast (deceased). Survivors: children Ina Miller, Lois Schlabach, Earl; 11 grandchildren; eight great-grandchildren. Funeral: Dec. 26 at Martins Creek Mennonite Church, Millersburg, Ohio.

Weaver, Vesta Hartman, 84, Wakarusa, Ind., died Dec. 18, 2001. Spouse: Earl Weaver. Parents: Abram and Ada Hartman (deceased). Other survivors: children Waneta Skinner, Elaine LeCount, Yvonne Burgess, Merritt, Wayne; 17 grandchildren; 11 great-grandchildren. Funeral: Dec. 22 at Yellow Creek Mennonite Church, Goshen, Ind.

Wiens, Leola Siebert, 79, North Newton, Kan., died Dec. 24, 2001. Spouse: Elmer Wiens (deceased). Parents: Cornelius and Frieda Friesen Siebert (deceased). Survivors: children Pamela, Timothy, Keith, Nancy Wiens-Graf; eight grandchildren. Funeral: Dec. 28 at Bethel College Mennonite Church, North Newton.

Wyse, Ora E., 85, Archbold, Ohio, died Dec. 15, 2001. Spouse: Ruby Wyse. Parents: Henry and Lydia Frey Wyse (deceased). Other survivors: children Larry, Gene, Anna Wong, Susie Moss; 11 grandchildren; one great-grandchild. Funeral: Dec. 18 at Central Mennonite Church, Archbold.

Yoder, Edna, 97, Columbiana, Ohio, died Dec. 13, 2001. Parents: Jacob and Katie Ann Basinger Yoder (deceased). Funeral: Dec. 16 at Columbiana.

Yoder, Janice Mishler, 78, Middlebury, Ind., died Dec. 22, 2001. Spouse: Floyd Yoder. Parents: Truman and Nona Yoder Mishler (deceased). Other survivors: children Gloria Miller, Vicki Smucker, Sally Smoker; seven grandchildren. Memorial service: Dec.24 at First Mennonite Church, Middlebury.

Yoder, Robert, 64, Wayland, Iowa, died Dec. 3, 2001, of cancer. Spouse: Donna Linder Yoder. Parents: Ivan and Elsie Roth Yoder (deceased). Other survivors: children Julie Messer, Cathy Ringer; one grandchild. Funeral: Dec. 7 at Sugarcreek Mennonite Church, Wayland.

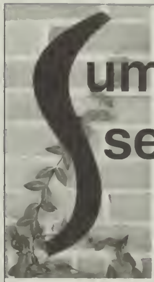
Mennonite Your Way

"travel with a purpose"

2002 TOURS

Panama Canal/Caribbean Cruise	*January 16-26*
Smokies Spring Flower Pilgrimage	*April 22-27*
Great Northwest	*May 13-23*
England, Scotland, Wales	*June 11-23*
Alaska Cruise & Tour	*July 12-27*
Maritime Provinces of Canada	*August 6-17*
Erie Canal Cruise	*August 27-30*
Peaks, Parks & Canyons	*Sept 18-Oct 5*
Mission Tour-Italy,Swiss,Germany	*October 10-24*

Itineraries available:
Box 425 Landisville, PA 17538 717/653-9288 800/296-1991
Email: myw1525@aol.com web: www.mywtours.com



Summer session 1

May 28–June 14

Hebrew Readings: Prophets
Perry Yoder, Ph.D., AMBS

Anabaptist History and Theology
Karl Koop, Ph.D., AMBS

June 3–14

Religious and Psychological Assessment
Ruth Lesher, Ph.D., AMBS Adjunct

Worship:
Ceremony, Symbol and Celebration
Marlene Kropf, D.Min., AMBS
June Alliman Yoder, D.Min., AMBS

Anthropology and Sociology for Christian Witness
Art McPhee, Ph.D., AMBS

Epic Prophecy: Joshua–Kings
Wilma Bailey, Ph.D., guest instructor

Continuing Education Event
June 3

Planning Rituals for Worship
Marlene Kropf, D.Min., AMBS
June Alliman Yoder, D.Min., AMBS

Additional courses are offered through June, July and August. Check the AMBS web site for full details: **www.ambs.edu.**

Associated Mennonite Biblical Seminary

3003 Benham Ave.
Elkhart, IN 46517
1 + 800 964-AMBS
registrar@ambs.edu

Reunion of London, Ont., VS unit. Contact Ron and Lori Good, 19711 Edgewaters Drive, Goshen, IN 46526; 219-537-1978; email goodones@hoosierlink.net.

International Guest House, Washington, D.C., a mission project of Allegheny Mennonite Conference, has openings for single people for ***one-year voluntary service assignments*** (beginning dates March 1, June 1 and July 15) and couples on Aug. 20, 2002 and 2003.

For information, contact IGH, 1441 Kennedy St. NW, Washington, DC 20011; 202-726-5808; fax 202-882-2228; email igh-dc@juno.com.

Summer in the Rockies! Beth-El Mennonite Church, Colorado Springs, Colo., is seeking an ***interim preacher*** while their pastor is on sabbatical May 15 to Aug. 15. Primary responsibilities for this part-time role would focus on worship planning and preaching.

Send resume and expression of interest to Clint Kinsell, Elders Chair, Beth-El Mennonite Church, 1219 Yuma, Colorado Springs, CO 80909.

Williamsburg Christian Retreat Center (www.wburgchristianretreat.org), a Mennonite camp in Virginia, seeks volunteer service individual/couple for help in food service, housekeeping, maintenance and/or program. Room and board, living allowance and other benefits provided.

Contact Margaret Trivett at 757-566-2256 or wcrc@visi.net.

Western District Conference, with offices in North Newton, Kan., invites applications for the position of conference minister. This is a full-time position that gives overall leadership and direction to the mission, ministry and well-being of the conference. Qualifications include a commitment to Jesus Christ, the Anabaptist-Mennonite understanding of theology, and the church. Experience in pastoral ministry and a master of divinity degree (or its equivalent) are required. Other responsibilities, in addition to maintaining an advisory relationship with congregational pastors, will include administrative oversight of conference staff and activities. A search committee is screening applicants, and inquiry must be made by Feb. 1, 2002.

For further information, contact Jim Stucky, search committee chair, P.O. Box 337, North Newton, KS 67117; 316-283-7818; email jsphoto@southwind.net.

Greencroft seeks ***clinical assistant/kitchen supervisor***. Full-time position, completing nutritional assessments and care plans for Greencroft health-care residents, along with supervising day-to-day production and serving of food. Requirements include supervisory skills, computer skills and completion of dietetic training and education. Some weekend and holiday work required.

Discover the rewards at Greencroft. Apply or send resume to: Human Resources, Greencroft, P.O. Box 819, Goshen, IN 46527; 219-537-4000. EOE. Greencroft is sponsored by Mennonite Health Services.

Menno-Hof, the Amish Mennonite Information Center, needs you! Accepting applications for ***volunteer hosts and/or hostesses***. Main duties include hosting visitors and occasional light housekeeping. Furnished one-bedroom apartment, groceries and small stipend provided. A wonderful opportunity for people in transition and retired people.

Contact Joseph Yoder, Box 701, Shipshewana, IN 46565; 219-768-4117. Email mennohof@tln.net for more information.

Toronto Mennonite Theological Centre (TMTC) announces a special conference for graduate students and recently graduated students in the area of religion, Nov. 21-22, 2002, in Toronto. ***Proposals are invited for papers*** on the theme: "Issues in the Future of Anabaptist-Mennonite Scholarship" and a panel discussion on: "Integrity of Faith and Scholarship." Deadline: Feb. 28, 2002. A travel bursary will be available to those presenting a paper or on a panel.

For more information, contact TMTC at Mennonite.center@utoronto.ca or 416-978-6078.

Landisville Mennonite Church, Lancaster, Pa., is a growing, suburban congregation of 300. We are seeking applicants for three part-time positions: ***minister of pastoral care, minister of worship and minister of youth and young adults***. (Positions may be combined.) Professional training and/or experience desired. All positions will work closely with our lead pastor and an established leadership team. Landisville Mennonite is strongly committed to Anabaptist values and encourages use of lay leadership and gifts at all levels of congregational life.

Applicants may request further information and an application from Jerry Wyble, Search Committee Chair, 717-898-3529 or cjwyble@paonline.com.

Mennonite Historians of Eastern Pennsylvania is seeking an individual to serve as ***executive director***. This half-time position would focus on providing leadership in the areas of programming, administration and personnel supervision. Responsibilities include development and coordination of programs, exhibits and special events; providing editorial leadership for the MHEP Quarterly and overall administration and staff supervision.

Interested people should contact Dan Lapp of MHEP by phone at 215-256-3020, by email at info@mhep.org, or by mail at P.O. Box 82, 565 Yoder Road, Harleysville, PA 19438. EOE

Bluffton College is seeking a ***campus ministries intern*** for the 2002-2003 academic year to work closely with the campus pastor in most areas of ministry on the Bluffton College campus. This posi-

Hesston College
Start here,
go everywhere

Looking for a safe environment in a harsh world? Hesston College could be the answer to your prayers.

When students enroll at Hesston College, they enter a unique atmosphere that will guide them through the most important two years of the college experience. Hesston's nurturing environment and caring faculty and staff foster personal, spiritual and academic growth. Students will mature in a safe place as they learn, live and grow in faith.

Box 3000, Hesston, KS 67062
800-995-2757, admissions@hesston.edu, www.hesston.edu

tion is intended for college graduates and/or seminary students seeking practical ministry experience in the campus setting. Arrangements could be made for obtaining internship credit. Consideration of applications will begin March 15, 2002, and continue until the position is filled.

Please submit a letter of interest and resume to Julie Krupp, Director of Human Resources, Bluffton College, 280 W. College Ave. Suite 1, Bluffton, OH 45817-1196. For additional information, see http://www.bluffton.edu. Members of under-represented groups are encouraged to apply. AA/EOE.

Goshen College seeks ***director of admissions*** to start March 2002. Responsible to help set student admissions goals and to achieve them by leading a 10-member department team. Successful candidate will have strong leadership, management and communication skills. B.A. (master's preferred) with at least 5 years experience in higher ed admissions and/or sales force management required.

For more information and application instructions, please see position listing on employment page of www.goshen.edu. Goshen College is committed to Christian beliefs as interpreted by the Mennonite Church. AA/EEO employer; women and minority candidates are encouraged to apply. Application deadline is Feb. 15, or until position is filled.

Spruce Lake Retreat (Pocono Mts., northeastern Pa.) has two full-time positions for mission-minded people open at dynamic, multifaceted camp ministry affiliated with the Mennonite Church:

- ***Program director:*** Primarily plans and leads about 25 annual programmed events geared toward families and adults. Also serves on Leadership Team. Should have experience in church and/or retreat leadership, strong communication skills and a commitment to the Anabaptist faith perspective.
- ***Maintenance technician:*** Serves on Maintenance Team, which is responsible for upkeep and development of grounds and buildings. Should be a team player and have experience/training in building trades and/or groundskeeping skills.

Salary and liberal benefits package for both positions, both open immediately. Send resume to Executive Director, RR 1 Box 605, Canadensis, PA 18325; 800-822-7505; fax 570-595-0328; email retreat@enter.net.

Adriel School, a Mennonite-affiliated agency providing outpatient mental health/foster care/residential treatment services, seeks a visionary ***chief executive officer*** with strong financial acumen and operational experience to lead its multisite organization. Headquartered in West Liberty, Ohio, one hour northwest of Columbus, Adriel annually provides services to over 1,000 children and their families who are experiencing a range of emotional and adjustment problems. Minimum candidate requirements are: Christian actively involved in congregation, appreciation of Mennonite-Anabaptist heritage, master's-level education, 8 years of senior management experience and strong inter-personal skills. Preferred candidates will have extensive social services experience.

Send inquiries to Kirk Stiffney, Mennonite Health Services, 234 S. Main St., Suite A, Goshen, IN 46526; fax 219-534-3254; KirkStiffney@aol.com.

Mennonite Historians of Eastern Pennsylvania is seeking an individual to serve as ***director of development***. This half-time position would focus on providing leadership in the areas of fund raising and church and community relations. Responsibilities include management and expansion of donor base and facilitating fundraising and endowment campaigns.

Interested people should contact Dan Lapp of MHEP by phone at 215-256-3020, by email at info@mhep.org, or by mail at P.O. Box 82, 565 Yoder Road, Harleysville, PA 19438. EOE

Goshen College is seeking a ***vice president for institutional advancement***. A successful and experienced professional is sought to lead this well-established and historically productive advancement program. Serves as chief development officer of the college reporting directly to the president. The successful applicant must possess a bachelor's degree, advanced degree preferred. Candidates must be proactive and have significant experience working with major gifts, estate planning, annual fund solicitation, donor research, alumni, church, parent and community relations, and corporate and foundation relations. Demonstrated ability to lead a dynamic staff and work closely with the president, major donors, business leaders and key volunteers. Implements strategic initiatives in fund raising to strengthen further the college's position in higher education. A commitment to the mission and goals of Goshen College and the Mennonite Church, and the ability to articulate the mission and goals to the college's friends and donors are essential. The review of applications will begin immediately and continue until position filled.

For more information and application instructions, please see position listing on the employment page of www.goshen.edu. Goshen College is an AA/EEO employer; women and minority candidates are encouraged to apply.

The Conference of Mennonites in Alberta and Mennonite Church Canada invite applications for a full-time, salaried position serving congregations in Alberta as ***conference minister and as mission facilitator***, starting early 2002. We're looking for a person who takes initiative willingly, is energetic, has proven leadership ability, is strong in relational skills, enjoys teamwork and has an understanding of and commitment to missional church vision. Effective communication skills and vision building to assist congregations to discern their mission within the context of their community, country and globally are required. The successful candidate will have skills for ministering to pastors, spouses and families, as well as congregations as they engage in pastoral searches, installations, licensing and ordinations. A strong personal commitment to Jesus Christ, as expressed in Confession of Faith in a Mennonite Perspective, is essential.

Interviews will begin February 2002 and will continue until the position is successfully filled. Write or call for a job description. Send your letter of application, resume and three references to: Fred Unruh, Personnel Committee, Conference of Mennonites in Alberta, 45 Stafford Road North, Lethbridge, AB T1H 6C9; 403-381-6076; fax 403-329-3960; email wjunruh@telusplanet.net.

Do you know where your money is?

Through the **Sarona Global Investment Fund** you can do more than avoid objectionable industries ... you can make the world a better place by helping poor entrepreneurs in the developing world.

1-877-772-7662
www.saronafund.com

Sarona
Global Investment Fund

This advertisement does not constitute an offer to sell or solicitation to buy securities in any state or province in which such offer or solicitation is not authorized.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses and churchwide boards and agencies.

Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, or for display ad rates, call 800-790-2498 and ask for Melanie Mueller.

The great escape

Gordon Houser

Fans of fantasy literature hear the criticism, if they listen at all, that they are merely escaping reality, living in a dreamworld. To which these intrepid readers might reply, "And which fantasy do you live in?"

With the recent release of two blockbuster films—*Harry Potter and the Sorcerer's Stone* (Nov. 16) and *The Lord of the Rings: The Fellowship of the Ring* (Dec. 19)—fantasy is in the cultural eye. Each film is based on the beginning book of a series, each with millions of fans.

The elder of the two series—and perhaps the greatest influence on fantasy literature—is J.R.R. Tolkien's trilogy *The Lord of the Rings*. First published in the early 1950s, the trilogy has sold more than 100 million copies.

One might argue that John Ronald Reuel Tolkien, who died in 1973 in England at the age of 81, was an escapist. By age 12 he had lost both parents. He became a scholar, considered the world's expert on *Beowulf* in his day. He lost close friends in World War I, when he was wounded in battle, and wrote much of the book during World War II.

Yet this reclusive man, who created Elvish and other languages and used them in his books, was a devout Catholic and introduced his friend C.S. Lewis to the Christian faith. In a 1953 letter to Robert Murray, a Jesuit priest, he wrote, "*The Lord of the Rings* is of course a fundamentally religious and Catholic work." Yet in his fictional Middle Earth, he wrote, he left out "practically all references to anything like 'religion,' to cults or practices. … For the religious element is absorbed into the story and the symbolism."

Thus this story of hobbits, elves, dwarves, wizards, orcs and men is more than mere escape. The world of Middle Earth is imaginary yet can lead us to a deeper experience of the Reality we profess, that of Christ bringing life to a fallen world.

While many fans embrace Tolkien's story with no thought of connecting it with Christian faith, some Christians want to find lessons in the work. *Finding God in The Lord of the Rings* by Kurt Bruner and Jim Ware (Tyndale House, 2001) consists of 21 short chapters that draw biblical lessons from the trilogy. Despite their introduction's disclaimer that the trilogy "is not … a covert allegory of the gospel," their book gives that impression.

It would be unfortunate if such books—and now the movie—tempted people to not read the original work. While its 1,077 pages may seem daunting, and its digressions into Elvish poetry or history are off-putting, the journey into Middle Earth is worth the time.

The film *The Fellowship of the Ring*, which covers the first book of the trilogy, is an admirable feat by director Peter Jackson and a cast of excellent actors. The entire crew showed great dedication, as they made all three films in an 18-month period in New Zealand. The next films will be released in 2002 and 2003, respectively.

Jackson's film, unlike the *Harry Potter* film, creates its own vision while remaining faithful to the book. Given the obvious need to condense the story, he captures the major plot while eliminating some of the book's characters, such as Tom Bombadil. At the same time Jackson tries to rectify Tolkien's neglect of female characters by giving Arwen a greater role. Devoted readers, such as I, will quibble with certain choices, but overall Jackson has done a masterful job.

One can try to escape into the world of drugs or TV or shopping or a dozen other things. Escaping to Middle Earth, meanwhile, may just have a salutary effect. TM

BEST OF 2001

Books

The Corrections: A Novel by Jonathan Franzen

The Death of Adam: Essays on Modern Thought by Marilynne Robinson

Hope Against Darkness: The Transforming Vision of Saint Francis in an Age of Anxiety by Richard Rohr with John Bookser Feister

The Last Report on the Miracles at Little No Horse: A Novel by Louise Erdrich

The Missing Peace: The Search for Nonviolent Alternatives in United States History by James C. Juhnke and Carol M. Hunter

Films

A Beautiful Mind

Gosford Park

In the Bedroom

The Lord of the Rings: The Fellowship of the Ring

Memento

BOOKS

Two books that offer a perspective on Christian history and theology that we don't often hear are **Women & Christianity—Vol. I: The First Thousand Years** by Mary T. Malone (Orbis, 2001, $20) and **A Native American Theology** by Clara Sue Kidwell, Homer Noley and George E. "Tink" Tinker (Orbis, 2001, $21). Malone addresses the invisibility of women in most histories and its effect on Christian women's identity. She notes that "the great turning points of history … almost without exception … were at the expense of women." Kidwell, Noley and Tinker call their book *A* (not *The*) *Native American Theology*. They seek "to challenge the traditional categories of Christian theology with a new understanding of Native views." Their critique of "Amer-European" Christianity is a necessary part of explicating Native theology. And while they use Christian theological categories of inquiry, "the reality is that time, space, land, kin, community and deity are inextricably linked." The chapter on land is particulary helpful. Both of these important books are eye-openers.

Correction: William A. Dyrness is the author of *Visual Faith*. His name was misspelled in the Dec. 18, 2001, Mediaculture column.

It used to be cross stitch *now it's* cross country

Retirement. Our grandparents may have spent their leisure years at the dining table or on the porch swing. Today we expect a more active, involved retirement. MMA can help make it happen – whether you've already put in your last day at the office, or you still have decades to go.

Your MMA counselor has solutions, from **investment plans** that fund your retirement, to **annuities** that help you make the most of it. And to protect these assets from the high cost of health care, MMA offers **long-term care** and **Medicare supplement insurance**, all delivered with the customer service MMA is known for.

If your life plans include a rewarding retirement full of possibilities, visit with your MMA counselor today, or phone **(800) 348-7468.**

MMA®

Stewardship Solutions

************************CAR-RT LOT**C-025
<11029> 69
5100 12/03 205377 0:1 218
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

The pain of change

Change is rarely easy. Often it is painful. On Feb. 1, several Mennonite communities will experience big changes. This is the day that the Mennonite Church USA structure succeeds General Conference Mennonite Church (GC) and Mennonite Church (MC) agencies, boards and commissions. Feb. 1 is the day that our two denominations have been anticipating since Bethlehem 83.

One reason for merging these denominations was to reduce the cost of churchwide programs and institutions. Indeed, Mennonite Church USA will have just four agencies to replace eight boards and commissions in the current structures. Such downsizing will reduce redundancy and streamline the national church structure. It will also mean that people will lose their jobs in places such as Elkhart, Ind., Newton, Kan., and Scottdale, Pa.

As the church celebrates its new beginnings on Feb. 1, we must also grieve with those who will lose their jobs because of this process described first as "merger" and then "integration" and eventually "transformation."

As the church celebrates its new beginnings, we must also grieve with those who will lose their jobs.

The most public illustration of this trauma is in Scottdale, Pa., where more than 20 employees may lose their employment with Mennonite Publishing House. Driven by heavy indebtedness, MPH leadership and its board are taking the necessary steps to ensure a viable publishing entity for the new church in the future. Their actions have been courageous and timely (see page 18). But those actions have also been traumatic for employees who have worked there for years.

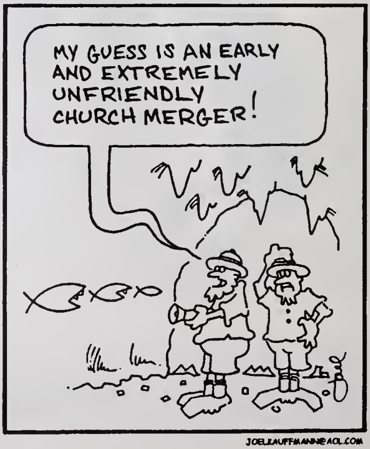
Beyond individual losses, however, are some important corporate losses. Scottdale was a primary intellectual center in 1971, when the Mennonite Church reorganized itself. Since then, however, theological and institutional leadership for Mennonite Church congregations shifted to communities and institutions other than Scottdale and MPH. As this venerable community is further diminished by a changing church, those who invested a lifetime there experience great pain as they are asked to make even more changes.

The same is true for folks in Newton, Kan. Until now, this community saw itself as the center of a thriving, binational denomination. Each year at the Council of Commissions, virtually the entire GC leadership came to town. But a significant loss came to GCs in the new church in 1999, when 42 percent of GC membership separated into Mennonite Church Canada. Those GCs remaining in the United States are now a minority among Mennonite Church USA members.

One way this new minority status plays out is in the naming of staff for new agencies. For example, Mennonite Mission Network has followed a guideline of hiring 25 percent GCs and 75 percent MCs, roughly the respective percentages of membership in Mennonite Church USA. This means, for example, that only seven of 17 staff members at the GC Commission on Home Ministries will have jobs in the new church (although some who were offered positions chose to leave). Of course, being an MC in the structure has not guaranteed employment either. Recently all staff members at the Mennonite Board of Education in Elkhart, Ind., were informed that they will not have jobs after April.

These are real people with real jobs. Even with generous severance packages, the change is painful. As we thank God for this new denomination on Feb. 1, let us also pray for those who are living most with the pain of this change.—*ejt*

Pontius' Puddle


MY GUESS IS AN EARLY AND EXTREMELY UNFRIENDLY CHURCH MERGER!

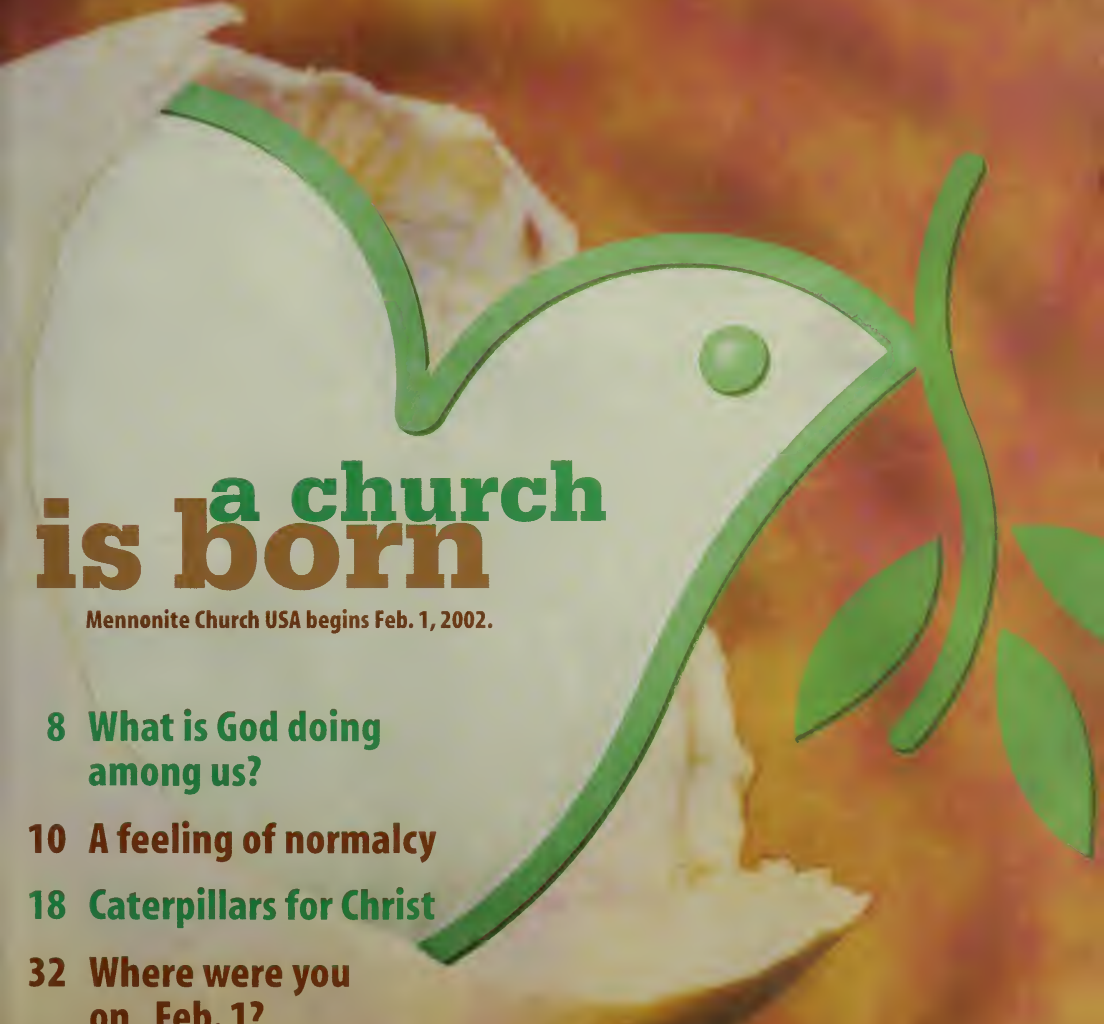
JOELKAUFFMANN@AOL.COM

MBS
IBRARY
LKHART, IN
02

The Mennonite

www.themennonite.org

February 5, 2002



a church is born

Mennonite Church USA begins Feb. 1, 2002.

8 What is God doing among us?

10 A feeling of normalcy

18 Caterpillars for Christ

32 Where were you on Feb. 1?

Glad to be a Mennonite

Ron W. Adams is pastor at East Chestnut Street Mennonite Church in Lancaster, Pa.

I am not a genetic Mennonite. I have no relatives in Goshen, Newton or Scottdale. I did not attend a Mennonite high school, college or seminary. I never sang 606 when it was really 606. I am, however, a Mennonite. An adopted child of Menno and Gertrude. An Anabaptist.

So, what is the big deal? Why do we care that some of us have roots that go much deeper than others? Why do some of us long for the day when our last names—Mendoza, Nguyen or Adams—will be recognizably Mennonite? And why do so many folks with Mennonite names wish they did not have them? These questions deserve our attention. Here are my answers.

> The more I see of Mennonites ... the more I want to be a member of this part of the church

The big deal is the desire we feel to be connected to something larger, deeper and stronger than ourselves. We need to belong to a community in order to be well and at peace. All of us need to be connected, in this case, to the body of Christ.

Why do we talk so much about the depth of our roots in Mennonite community? It is partly a matter of reassuring ourselves that we belong. Ethnic Mennonites in particular seem to need a cat's cradle of connections to feel at home. There is also a certain pride (not necessarily a bad thing) involved in checking the connections. Establishing our credentials is a way to assure each other that we do, indeed, belong. It is the ultimate win-win game, proving that both players belong.

Why do those of us who don't have such connections long for the day when we will? There are a number of reasons for such wishful thinking.

We share the basic human need for community, but we know we are, on some level, guests in the Mennonite house. Some of us find that more comfortable than others. All of us are eager for that moment when we will be named sister and brother. We want to be full participants in the family, involved as equals in family feuds and celebrations. We want to know that we, too, are heirs and beneficiaries of our adoptive Mennonite ancestors.

For some of us, it is a matter of simple respect. For others it is a matter of justice. For all of us it is a desire to see our new family behave as if its head really were Jesus Christ, that firstborn breaker of the walls that divide us. Most of all, we want to be part of something that is fundamentally good.

The more I see of Mennonites, the more I learn and the more I know, the more I want to be a member of this part of the church. You, we, have so much to offer both the church and the world. Peacemaking. Community. Social service. Discipleship. Mutuality. I could go on. Are Mennonites perfect? No. You, we, are flawed to be sure. Sinners, every single one, but sinners on a journey of grace, truth and love.

Which brings me to my last question. Why do so many Mennonites wish they were not Mennonites, preferring instead to be called Christians or evangelicals or independents? I honestly don't know. I do know it makes me sad to see folks break ties just when I am trying to make ties.

I am and want to be a Mennonite. I am not a genetic Mennonite, but I am awfully glad the Holy Spirit has called me to be a Mennonite. And I long for the day when my grandchildren will find a strand of that cat's cradle with their name on it.

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing: **Marla J. Cole**
Advertising: **Melanie Mueller**
Secretary: **Marla J. Cole**
Design: **Merrill R. Miller**
Editor emeritus: **J. Lorne Peachey**

Offices:

1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-60S0

722 Main St., P.O. Box 347, Newton, KS 67114
theMennonite@MennoniteUSA.org
phone: 800-790-2498 fax: 316-283-0454

TheMennonite

Vol. 5, No. 3, February 5, 2002

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for January and December when it is published on the second and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 128S62, GST no. R122192453. Subscription rates: $36.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA.

Postmaster:
Send form 3579 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Cover by Merrill R. Miller

Web site: **www.themennonite.org** Toll Free: **800-790-2498**

Mennonite
Church
USA

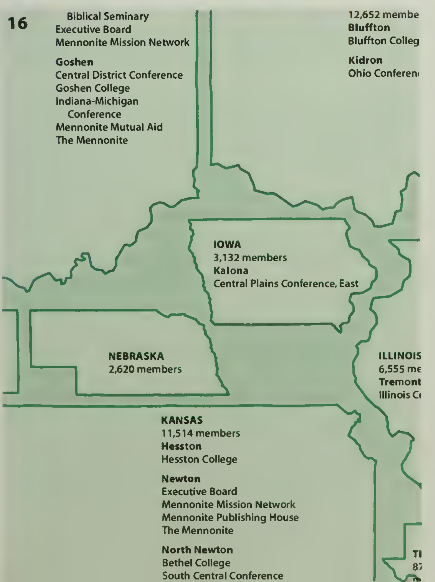
CONTENTS

15

7

6

16


Biblical Seminary
Executive Board
Mennonite Mission Network
Goshen
Central District Conference
Goshen College
Indiana-Michigan Conference
Mennonite Mutual Aid
The Mennonite
12,652 membe
Bluffton
Bluffton Colleg
Kidron
Ohio Conferen
IOWA
3,132 members
Kalona
Central Plains Conference, East
NEBRASKA
2,620 members
ILLINOIS
6,555 me
Tremont
Illinois C
KANSAS
11,514 members
Hesston
Hesston College
Newton
Executive Board
Mennonite Mission Network
Mennonite Publishing House
The Mennonite
North Newton
Bethel College
South Central Conference

8 What is God doing among us?
A dialogue from last year's Nashville convention
—Robert S. Kreider and John A. Lapp

10 A feeling of normalcy
It is good to be in a church that knows its identity.
—Kathleen Kern

12 www.MennoniteUSA.org
A profile of the new Mennonite Church USA

19 Leaders: deep trouble at MPH
Consultation begins to address beleaguered Mennonite Publishing House's financial troubles and the decades-old climate that helped cause it.*—Rich Preheim*

22 Virginia Conference finalizes denomination's membership roll
But the decision to join Mennonite Church USA prompts withdrawals.*—Rich Preheim*

DEPARTMENTS

2 A pastoral word
Glad to be a Mennonite*—Ron W. Adams*

4 Readers say

4 In this issue

6 News digest

18 Speaking out
Caterpillars for Christ*—Terry M. Smith*

30 Wider world
Trying to figure out membership numbers*—Rich Preheim*

32 Editorial
Where were you on Feb. 1?*—Everett J. Thomas*

Farewell binational church

Dear brothers and sisters in Christ: As we reach the end of January, we bring to a close the century-old church structures that began with a handful of leaders and visionaries in Canada and the United States—the Mennonite Church and the General Conference Mennonite Church.

There have been celebrations to remind ourselves of what God has done through these two church bodies in North America and around the world. There has been grieving. There have been years of dialogue and planning. There will continue to be grief, dialogue and planning. Let us, in these days of beginnings and endings, recall with gratitude to God the immeasurable blessings that we have received from these institutions in the past.

Now we have arrived at yet another new place in the history of our church. What will church historians might say about us 100 years from now? Will they read in the archives about two churches in Canada and the United States that discovered new strengths in their own countries' identities? Will they reflect on a people who increasingly aligned themselves with God's intentions in the world? Will they find out how a global Mennonite Church was drawn together in ways we cannot yet imagine?

There are many aspects of the future that I cannot foretell, but I am confident and hopeful that we will unwaveringly continue with the work of bringing God's reign to rest on the lives we touch. We will continue to grow more deeply in our faith in Christ's resurrection, teaching the ways of Jesus to others in word and deed and taking seriously those teachings for our own lives.

Peace and prayers to you and for you all as we enter this next exciting phase in the history of our wider church community.—*Dan Nighswander, General Secretary, Mennonite Church Canada*

IN THIS ISSUE

We mark the official beginning of Mennonite Church USA on Feb. 1 with a profile of our new denomination (pages 8-9, 12-17). It is especially fitting to publish such an issue because this magazine was created in 1998 to signify the anticipated merger of the General Conference Mennonite Church and the Mennonite Church. "Mennonite Church" now means Mennonite Church Canada and Mennonite Church USA.

Designer Merrill Miller and associate editor Rich Preheim deserve appreciation for creating the graphics and profile information necessary to evoke a sense of the newness emerging in this new church. Rich was especially challenged as he put together the information on pages 12, 13 and 15 while also covering the consultation on publishing held Jan. 18-19 in Chicago (page 19) and Virginia Conference meetings on Jan. 25-26 (page 22).—*ejt*

Family whether single or married

"We are Family Whether Single or Married" by Dawn Ranck (Jan. 8) is right about the interrelatedness of families and singles and that being a Christian is not an individual journey. We want to make two points about how Mennonite communities relate to singles: Communities have some responsibility to help members meet each other in order to build relationships, and it is important for families to be open to including singles.

For singles who prefer to marry within the community, we sometimes need a little help connecting, especially those of us in urban areas with small Mennonite communities. Some are still single in part because they are so committed to Mennonite ways of being church that they only want to marry a like-minded person. But we Mennonites don't do enough to help such people find marriage partners. Fortunately we sought and received informal help in meeting each other.

Another part of the responsibility of a community to its single members is providing opportunities for singles to interact with families. Please do not assume that singles do not want to spend time with parents and their children. Many of us need this time not only to feel more a part of the larger community but simply for the opportunity to interact with people of different age groups and life circumstances from our own. One benefit for families is that singles have different things to offer children from what parents do: undivided time and attention, a listening ear and the perspective of an adult who is outside their family system. This does not require any formalized community arrangements—just invite a single friend to spend time with your family.—*Jon Olson, West Hartford, Conn., and Rose Kreider, Upper Marlboro, Md.*

Thanks for Dawn Ranck's article. I would like to suggest that in the church our interactions (whether socializing or formation of Sunday school classes) be based on things other than biological or marital relationships. Why not socialize on the basis of compatible personalities and common interests? Why not organize classes according to topics or books? (If I had been in the church that called a class "pairs and spares," I would have left immediately.)

In our interactions in Patchwork Central, a worshiping community associated with an inner-city ministry in Evansville, Ind., the terms "married" and "single" are irrelevant. When we worship, we gather as one. When we (two people, three people or more) socialize, the group may include single people (divorced, always single, widowed), married couples or one spouse of a couple. We have a family here—not configured according to biological or marital relationships. Unfortunately, what I've just described seems to be the exception in churches. (I agree with Ranck that singleness is more of an issue in church than in the workplace and in school.) Most churches seem permeated by an emphasis on nuclear families. For example, the editorial in the same issue (Jan. 8) begins with the example of an elderly widow and shows flashbacks to her life as mother and wife. Then the editorial ends with another wife, husband and children. Why not show a single person in that spot in the church building—or two singles, or one single and one married, or two married and one single, or two singles and one married. Or, better yet, why use those terms at all in identifying church members? *—Laura H. Weaver, Evansville, Ind.*

Holy spaces

Thank you to Everett J. Thomas for his great article on "Holy Spaces" (Jan. 8). Not every church is thinking of building or remodeling, but every church must consider the impact of its building on its three primary functions: worship, community and mission.

Like ice cream on pie was the companion article by Ray Bowman and Eddy Hall. Their book *When Not to Build* should be required reading for any church, committee or individual contemplating changes in their church building.

Most church members never give a thought to the building they come to each Sunday, but visually oriented people know that the building can affect theology in subtle and sometimes overt ways. In our old historic church building trying to keep up to date, a question I ask is, "What about our building prevents people from coming, whether members or visitors?"*—Brian D. Stucky, Goessel, Kan.*

Balanced reporting

In response to Tim Baker's letter (Readers Say, Jan. 8), I agree, as I am sure the rest of Christian Peacemaker Teams members would, that we have to remember the suffering of Israelis and be sensitive to it. CPT condemns every Palestinian suicide bombing in its releases. CPT has also been critical of the Palestinian Authority. However, the role of CPT in Hebron is largely to describe the situation in Hebron and, to some extent, the rest of the West Bank (such as Beit Jala and Bethlehem). There the victims are primarily, though not exclusively, Palestinian.

The mainstream media depict Israeli suffering regularly and describe Palestinian terrorism in some detail. Rarely do they try to understand the desperation of the Palestinian suicide bombers. A quick reading of the Israeli media would provide, ironically, a far more balanced view of the occupation and the conflict than our media in the United States.

CPT's role is not to serve as journalists but as a violence-deterring presence. We stand with those hurt and oppressed and provide a window to their suffering. This is a too often overlooked piece of the resolution of the conflict and even the security of Israel.

As for Arafat, I am no fan, but he is also dealing with a situation that has spun out of control. Arafat did not start the Intifada, nor can he control it. Without allowing Palestinians to have the very basic freedoms of going to work, to worship, to school, to their neighbors' homes or even to stay in their own homes without being shot at, without allowing them the space to allow their vibrant, intellectually curious and culturally rich community to breathe and grow, I don't envision a resolution to the conflict.*—Wendy Lehman, Chicago*

Put controversy elsewhere

Thanks for the refreshing new look and contents in *The Mennonite* of Jan. 8. I have been wishing for a paper that I could recommend to my newer Christian brothers and sisters. [This issue] spoke of a unique understanding of the church ("Holy Spaces") that helps build community ("We are Family Whether Single or Married") and that promotes compassion and mission ("Will God Forgive Me" and "Westside Story"). The editorial ("Holy Spaces in a Missional Church") is prophetic.

I am hopeful that this issue is a signal that the forum for the more controversial and divisive matters we struggle with will be done in other places. Since our congregation supplies all our members with *The Mennonite,* that makes it doubly important that it is inviting, upbuilding and challenging to all members.*—Lynn R. Miller, Albany, Ore.*

Aging parents

I appreciate your focus on aging parents in the Dec. 25, 2001, issue ("What Aging Parents Really Need"). This article resonates with my current experience as a ministry intern. In pastoral visits to the elderly, I find the four spiritual gifts of respect, understanding, loyalty and comfort key to ministry. Offering them the opportunity to express their spirituality through prayer and Scripture reading affirms their faith and worth. To that I add the gift of music.

An update and correction on the information accompanying the articles my father and I wrote in that same issue: Howard Raid suffers from late-stage Alzheimer's disease. He resides at Mennonite Memorial Home in Bluffton, Ohio. I am in my final semester of study at Earlham School of Religion, a Quaker seminary, not Earlham College.*—Elizabeth Raid, Bluffton, Ohio*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—two or three paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite,* 1700 S. Main St., Goshen, IN 46526. Or you can email us at: Editor@ The Mennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. *—Editors*

Landis

Hartshorn

Peace and justice staff appointed

NEWTON, Kan.—Mennonite Church USA has appointed two staff members to make peacemaking and justice work an integral part of the denomination's ministries.

The MC USA Executive Board has hired Susan Mark Landis, former peace and justice minister for Mennonite Church General Board, as a peace advocate, effective Feb. 1. Meanwhile, the Mennonite Mission Network has appointed Leo Hartshorn, former pastor of Bethel Mennonite Church in Lancaster, Pa., as missional church consultant for peace and justice, effective March 1.

In her new half-time position, Landis will provide an accountability structure for other Mennonite Church USA program agencies and Executive Board offices for peace and justice work. She will be responsible for a peace and justice presence at Mennonite Church USA conventions and will relate to the denominational anti-racism committee and people of color associations. She will also provide a link to Mennonite World Conference, Christian Peacemaker Teams, Peace Tax Fund, Mennonite Central Committee and other organizations.

In his full-time position, Hartshorn will join an agency consultant team and equip it to make peace and justice a part of church planting, urban ministries, new immigrant ministries, evangelism and church development. He will also develop peace and justice resources.

In addition to these two positions, an assistant director of witness and peace ministry will be appointed to the Executive Board's Office of Congregational Life. The position will oversee lay leadership development for congregational mission and will network with denominational and area conference mission, peace, environment and stewardship groups.—*Mennonite Church USA News Service*

MCC photo by Paul Hunt

'Give us this day our daily bread'

John Bucher adds ingredients during the mixing stage of making bread. On the back of his T-shirt are the words of Matthew 6:11, "Give us this day our daily bread," an appropriate verse for a man whose homemade whole wheat loaves brought in $1,620 for Mennonite Central Committee in 2001. Bucher, 76, bakes bread several times a week at his Salunga, Pa., home. He uses wheat from Montana—which he grinds into flour himself—and carefully weighs honey and other ingredients. Every Sunday he takes 25 to 30 loaves to Erisman Mennonite Church, Manheim, Pa., and offers them for a donation of $1.50 or so.

Peace events focus on post-Sept. 11 response

DALLAS—Matt Friesen says he left a Jan. 18-20 peace gathering well-fed. Pastor of Albany (Ore.) Mennonite Church, he was one of about 30 people who met in Dallas for "We Are People of God's Peace: Gatherings to Discern a Mennonite Response to Sept. 11 and Pax Americana."

"Since Sept. 11, there's a growing hunger within me and among the folks in our churches to see how we can truly make a difference, how we can translate our theology about peace into touching the real lives of people in pain," Friesen says.

Participants gathered to share their opportunities, strengths and responses regarding peace and justice work. They also examined how to become more active peacemakers. The Dallas event and a similar one held in Harrisonburg, Va., the previous week were sponsored and planned by peace and justice personnel from Mennonite Central Committee, General Conference Mennonite Church and Mennonite Church.

Among the ideas the two gatherings generated were creative ways for personal encounters with those who support military efforts, increased peace education, studies of two-kingdom theology, media use, challenging American consumerism and maintaining a spiritual focus.

"In the past, peace and justice people were seen as being on the edges of the denomination and pegged as peaceniks," says Jane Peifer, pastor of Blossom Hill Mennonite Church, Lancaster, Pa., and one of 75 participants at the Harrisonburg gathering. "But it is crucial that the denomination help the congregations to embrace our historical stance for peace."—*Mennonite Church USA News Service*

Mennonites, Catholics find common ground

ASSISI, Italy—Nearly 500 years ago, disputes over voluntary adult baptism helped fuel the birth of Anabaptism and subsequent persecution. Today, however, Mennonites and Catholics have much more in common, discovered participants in an annual meeting of representatives from Mennonite World Conference (MWC) and the Vatican. The two groups met Nov. 27-Dec. 3, 2001, in Assisi.

"There is much more convergence between a Mennonite and a Catholic understanding of bap-

Bethany Christian Schools photo

Creative peacemaking

J.D. Smucker (left), music teacher at Bethany Christian Schools, Goshen, Ind., looks at a letter sixth-grade student Rachel Hollinger-Janzen (right) received from a pen pal in Pakistan. To help create understanding among people of different cultures, sixth-grade students have written to Afghan refugees in Peshawar, Pakistan, while Jubilate Singers, the junior-senior choir at the schools, have emailed Arab Christians in Nazareth, Israel. "You are now an international diplomat but without the politics," Smucker told his choir students.

tism and the Lord's Supper than has generally been assumed," says Helmut Harder, former general secretary of the Conference of Mennonites in Canada and the head of the MWC delegation.

Harder, who presented a paper on those topics at the meeting, says adult baptism is becoming more prevalent among Catholics as they place less emphasis on the baptism of infants and children. He also says that meeting participants agreed that the water of baptism and the Communion bread and wine should be spoken of as signs pointing to another reality.

The Italy gathering was the fourth of five scheduled annual dialogue sessions designed to improve understanding between Mennonites and Catholics. The location allowed the Mennonites to visit local sites related to St. Francis and Catholic sites in Rome, plus meet with Vatican officials. The final meeting of the series is planned for October.

The seven-person MWC delegation includes members from Congo, France, Guatemala, Germany and the United States as well as from Canada. *—MWC News Service*

MCC exploring aid for Congo volcano tragedy

AKRON, Pa.—Mennonite Central Committee (MCC) church partners in the Democratic Republic of Congo are calling for urgent action in response to a volcano that erupted Jan. 17-18 in eastern Congo near the city of Goma. The volcano killed at least 45 people and displaced tens of thousands more.

MCC is monitoring the situation and attempting further contact with church partners in Congo. The Church of Christ in Congo has asked for supplies of water, food, shelter, blankets, medicine, clothing and kitchen utensils. MCC is accepting donations toward Congo volcano relief.

"Congo is one of the most forgotten places in the world and is already suffering from civil war and a food security crisis," says Willie Reimer, MCC director of Food, Disaster and Material Resources. "More than 2 million people have died in eastern Congo since 1998 because of the war."

Congo is home to more than 175,000 Mennonites. Only the United States has more.*—MCC News Service*

Bethel, Hesston make articulation pact

HESSTON, Kan.—Beginning with the Hesston College class of 2002, Bethel College in nearby North Newton, Kan., will accept any Hesston graduate who holds an associate of arts degree, thanks to an articulation agreement signed Jan. 9 by the schools' presidents and academic deans. The agreement also guarantees the smooth transfer of Hesston credits to Bethel and states that Hesston's degree meets Bethel's lower-level general education requirements.

"This new agreement will enhance the transfer process from Hesston College to Bethel College," says Hesston president Loren Swartzendruber. "I hope that a growing number of our graduates will choose Bethel College for the completion of a four-year program."

Bethel president Douglas Penner says he believes Hesston transfers contribute "significantly to the life of the Bethel community—in the classroom and beyond."

Also signing the agreement were the college's academic deans, John Sheriff of Bethel and Marc Yoder of Hesston.

this date in Mennonite history

Feb. 5, 1731— Prince-Bishop Johann Konrad of Basel reiterates his command to expel the Mennonites from the region.

A pilgrim people: John A. Lapp (left) and Robert S. Kreider speak on July 5, 2001, at Nashville.

Dale D. Gehman

What is God doing among us?

A dialogue from last year's Nashville convention

by Robert S. Kreider and John A. Lapp

Mennonite sages John A. Lapp and Robert S. Kreider offered this response last July 5 to the gathered assembly at Nashville, Tenn., following the announcement of the vote to establish Mennonite Church USA on Feb. 1.

Robert S. Kreider: God meets us as a pilgrim people who are full of promise but flawed. God is revealed in teaching moments, awesome openings full of transcendent meaning, assurance and hope yet laced with anxiety and apprehension. At such times of grace we stand silent in reverence, words inadequate to describe how reuniting and renewal can emerge out of doubt and hesitation. When the results of the vote on membership were reported, it was low-key, subdued. Then came silence. No triumphalism. No groans. Just silence. At that moment I felt a great love for my people.

John A. Lapp: Our decisions here have a long history. We view church conferences in a long stream of conferring that began in Jerusalem (Acts 15). Our decisions were prefigured in 1660, when Swiss and South German Mennonites adopted a Dutch Mennonite confession of faith; in migration to North America; in the 1870s and 1920s, when members of the Mennonite Church (MC) and General Conference Mennonite Church (GC) assisted Russian fellow believers in migration to Canada and the United States; in the multiplicity of the inter-Mennonite organizations—notably Mennonite Central Committee (MCC) and Associated Mennonite Biblical Seminary—that emerged in the past 60 years.

In my earliest historical consciousness I became aware of two kinds of Mennonites. Our Lansdale, Pa., neighbors, the Fretzes, were "New Mennonites." Our family was "Old Mennonite." The Fretzes walked two blocks to the New Mennonite church. We drove two miles to the Old Mennonite church. I soon learned there were both Old Mennonite and New Mennonite congregations at Skippack, Hereford, Swamp, Deep Run and Souderton. In my youth, relationships between the two, the Old and the New, the MC and the GC, were difficult, if they existed at all. In 1941, when the GC triennial sessions were held at Souderton High School, no Franconia Mennonites attended.

Then in the midst of World War II, something remarkable happened. My father, John E. Lapp, then a young, traditional, separatist Franconia bishop, began traveling to MCC peace meetings with Ernest J. Bohn, pastor of the GC Zion Mennonite Church in Souderton. On the train to Washington and Chicago these two peace advocates learned to know and respect each other. Dad discovered the faith and piety of the General Conference. He considered Ernest Bohn one with whom he could have warm fellowship. Dad's outlook changed.

Something similar happened hundreds of times during World War II Civilian Public Service and intensified later among relief workers in Europe, Asia and South America. Our decisions at Nashville grew out of seeds planted decades ago.

RSK: Witnesses in our past anguished over the issues of separation and unity. My grandfather, bishop J.S. Shoemaker, with others in Illinois, helped achieve a merger of Mennonite and Amish Mennonite conferences, thus, in part, healing a schism of two centuries. My parents, in the 1920s devoted members of the Mennonite Church, suffered the pain of church division. Later my father, as a GC seminary board member, helped bring into being Associated Mennonite Biblical Seminary. GC leader Erland Waltner in 1956 wrote a statement, "Mutuality," that his colleague, MC leader Harold S. Bender, gratefully accepted. This became a turning point in the strained discussions leading to AMBS. Erland's words: "Mutuality is of the very essence of 'koinonia.' It is a divine gift through the Spirit. It is the atmosphere in which those who are externally different and unequal actually experience their overwhelming oneness in Jesus Christ."

JAL: We cannot speak for our sister churches. They will have to define the meaning of our action for themselves. But are we prepared to allow other Mennonite and Brethren in Christ groups, not only in North America but also around the world, to help us define ourselves?

As the largest Mennonite group in North America, we will be tempted to work unilaterally and independently. We should resist this. Even with our size we are not a complete church. We are only one part of the church family.

Both of us lament the absence of the Canadian conference. We recall with gratitude the generous contribution of brothers and sisters in Canada for these nearly 100 years. We miss the binational perspective. We need to listen to, learn from and cooperate with our sister church in Canada.

We have been privileged to participate in numerous Mennonite World Conference activities. We are grateful for the Transformation Team's insistence on participating in the emerging realm of world Christianity through MWC. This will not be easy.

In June 2001, pastor Fimbo Ganvunze of the Mennonite church in Congo was asked how we in North America can relate to his church. He said, "We need your love." Can we love other churches as we love our own?

RSK: This is neither a time of winning nor a time of losing. It is a time to praise God. It is a time to be humble. It is a time to ask forgiveness for our anger and distrust, our doubts and impatience, our deafness and blindness. It is a time to talk with those with whom we have differed. It is a time to love one another as Christ has loved us.

Having heard much thoughtful talk these last days, one feels loss and sadness, even frustration, that this richly textured body of discussion had to be compressed into "yes" or "no" votes. Win-lose votes seem insensitive to the multifaceted concerns of our fellowship. We pray that in the continuing process of healing and renewal we will be attentive to these varied voices. We lament that some congregations are choosing not to participate in this uniting church. We grieve over the straining and fracturing of long-established relationships.

At Nashville we heard the voice of the people: Let's move forward. Let's trust our leaders. We give thanks for the hundreds who, since Bethlehem, Normal, Wichita, St. Louis, have invested much time, thought and energy into reshaping our Mennonite Church. From them we hear how their minds have been changed, how distorted images have been erased, how trust has taken root, how the Holy Spirit has touched their hearts.

This whole process has called for meticulous care and caution. We hope we can now move forward with a new freedom to be bold and passionate in our obedience to Christ. The personal transcends the structural. Getting to know each other calls for practical things, such as John E. Lapp and Ernest Bohn riding the train together. Inviting those from the other conference to sit with us at our kitchen table. My once-GC congregation, Faith Mennonite in Newton, Kan., becoming a partner with a once-MC congregation. This can become an era of adventure, surprises and spiritual delights.

During these last months we have been looking inward. Now we are called to look outward. With a renewed base, we should be energized to push vigorously forward into areas of challenge and need. Our young adults and professionals are on the move toward the great cities. This can be an exciting time of engagement in service, church planting and partnerships among Hispanic, Asian, African-American, Native American and Anglo members of the church. It is time to be the church obedient, radiant, invitational.

This can be an exciting time of engagement in service, church planting and partnerships among Hispanic, Asian, African-American, Native American and Anglo members of the church. It is time to be the church obedient, radiant, invitational.

JAL: Two phrases come to mind, the titles of two books. John Ruth's history of the Eastern District Conference and Franconia Conference, *Maintaining the Right Fellowship*, quotes Hinrich Kassel in 1683. Kassel admonished new church members "to maintain the right fellowship with one another, with bread and wine, in memory of the great love and benevolence Christ has shown."

The second phrase comes from S.F. Pannabecker's history of the General Conference, *Open Doors*. Pannabecker concludes this history by quoting Revelation 3:8, "Look, I have set before you an open door, which no one is able to shut." Open doors suggest opportunities, adventure, risk taking.

"Maintaining the right fellowship" and "open doors" together make it possible for the church to be our home, the core community that provides meaning and hope in this new century. "Above all, clothe yourselves with love, which binds everything together in perfect harmony" (Colossians 3:14). This is what God wants to do among us.

Both retired church leaders, Robert S. Kreider lives in North Newton, Kan., and John A. Lapp in Akron, Pa.

A feeling of normalcy

Courtesy photo

It is good to be in a church that knows its identity.

by Kathleen Kern

I feel sorry for the Sunday school teachers of my childhood and adolescence. As an adult, I realize now how the questions I had simmering within me put them at a loss: "God killed the people in the flood because they were sinning, but why would he kill the animals?" "The early Christians thought Jesus was coming back in their lifetime, too, so why are you so certain he will be coming back in our lifetime?" "How can Jesus sit at the right hand of God when Jesus and God are the same thing?" "If Jesus loves children the best, how come he is letting the children in Biafra starve to death?" "Why do you treat Hal Lindsay's *The Late Great Planet Earth* like it's the same thing as the Bible?" "Most of us became Christians because our parents brought us to church all our lives. Why would God send to hell people of other religions who didn't have that advantage?"

God was in charge, I realized, and I watched as most of the theological issues with which I struggled became like ants before the majesty of God's goodness and love.

Then there was the ultimate question: "If Jesus says we have to love our neighbors and our enemies, why do most Christians think it's OK to kill people in wars?" My Sunday school teachers, most of them younger than I am today, rarely answered questions to my satisfaction, especially the last one, and I could tell they wished I wouldn't ask them.

Despite (or perhaps because of) my skeptical streak, even as a young child I thought a lot about who God and Jesus were and what that meant for my life. I remember as a 4-year-old sitting on the warm green linoleum in my Sunday school classroom (the hot water pipes ran underneath) and feeling enveloped by the love of Jesus. Although I believed my older brother when he said that a boulder in the field next to our house had fallen there the night John F. Kennedy was assassinated, I did not believe him when he said God lived under his bed, because I had already had some experience with the breadth of God's love and knew that God was just not that small.

As I approached adolescence, I became more dissatisfied with the denomination in which my grandparents and parents had been active members. Its emphasis on saying the magic words, "I accept Jesus Christ as my personal Lord and Savior" seemed a cheap way of avoiding hell without really committing to following Jesus.

One day I listened to a sixth-grade classmate I respected calmly fend off a group of girls who were telling her that if she did not commit her life to Christ, she would go to hell. She told them she was an agnostic, which I found exciting. In retrospect, I think the claim made an impression because she had the courage of her convictions, because she had thought about what she did and did not believe, while the girls challenging her were regurgitating things they knew they were supposed to believe.

Because my church did not give me the answers I sought, I began to think perhaps that Christianity wasn't true. Christianity certainly did not seem to make Christians kinder or more loving than non-Christians. I began calling myself an agnostic. It seemed more honorable than becoming a Christian because I was afraid of going to hell or because everyone around me was a Christian.

Throughout the one or two years I said I wasn't sure I believed in God or Jesus, however, I never shook the feeling that Jesus loved me. At 13 I gave into that love and professed my faith in public through baptism. But surrendering to Jesus did not bring me the answers I wanted.

I went to Bluffton (Ohio) College, because my father taught at Findlay College, which had a tuition consortium with Bluffton.

When I began attending First Mennonite Church in Bluffton, I felt I had come home. No longer did my conviction that violence was profoundly contrary to Jesus' teachings seem like a lunatic-fringe position. At First Mennonite, farmers and accountants, professors and secretaries, doctors and old ladies in polyester pantsuits all shared that conviction. For the first time in my life, I felt normal, and that is a momentous thing when you have spent most of your life feeling freakish.

My first adult conversion experience happened my freshman year in college. I had been reading a collection of C.S. Lewis' essays. Looking out the window of my Hirschy Hall dorm room at the lavender sunset, I became suffused with the knowledge that God was good and that Jesus was who he said he was. These certainties may seem basic, but the experience was the first time in my life that my intellect, my emotions and my spirituality came together and flooded me with a joy I have rarely experienced since. For the next few days I felt as though a layer of holy light shimmered between my feet and the ground. All the anxieties I harbored about my worthiness as a Christian, about heaven and hell, vaporized. God was in charge, I realized, and I watched as most of the theological issues with which I struggled became like ants before the majesty of God's goodness and love.

During my freshman year, I saw the film *Hazel's People* and became obsessed with finding the book *Happy as the Grass was Green*, on which the movie was based. Even though the protagonist in the story sojourns with the Mennonite church for a time, then returns to his former life, and even though the novel shows both the warts and the strengths of the Mennonite church, reading the book convinced me that I wanted to become a Mennonite.

I think the internal chord that book struck had to do with identity. Most of the people in the denomination of my childhood did not know who the founder of their church was or that it had once been a peace church. They did not study the theology that had caused that denomination to split from the German Reformed Church but instead basically followed whatever conservative evangelical theology was popular in North America at any given moment. The Mennonites in Bluffton knew who they were and why they believed what they believed. I wanted the sense of identity they had.

I joined the Mennonite church when I was 19 and became so enthusiastic about my new identity that many of my college friends who grew up in Holmes County, Ohio, and knew exactly when their Mennonite-Amish ancestors first came to America were surprised to learn I had not been Mennonite all my life.

By and large, that enthusiasm has stuck with me over the years. I see more clearly the faults of the church now and know that Mennonites are capable of pettiness and unkindness, but I know how much worse churches can be as I watch the denomination I grew up in foundering. I do not expect it to outlast my lifetime.

My work with disenfranchised people in Haiti, Hebron, Chiapas and South Dakota has made Jesus and his teachings come alive, because I see they are the same sorts of people Jesus comforted and encouraged in first-century Palestine. —*Kathleen Kern*

The influence of the Mennonite church, my professors at Bluffton and friends in the Bluffton College Peace Club ultimately led to my current position as a full-time volunteer with Christian Peacemaker Teams. CPT has taught me how to act on my belief that Jesus calls us to respond nonviolently to both our neighbors and our enemies. My work with disenfranchised people in Haiti, Hebron, Chiapas and South Dakota has made Jesus and his teachings come alive, because I see they are the same sorts of people Jesus comforted and encouraged in first-century Palestine.

Twenty years have passed since I became a Mennonite, and I am still grateful that God led me to a denomination that has given me a feeling of normalcy and a way to act on my pacifist convictions. Most of all, I am grateful that the Mennonite church has welcomed me to stay, questions and all.

Kathleen Kern is a volunteer for Christian Peacemaker Teams and lives in Webster, N.Y.

www.MennoniteUSA.org

WHO

A new denomination means new leaders. Or past leaders in new positions. These are the names—and some of their faces—of those leading churchwide structures, plus contact information.

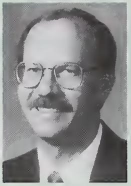
As part of our denominational profile, the following pages introduce more aspects of Mennonite Church USA.

EXECUTIVE BOARD

Ervin Stutzman
moderator
Harrisonburg, Va.

D. Duane Oswald
moderator-elect
Fresno, Calif.

Ruth Naylor
secretary
Bluffton, Ohio


Jim Harder
executive committee
Bluffton, Ohio

Roy Williams
executive committee
Land O'Lakes, Fla.

B. Elaine Bryant, Chicago • **Cleon Claassen**, Moses Lake, Wash. • **Leslie Francisco III**, Hampton, Va. • **Susan Gingerich**, Goshen, Ind. • **Pat Hershberger**, Woodburn, Ore. • **Edith Landis**, Telford, Pa. • **Olivette McGhee**, Atmore, Ala. • **Harold Miller**, Corning, N.Y. • **Sue E. Miller**, Middlebury, Ind. • **Shoua Moua**, Arvada, Colo. • **Jane Peifer**, Lancaster, Pa. • **Lois Thieszen Preheim**, Aurora, Neb. • **Edwin Rempel**, Littleton, Colo. • **Nancy Rodriguez Lora**, Brooklyn, N.Y. • **Sharon Waltner**, Parker, S.D.

722 Main St.
P.O. Box 347
Newton, KS 67114
Ph: 316-283-5100
Fax: 316-283-0454
Email: Newton@MennoniteUSA.org
Web: www.MennoniteUSA.org

500 S. Main St.
P.O. Box 1245
Elkhart, IN 46515
Ph: 574-294-7131
Fax: 574-293-3977
Email: Elkhart@MennoniteUSA.org
Web: www.MennoniteUSA.org

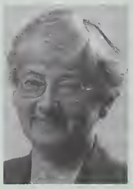
Executive Board staff

Jim Schrag
executive director
Newton, Kan.

J. Ron Byler
associate executive director
Elkhart, Ind.

Ted Stuckey
director
Office of Administration
Newton, Kan.

Cindy Snider
director
Office of Communication
Newton, Kan.


Marlene Kropf
director
Office of Congregational Life
Elkhart, Ind.

Jorge Vallejos
director
Office of Convention Planning
Elkhart, Ind.

Kenyetta Aduma
director
Office of Cross Cultural Relations
2311 Tower Place
Hampton, VA
23666
Ph: 757-262-0128
Fax: 757-825-8771
Email: Kenyetta@MennoniteUSA.org

Keith Harder
co-director
Office of Ministerial Leadership
Newton, Kan.

Dale Stoltzfus
co-director
Office of Ministerial Leadership
270 Ivy Terrace
Lancaster, PA
17601
Phone & fax:
717-560-5696
Email: dordales@aol.com

Phone free

Although still being implemented, one toll-free telephone number, **866 TO MC USA (866-866-2872)**, will allow callers to reach every Mennonite Church USA office. It is expected to be fully operational after March 1.

MENNONITE CHURCH CANADA GENERAL BOARD

600 Shaftesbury Blvd.
Winnipeg, MB
R3P 0M4
Ph: 204-888-6781
Fax: 204-831-5675
Email: office@mennonitechurch.ca
Web: www.mennonitechurch.ca

Ron Sawatsky
moderator

Dan Nighswander
general secretary

MENNONITE EDUCATION AGENCY

Carlos Romero
executive director
effective August

Office location to be determined

Board members

Terri J. Plank Brenneman, South Pasadena, Calif.
Jesus Cruz, Lancaster, Pa.
Ed Diller, Cincinnati
Anne Hege, Aberdeen, Idaho
Susan Schultz Huxman, Wichita, Kan.
Paul Johnson, Denver
Franzie Loepp, Normal, Ill.
Jim Rosenberger, State College, Pa.
John Stahl-Wert, Pittsburgh
Connie Stauffer, Lancaster, Pa.

Rosalind Enns Andreas
board chair
Essex Junction, Vt.

MENNONITE MUTUAL AID

Howard Brenneman
president
Goshen, Ind.

1110 N. Main St., P.O. Box 483
Goshen, IN 46527
Ph: 219-533-9511, 800-348-7468
Fax: 219-533-5264
Email: mma@mma-online.org
Web: www.mma-online.org

Mennonite Church USA board members

John Burkey, Milford, Neb.
Natalie Francisco, Chesapeake, Va.
Carol Duerksen, Hillsboro, Kan.
Richard Friesen, Bluffton, Ohio
Brad B. Gabel, Pasadena, Calif.
Kathleen S. Grieser, Cleveland
Henry Landes, Sellersville, Pa.
Carol Suter, Kansas City, Mo.
Arlan R. Yoder, Hesston, Kan.
Gene E. Yoder, Goshen, Ind.
LaVern Yutzy, Lititz, Pa.

Bruce Harder
board chair
Portland, Ore.

MENNONITE PUBLISHING HOUSE

Dennis Good
publisher
Scottdale, Pa.,
& Newton, Kan.

616 Walnut Ave.
Scottdale, PA 15683
Ph: 724-887-8500
Fax: 724-887-3111
Email: info@mph.org
Web: www.mph.org

722 Main St., P.O. Box 347
Newton, KS 67114
Ph: 316-283-5100
Fax: 316-283-0454
Email: flr@mph.org
Web: www.faithandliferesources.org

Board members

Calvin Britsch, Archbold, Ohio
Eileen Roth, Crawfordsville, Iowa
Wes Sawatsky, Altona, Man.
Sandra Schiedel, Heidelberg, Ont.
Jeff Wright, Pasadena, Calif.
Patricia Young, Macomb, Ill.

Ken Loewen
board chair
Winkler, Man.

MENNONITE MISSION NETWORK

500 S. Main St., P.O. Box 370
Elkhart, IN 46515
Ph: 574-294-7523
Email: info@MennoniteMission.net
Web: www.MennoniteMission.net

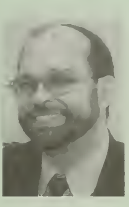
722 Main St., P.O. Box 347
Newton, KS 67114
Ph: 316-283-5100

1251 Virginia. Ave.
Harrisonburg, VA 22802
Ph: 540-434-6701

Lee Schmucker
board chair
Wichita, Kan.

Board members

Linda Blades, Inglewood, Calif.
Herman Bontrager, Akron, Pa.
Tesfatsion Dalellew, Lancaster, Pa.
Roma Eicher, Albany, Ore.
N. Leroy Kauffman, Clyde, N.C.
Heidi Regier Kreider, North Newton, Kan.
Chuwang Pam, Inglewood, Calif.
Alice Ruth Ramseyer, Bluffton, Ohio
Steve Cheramie Risingsun, Atmore, Ala.
Noel Santiago, Souderton, Pa.
Tonya Ramer Wenger, Madison, Wis.
Leonard Wiebe, North Newton, Kan.
David Yoder, Harrisonburg, Va. (Virginia Mennonite Board of Missions appointee)


Stanley Green
executive director
Elkhart, Ind.

THE MENNONITE MAGAZINE

1700 S. Main St.
Goshen, IN 46526
Ph: 574-535-6051, 800-790-2498
Fax: 574-535-6050
Email: Editor@TheMennonite.org
Web: www.themennonite.org

722 Main St., P.O. Box 347
Newton, KS 67114
Ph: 316-283-5100, 800-790-2498
Fax: 316-283-0454
Email:
TheMennonite@MennoniteUSA.org

Cheryl Zehr Walker
board chair
Bluffton, Ohio

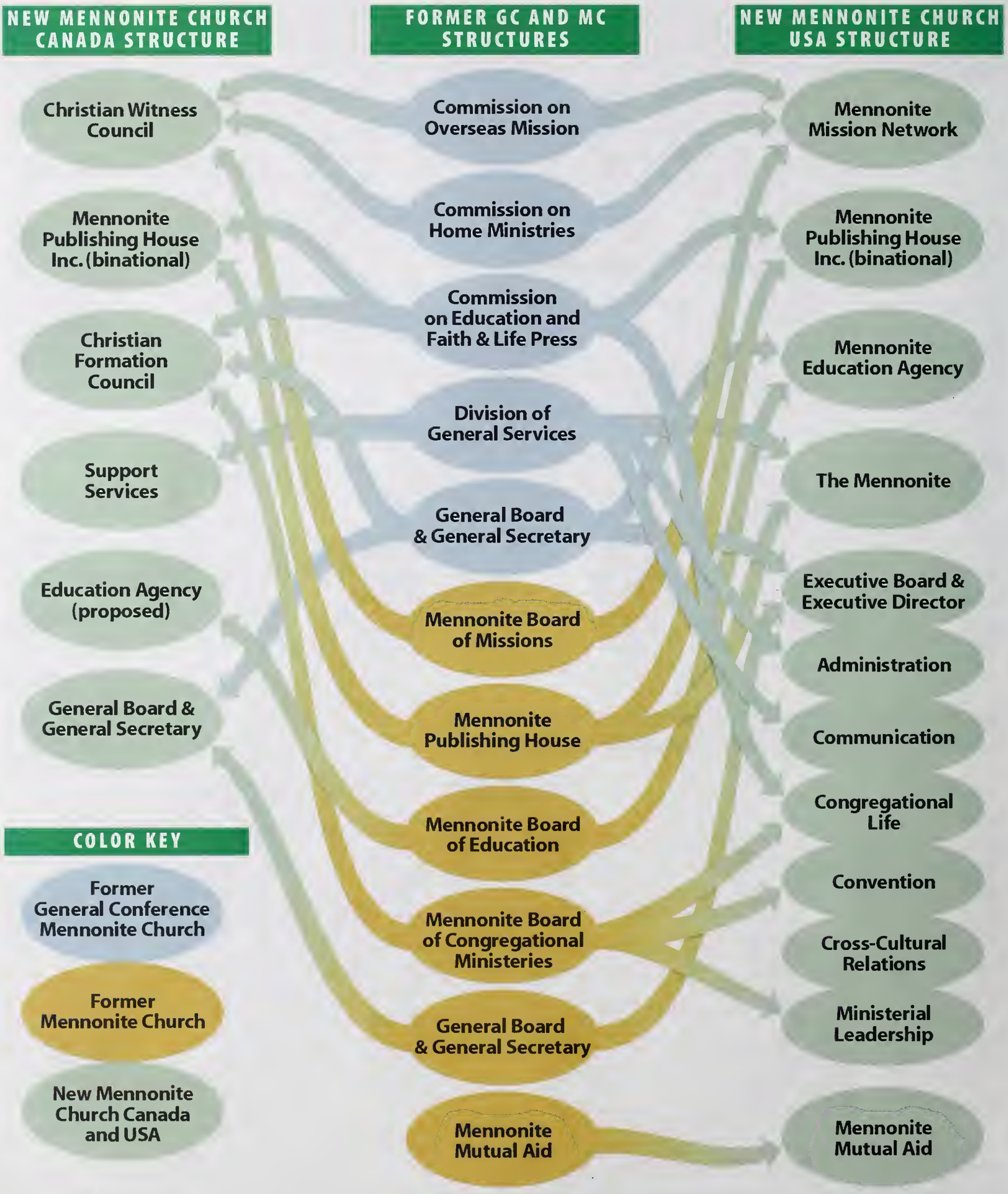
Board members

Levina Huber, Lancaster, Pa.
Joe Manickam, Pasadena, Calif.
Miriam Martin, West Earl, Pa.
Larry D. Miller, Mount Joy, Pa.
Joe Roos, Riverdale, Md.
Kerry Strayer, Columbus, Ohio

Everett J. Thomas
editor
Goshen, Ind.

www.MennoniteUSA.org

WHAT


NEW MENNONITE CHURCH CANADA STRUCTURE
FORMER GC AND MC STRUCTURES
NEW MENNONITE CHURCH USA STRUCTURE
Christian Witness Council
Mennonite Publishing House Inc. (binational)
Christian Formation Council
Support Services
Education Agency (proposed)
General Board & General Secretary
Commission on Overseas Mission
Commission on Home Ministries
Commission on Education and Faith & Life Press
Division of General Services
General Board & General Secretary
Mennonite Board of Missions
Mennonite Publishing House
Mennonite Board of Education
Mennonite Board of Congregational Ministeries
General Board & General Secretary
Mennonite Mutual Aid
Mennonite Mission Network
Mennonite Publishing House Inc. (binational)
Mennonite Education Agency
The Mennonite
Executive Board & Executive Director
Administration
Communication
Congregational Life
Convention
Cross-Cultural Relations
Ministerial Leadership
Mennonite Mutual Aid
COLOR KEY
Former General Conference Mennonite Church
Former Mennonite Church
New Mennonite Church Canada and USA

Where two or more are gathered ...

When Mennonite Church USA delegates meet for their first assembly next year in Atlanta, it will be a blend of the Mennonite Church and General Conference Mennonite Church systems. The MC delegate assembly was composed of delegates representing area conferences, one delegate for each 500 conference members. Delegate assemblies usually numbered about 250 participants. Delegates also came from the MC associate groups (African-American Mennonite Association, Hispanic Mennonite Convention, United Native Ministries and Women's Missionary and Service Commission). GC delegates represented congregations, one vote for every 30 members. Assemblies could draw as many as 1,500 people, plus proxies. But the Mennonite Church USA delegate assembly will have both area conference and congregational representatives: Congregations will be able to send one delegate for each 100 members, and each conference will be able to send one delegate for each 1,000 members. Also in the delegate assembly will be representatives from the racial/ethnic groups and each Executive Board member. Based on current membership, the delegate assembly at its largest would have about 2,000 members, of which about 1,800 would be congregational representatives.

Letter luck next time

Goodbye GC and MC. Farewell MBM and MBCM. So long COM and COE. In place of the old abbreviations comes a new batch of strange combinations of capital letters for Mennonite Church USA bodies. Among them:

CLC—Constituency Leaders Council: Already more than 5 years old, an assembly of about 75 representatives coming from each area conference and other denominational groups and agencies.

EB—Executive Board: The 20-member top board of Mennonite Church USA.

JEC—Joint Executive Committee: Composed of the executive committees of the Mennonite Church USA Executive Board and the Mennonite Church Canada General Board. Meets at least twice per year to attend to binational matters.

MEA—Mennonite Education Agency: Oversees Mennonite Church USA elementary, middle and high schools, colleges and seminaries.

MMN—Mennonite Mission Network: The Mennonite Church USA mission agency, responsible for international and U.S. mission efforts.

Putting it all together

Dale D. Gehman

Participants at last summer's churchwide convention in Nashville, Tenn., knot a comforter, a process with some similarities to creating Mennonite Church USA, which was approved at Nashville and took effect Feb. 1. Many threads of General Conference Mennonite Church and Mennonite Church life had to be pulled together by many people. Knots had to be untangled. Some folks were pricked, jabbed and cut. And it all certainly took much time. Below is a timeline of more than three centuries of Mennonite life that led to Mennonite Church USA:

1683—German Mennonites arrive in Pennsylvania and establish Germantown, the first permanent Mennonite settlement outside Europe.

1725—Congregations in eastern Pennsylvania create Franconia, the oldest Mennonite conference in America.

1860—The General Conference Mennonite Church (GC) is founded at a meeting at West Point, Iowa.

1898—The first Mennonite Church (MC) delegate assembly meets in Wakarusa, Ind.

1977—GC delegates pass a resolution calling for a joint convention with the Mennonite Church. The MC General Board responds affirmatively later that year.

1983—Three hundred years after the first Mennonites arrive in the New World, the Mennonite Church and General Conference Mennonite Church meet in Bethlehem, Pa., for their first joint convention. Delegates adopt a resolution on "Inter-Mennonite Cooperation in North America."

1989—At their second joint convention, MC and GC delegates at Normal, Ill., approve exploring "integration" of their two denominations.

1995—GC and MC delegates at Wichita, Kan., approve moving toward merger.

1997—MC delegates, meeting in Orlando, Fla., and GC delegates, meeting in Winnipeg, vote to create a single board of oversight.

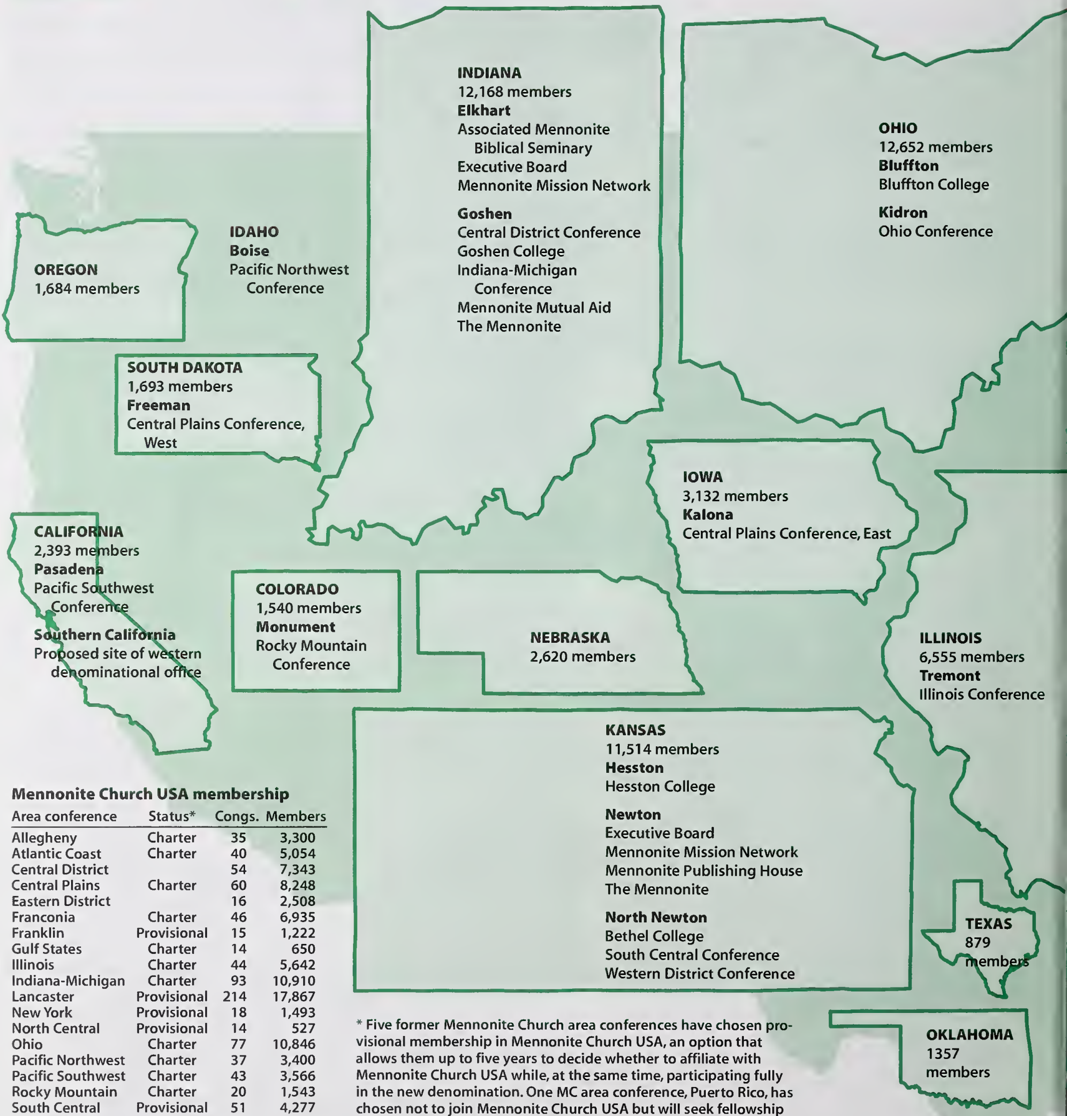
1999—In assemblies in St. Louis, GC, MC and Conference of Mennonites in Canada delegates approve the formation of separate U.S. and Canadian church bodies.

2001—MC and GC delegates in Nashville, Tenn., approve the final merger of their two denominations to create Mennonite Church USA.

2002—Mennonite Church USA becomes official on Feb. 1, superceding the General Conference Mennonite Church and Mennonite Church.

is a church born

WHERE


INDIANA
12,168 members
Elkhart
Associated Mennonite Biblical Seminary
Executive Board
Mennonite Mission Network
Goshen
Central District Conference
Goshen College
Indiana-Michigan Conference
Mennonite Mutual Aid
The Mennonite
OHIO
12,652 members
Bluffton
Bluffton College
Kidron
Ohio Conference
OREGON
1,684 members
IDAHO
Boise
Pacific Northwest Conference
SOUTH DAKOTA
1,693 members
Freeman
Central Plains Conference, West
IOWA
3,132 members
Kalona
Central Plains Conference, East
CALIFORNIA
2,393 members
Pasadena
Pacific Southwest Conference
Southern California
Proposed site of western denominational office
COLORADO
1,540 members
Monument
Rocky Mountain Conference
NEBRASKA
2,620 members
ILLINOIS
6,555 members
Tremont
Illinois Conference
KANSAS
11,514 members
Hesston
Hesston College
Newton
Executive Board
Mennonite Mission Network
Mennonite Publishing House
The Mennonite
North Newton
Bethel College
South Central Conference
Western District Conference
TEXAS
879 members
OKLAHOMA
1357 members

Mennonite Church USA membership

Area conference	Status*	Congs.	Members
Allegheny	Charter	35	3,300
Atlantic Coast	Charter	40	5,054
Central District		54	7,343
Central Plains	Charter	60	8,248
Eastern District		16	2,508
Franconia	Charter	46	6,935
Franklin	Provisional	15	1,222
Gulf States	Charter	14	650
Illinois	Charter	44	5,642
Indiana-Michigan	Charter	93	10,910
Lancaster	Provisional	214	17,867
New York	Provisional	18	1,493
North Central	Provisional	14	527
Ohio	Charter	77	10,846
Pacific Northwest	Charter	37	3,400
Pacific Southwest	Charter	43	3,566
Rocky Mountain	Charter	20	1,543
South Central	Provisional	51	4,277
Southeast	Charter	30	2,700
Virginia	Charter	68	8,480
Western District		73	11,890
minus dual-member adjustment		50	3,658
Total membership		**1,062**	**114,743**

* Five former Mennonite Church area conferences have chosen provisional membership in Mennonite Church USA, an option that allows them up to five years to decide whether to affiliate with Mennonite Church USA while, at the same time, participating fully in the new denomination. One MC area conference, Puerto Rico, has chosen not to join Mennonite Church USA but will seek fellowship with other Caribbean and Latin American Mennonites. All other MC area conferences have voted to fully join Mennonite Church USA. Because of polity differences, General Conference Mennonite Church area conferences did not have to make such a decision; they automatically became full members of the new denomination.

Locations of Mennonite Church USA offices and institutions and top 20 states of denominational membership

WISCONSIN
Exeland
North Central Conference

MINNESOTA
1,008
members

MICHIGAN
1,687
members

NEW YORK
2,346 members
Martinsburg
New York Conference

PENNSYLVANIA
35,962 members
Scottdale
Mennonite Publishing House

Somerset
Allegheny Conference

Lancaster
Lancaster Conference

Chambersburg
Franklin Conference

Morgantown
Atlantic Coast Conference

Souderton
Eastern District Conference
Franconia Conference

Southeast Pennsylvania
Proposed site of eastern denominational office

MARYLAND
1,299
members

MISSOURI
962 members

VIRGINIA
7,950 members
Harrisonburg
Eastern Mennonite University
Eastern Mennonite Seminary
Mennonite Mission Network
Mennonite Media
Virginia Conference

MISSISSIPPI
Philadelphia
Gulf States Conference

FLORIDA
2,740 members
Sarasota
Southeast Conference

Mennonite Elementary Education Association and Mennonite Secondary Education Association schools

Academia Menonita, San Juan, Puerto Rico
Belleville (Pa.) Mennonite School
Bethany Christian Schools, Goshen, Ind.
Central Christian School, Kidron, Ohio
Chicago Mennonite Learning Center
Christopher Dock Mennonite High School, Lansdale, Pa.
Clinton Christian School, Goshen, Ind.
Conestoga Christian School, Morgantown, Pa.
Eastern Mennonite High School, Harrisonburg, Va.
Ephrata (Pa.) Mennonite School
Freeman (S.D.) Academy
Gehmans Mennonite School, Denver, Pa.
Greenwood (Del.) Mennonite School
Hinkletown Mennonite School, Ephrata, Pa.
Iowa Mennonite School, Kalona, Iowa
Juniata Mennonite School, McAlisterville, Pa.
Krabyill Mennonite School, Mount Joy, Pa.
Lake Center Christian School, Hartville, Ohio
Lancaster (Pa.) Mennonite School
Linville Hill Mennonite School, Paradise, Pa.
Lititz (Pa.) Area Mennonite School
Locust Grove Mennonite School, Lancaster, Pa.
Manheim (Pa.) Christian Day School
Mount Pleasant Christian School, Chesapeake, Va.
New Danville Mennonite School, Lancaster, Pa.
New Covenant Christian School, Lebanon, Pa.
Penn View Christian School, Souderton, Pa.
Philadelphia Mennonite High School
Quakertown (Pa.) Christian School,.
Rockway Mennonite Collegiate, Kitchener, Ont.
Sarasota (Fla.) Christian School
Shalom Christian Academy, Chambersburg, Pa.
United Mennonite Educational Institute, Leamington, Ont.
Warwick River Christian School, Newport News, Va.
Western Mennonite School, Salem, Ore.

State memberships from denominational database.

Caterpillars for Christ

Terry M. Smith is editor of The Messenger, the publication of the Evangelical Mennonite Conference (Canada). This article is adapted from a devotional presented to Meetinghouse, an association of Mennonite editors, in June 2001 in Winnipeg.

We are church press. We serve the Lord and his church. How we serve will partly depend on how we view the church. What is the Mennonite church?

What image will we use? Various images come to mind. The Mennonite church is a mosquito, a small critter that has an impact all out of proportion to its size. In interchurch dialogue we are not big enough to be a threat, so we are players. Through Mennonite Central Committee, we gain access to countries where other world religions dominate. Like a mosquito, we can also be annoying and cause pain.

Another image might be an onion. Like an onion, the Mennonite church has many layers. We have our own complexity, at least symbolized in the alphabet soup of MC USA, EMC, EMMC, MB* and more. Like an onion we can bring tears to people's eyes, be rather smelly but also add flavor.

Part of our challenge as the church press is to present the church in all her humanity, but also, with the eyes of Christ, in her divine glory.

A third image is a forest tent caterpillar. We've had thousands of the critters around here, including some in my yard. They have a standard dress code and form quite a community. Like a caribou migration, they move to where they can live out their desires. The caterpillar, like the Energizer Bunny, keeps going and going and going. The Mennonite church has shown an amazing tenacity, a toughness, a willingness to travel, to persevere.

A fourth image is a T-shirt. A T-shirt is rather ordinary. That is partly how I think of the Mennonite church—rather ordinary. The Lord is working through the Mennonite church we serve, but is he working more through the Mennonite church than other branches?

Sometimes in our passing on of history we have given the sense that, "The Lord loves all his church, but he is doing something special through us."

I suspect many churches feel this way. Yes, we have something to contribute, but so do other branches. Yes, they have something to learn, but so do we. It is OK to be ordinary when we are linked to an extraordinary one, our Lord Jesus Christ.

Jesus and Paul do not talk about the church being like a mosquito, an onion, a caterpillar or a T-shirt. In Matthew 16, Jesus talked of the church as a construction, and in Ephesians Paul talked of the church as the bride of Christ. They talk of the church in terms of triumph. The gates of hell will not prevail against it, and Christ died that this church will be glorious: "To present the church to himself in splendor, without a spot or wrinkle or anything of the kind—yes, so that she may be holy and without blemish" (Ephesians 5:27).

That is an image that is attractive: The church is under construction, as we can see, but glorious, as Christ sees.

I talked with a pastor about a political party in Canada. The party leader was under criticism, and there has been public infighting that has turned off many Canadians. The party seems to be eating its own young. This friend found it disturbing because it was said the party had more Christian principles. Then he asked himself, Is the party simply acting like it had been taught by the church? We hope not.

But if the church is irritating, it also has influence. If it is sometimes smelly, it can still add flavor. If it is sometimes unattractive, it also perseveres. If it is a T-shirt, it is also spotless and blameless.

Part of our challenge as the church press is to present the church in all her humanity, but also, with the eyes of Christ, in her divine glory. We sometimes struggle with this mosquito, onion, caterpillar, T-shirt, construction and bride. But we also love her, need her and depend on her, and she, in part, depends on us. We are part of her.

Rest assured, whatever happens to political parties in Canada and the United States, the Lord will build his church, and the gates of hell will not prevail. With that confidence, may the Lord help us carry our responsibilities well.

*Alphabet soup

EMC	Evangelical Mennonite Conference (Canada)
EMMC	Evangelical Mennonite Mission Conference
MB	Mennonite Brethren
MC USA	Mennonite Church USA

Leaders: deep trouble at MPH

Consultation begins process to address beleaguered publishing agency's financial troubles and the decades-old climate that helped cause them.

Cathy Hockman-Wert was confused and concerned. She was among the 60-some Mennonite Church USA and Mennonite Church Canada leaders gathered in Chicago last month and heard for the first time that Mennonite Publishing House (MPH) Inc. was in financial trouble, even to the point of considering bankruptcy. The solution could transform church publishing—or imperil the fledgling denomination.

"I'm still trying to imagine how we got here," said Hockman-Wert, editor of *Timbrel,* the periodical of Mennonite Women. "Has something particular happened that brought us to this crisis?"

The Jan. 18-19 consultation, devoted to addressing MPH's recently exacerbated troubles and the future of denominational publishing, produced general affirmation for a two-pronged rescue plan: immediate restructuring, including downsizing and refinancing $4.5 million in long-term debt, and the longer-term transformation of MPH into a more viable entity. Transformation will be directed by a churchwide team to be appointed by the Joint Executive Committee (JEC) of Mennonite Church USA and Mennonite Church Canada, which jointly oversee the binational publishing agency.

The consultation also provided the most revealing look yet at the factors surrounding Mennonite Publishing House—which merged last year with Faith & Life Press to form MPH—that have pushed the publisher to the brink of disaster and kept much of the church in the dark.

Mennonite Church USA moderator Ervin Stutzman said the consultation accomplished its goals of disclosing MPH's problems and generating support for continuing denominational publishing. "What we needed was a process put in place with a strong buy-in," to try and meet "a financial challenge of immense proportions," Stutzman said.

Growing concerns about MPH and the desire for broader denominational input prompted the JEC to call the consultation. In December 2001, after 16 months of trying to manage the situation, the JEC approved a broad restructuring plan and guaranteed $2.7 million in loans over 10 years to keep MPH afloat. "We wouldn't make it through the spring," said Ron Sawatsky, moderator of Mennonite Church Canada.

While MPH's financial woes were a long time in developing, the problems came to a head late last year over $2.4 million in debenture notes used by the former Mennonite Publishing House, located in Scottdale, Pa. Securities regulations allow organizations to issue only a limited number of notes—essentially unsecured loans—without registration. But more than 100 people held debenture notes issued by Mennonite Publishing House over the past several decades, a total well in excess of regulatory limits. Shortly after becoming MPH publisher last summer, Dennis Good refused to sign the notes, thereby making it necessary to repay them.

"Until the debentures are satisfied, we have a very serious issue that could come back and hurt us—and hurt us badly," Good told the consultation.

Both the notes and $1.9 million owed to vendors have since been repaid or renegotiated. MPH had about $7 million in liabilities: $4.5 million in long-term debt—debenture notes and bank loans—plus operating costs.

In their reports to the consultation, Mennonite Church USA executive director Jim Schrag and Paul Silcox, a management consultant directing MPH's restructuring plan, criticized a Scottdale-based institutional culture that allowed long-standing conditions, such as the debenture notes and the vendor debts, to continue unchecked.

MPH chief takes leave of absence; consultant to direct restucturing

Good

Silcox

Dennis Good, the former Commission on Education executive secretary who succeeded Robert Ramer as publisher at Mennonite Publishing House just six months ago, is on a leave of absence until June 1. Paul Silcox, a management consultant hired by the MPH board of directors last fall, is now leading the organization through a major restructuring process.

"Dennis Good is the ongoing and long-term CEO of MPH," says Ken Loewen, chair of the MPH board. "Paul's leadership is within the context of the restructuring plan. He is not responsible for the redefinition of the role and content of future Anabaptist publishing in the new MPH as it serves the new Mennonite Church. He will assist us to organize a viable organization."

Loewen notes that Good had heart surgery on Sept. 11, 2001, and that the leave of absence has been granted "for personal health and family reasons." He also says that while Good is now in good health, "the stressful demands of restructuring are best facilitated by a consultant."

Silcox, from Raleigh, N.C., is a partner in the Bridgeport Group, a private consulting firm, and has been involved in restructuring at several Mennonite schools, Mennonite Central Committee's office in Winnipeg and Ten Thousand Villages. Silcox also owns a small subcontracting company involved in the construction business.—*Everett J. Thomas*

"A style that rewards secrecy, maintenance of past practices, fear, compromise and doing just enough to get by prevails," Silcox said. "The extent of the problems has been known but largely ignored in favor of incremental fixes, getting by and hope that solutions and dollars would be provided because of MPH's obvious and required ministry."

The restructuring plan, in addition to refinancing, also addresses improving such an environment.

The consultant's report

Excerpts from management consultant Paul Silcox's report on Mennonite Publishing House to the Jan. 18-19 publishing consultation:

- "At all levels, roles, responsibilities and accountabilities are ill-defined. Expectations are open to interpretation, impossible to measure. Morale is low, frustration is high.
- "There is little time, energy or motivation being devoted to excellence, anticipatory projects, ministry or future needs. A style that rewards secrecy, maintenance of past practices, fear, compromise and doing just enough to get by prevails.
- "The challenges facing MPH are not new. The extent of the problems has been known but largely ignored in favor of incremental fixes, getting by and hoping that solutions and dollars would be provided because of MPH's obvious and required ministry."
- "MPH has failed to invest in its people and embrace new technology or divest [itself] of ineffective, inefficient methods, equipment, systems, culture, staff and facilities."
- "MPH requires immediate changes to avoid external regulatory interference, confusion, loss of credibility and money, or it will eventually perish."

"The dollars are the easy part to come up with," Silcox said. "Changing culture and identifying new things is the harder part."

In a written report, Schrag suggested that, due to management style, the former Mennonite Publishing House executives did not fully disclose the agency's financial situation to its board, and perhaps neither the board nor the former Mennonite Church General Board were willing or able to look deeper into Mennonite Publishing House's finances.

Some consultation participants proposed relocating the work of the publishing agency. "Can the culture be changed if we're still in Scottdale?" said Gerd Bartel, a Mennonite Church Canada General Board member. "Maybe we need to say to change the culture … change in geography will have to be implemented in the next five years."

In his report, Schrag encouraged "agility of role and potential that is not tied only to present locations" of Scottdale and Newton, Kan., home of the former Faith & Life Press.

While the new MPH board and denomination are addressing the issues they have inherited, Schrag said the problem is also structural and warned that the potential exists for such a crisis to recur. Mennonite Church USA is similar to the old Mennonite Church system, with each program agency separately incorporated. Mennonite Church Canada has more of a General Conference Mennonite Church-type system of one incorporated body with program agencies within it.

"If Mennonite Church USA does not deal adequately with its multicorporate system, everyone is in trouble, including Canada," Schrag said.

Restructuring plan: In addition to resolving the $4.5 million of debts and changing the workplace culture, the restructuring plan addresses other issues, including:

- *Selling assets*—MPH is in negotiation with a local party to buy the Scottdale printing operation, which Silcox called "inadequate and obsolete." MPH's printing would be outsourced.

Silcox said an idea to sell MPH's Provident Bookstores was rejected. The 10 stores have produced annual profits of $500,000 to $700,000 and will have to carry the agency until it re-establishes financial stability. But selling the chain would generate only a one-time revenue that would not be enough to repay the debt, he said.

- *Computer systems*—MPH is using seven distinct systems "that have been Band-Aids and pieces that have been put together over the last number of years," Silcox said. The result has been inefficient operation and technical-support difficulties. The plan calls for implementation of upgrades, to begin immediately.
- *Accounting*—Silcox said MPH accounting, done in Scottdale, does not meet the standards of generally accepted accounting principles. That, coupled with the computer problems, helped keep the financial woes hidden. "The accounting systems of the past were simply not useful," said Jim Harder, a Mennonite Church USA member of the JEC.
- *Employee costs*—Under consideration are adjustments in salaries, benefits and work hours and an unspecified number of layoffs.
- *Church financial support*—The era of publishing as a self-supporting operation is over, said denominational and MPH leaders. Additional financial support needs to come from the denomination, such as contributions and subsidies for specific projects.

"We'll work at that together," said MPH board chair Ken Loewen. "Maybe it's through donations, maybe it's through user fees."

Good estimated that MPH will need $450,000 in annual support from individuals, congregations, conferences and agencies for the next five to 10 years. Some consultation participants wondered if $450,000 was a realistic expectation. "Our table, at least, is not convinced that it is necessary or viable, at least not to this amount," said Keith Harder, co-director of Mennonite Church USA's Ministerial Leadership, reporting on discussions at his table. "We want the assumption to be re-examined."

Denominational risk, participation: MPH's plight has put both Mennonite Church USA and Mennonite Church Canada at risk. The agency's failure could cost as much as $10 million: the $7 million in liabilities, plus costs associated with ceasing operation, such as severance payments and legal fees, all of which would have to come from the denominations.

Mennonite Church USA would pay 75 percent of any outstanding debt. But while some of the denominational program agencies have resources, the Mennonite Church USA Executive Board, which has guaranteed the loans, has no assets. Mennonite Church Canada has properties in Winnipeg but has taken a second mortgage on one of them for the loans. "That's why it's so imperative that we find a business plan that has a high probability of working," Jim Harder said.

Said Mennonite Church USA moderator Ervin Stutzman, "The only way we have any meaning behind the guarantee is if the church is with us."

The consultation highlighted the importance of denominational support in publishing's success. "Somebody noted that the future of [MPH] will be decided in the Christian education committees of the 1,200 congregations across the church," Keith Harder said.

Participants also discussed what they want from a denominational publisher. They included Sunday school and Bible school curriculum, multicultural materials, worship materials such as hymnals, and "identity-building" materials.

Some participants even suggested that publishing be merged with the mission agency. "It's part of the missional role," said Sherm Kauffman, Indiana-Michigan Conference executive secretary.

But some wanted more information about restructuring before throwing support behind the plan. "For some of the questions I know I'll be asked, I want to see the business plan," said Tom Kauffman, conference minister for Ohio Conference.

Despite his concerns, Kauffman said, "I feel very good about the people who are giving leadership to this. I am hopeful."

That was echoed by others. "I felt increased pride and trust in church leadership when I heard ... [they] were willing to take hard steps," said Virginia Conference representative Ken Weaver.

The consultation included representatives from Mennonite Church USA and Mennonite Church Canada boards and agencies and from 12 U.S. and three Canadian area conferences. Participants urged listening to more voices, including people of color and younger people, to help determine the direction of denominational publishing.

"Our purpose as a board is to clear up the difficulties," Loewen said, "and listen to you—What do you want from publishing?—and repackage that. ... It will of necessity be different from that in the past."—*Rich Preheim*

Judy Wening-Horswell ©1978

Lenten devotions

GOSHEN COLLEGE CULTURE FOR SERVICE

Death for life – astonishing!
Reflect on God's marvelous gift with Goshen College faculty and students.

Lenten reflections online daily at
www.goshen.edu/devotions

Encouraging Faithful Commitments

for your nonprofit organization

Privileged to work with Valley Mennonite-Brethren Heritage Center, Harrisonburg, Va.

A ministry-centered approach to fund raising, integrated marketing and communications, board and organizational development

ADVANCEMENT Associates

866-777-1606 toll free info@advanassociates.com
3816 La Mesa Drive, Fort Collins, CO 80524-9529

Rebekah Burch Basinger, Ed.D.
Principal
Pennsylvania Office

Jerry S. Kennell, MPA
Principal
Colorado Office

Cheryl Zehr Walker
Principal
Ohio Office

Virginia Conference finalizes denomination's membership roll

But decision to join Mennonite Church USA prompts withdrawals.

With an 84 percent vote six days before a Feb. 1 deadline, Virginia Conference became the 13th and final former Mennonite Church (MC) area conference to choose charter membership in Mennonite Church USA. But the decision underscored divisions in the conference as delegates to the Jan. 26 meeting also approved the withdrawal of five congregations while others are on the fence.

It seems there has been no right way to express a negative opinion.
—Willard Heatwole

Virginia last year postponed a decision in order to address some members' concerns about joining Mennonite Church USA. MC area conferences wishing to become charter members had to take action before Feb. 1, the date the new denomination officially began. Thirteen conferences chose charter membership, five opted for provisional membership, and one—Puerto Rico—decided not to join. General Conference Mennonite Church area conferences were not required to take such action.

"It is time to get to work," moderator Joe Longacher told the delegates, meeting in Waynesboro, Va., after announcing the results of the vote. "So now we can do that."

But that won't be done with the full complement of conference members. Delegates released Faith Mennonite Church of South Boston, Va., and the four congregations of Mountain Valley District. Both groups cited issues such as the role of women in church leadership, divorce and remarriage, membership in the military and homosexuality.

"The direction Virginia Conference is taking seems to be consistently in conflict with our convictions and understandings of biblical doctrines," said Faith pastor Dwight Heatwole.

Faith's withdrawal was effective immediately, while Mountain Valley will pull out May 1. The added time will allow the district to seek other affiliations and work at organizational and credentialing issues, said district overseer Roman Miller. Faith has 25 members, while Mountain Valley has about 350 members.

The withdrawals are Virginia's second significant membership loss in the past year. Cornerstone District left last spring, taking four congregations and 1,500 members. The conference now has 8,480 members in 68 congregations.

Failed motion: The motion to join Mennonite Church USA asked delegates to choose between charter and provisional membership. That generated criticism because it did not allow votes against membership in the new denomination and resulted in a motion from the floor to not join; it failed with 82 percent of delegates voting against it. The motion to join, which came from the conference council, fulfilled delegate action taken last July, which called for a vote "on becoming a full member" with the council to explore the options of charter and provisional membership.

"It seems in this process there has been no right way to express a negative opinion," said Willard Heatwole, interim pastor of Dayton (Va.) Mennonite Church, the largest congregation in Mountain Valley. "We have no way to express ourselves in the voting process."

Even proponents of joining Mennonite Church USA rallied in support of voting on a motion to not join. Silencing opponents is "the last thing I want to happen," said Phil Kniss, pastor of Park View Mennonite Church in Harrisonburg, Va. "I thought their voice was being heard. If they thought differently, let's give them the benefit of the doubt."

Congregational membership: Another failed measure designed to address members' concerns about denominational membership would have created provisional membership for congregations within the conference. It would have allowed congregations to choose to remain as Virginia members for as long as five years while determining their affiliation with Mennonite Church USA.

Del Glick, interim pastor of Washington Community Fellowship, argued against the "pick-and-choose" provision. "It feels like selective commitment to me," he said.

Richard Early, pastor of Grace Mennonite Fellowship in Linville, Va., opposed the motion based on his experiences as a former pastor in the

• • travel with a purpose • •

Mennonite Your Way

ALASKA
CRUISE & TOUR
July 12-27, 2002

" Travel with a Purpose" and enjoy the 49th state by air, rail, motorcoach, then cruise the 1,000-mile Inside Passage on the ms Zaandam.

- Worship with the Prince of Peace Fellowship, visit farming region
- See Mt. McKinley and Denali National Park wildlife
- Cruise Yukon R; pan for gold
- 26 Glacier Cruise on Prince William Sound
- Fairbanks riverboat ride and dogsled demonstration
- Ride the White Pass RR
- Ketchikan-Salmon Capitol

****Register by February 20 for best tour price****

MYW Tours • Box 425 • Landisville, PA 17538 • 717/653-9288 • 800/296-1
Email: myw1525@aol.com • web: www.mywtours.com

Eastern District Conference of the General Conference Mennonite Church. GC polity allowed congregations to be members of either the conference or the denomination but not the other.

"It was very awkward," Early said. "It was a difficult situation for maintaining unity in the district. It was hard to maintain a working relationship among the congregations."

But Jim Hershberger, pastor of Beldor Mennonite Church in Harrisonburg, which is undecided on denominational membership, urged adopting the provisional membership option for congregations such as his. "Give us a little bit of space and a little bit of grace," he said.

Conference minister Owen Burkholder estimated that five to seven congregations might have been interested in the provisional membership option.

The motion received a 72 percent vote, short of the 75 percent required for passage. But delegates urged conference leadership to continue working with both those congregations that have left and those that might.

"Our history is one of maintaining dialogue and working together," Longacher said. "I expect that to continue, and I've heard that expressed."

Mountain Valley delegates said they wish to continue participating as they are in conference ministries, such as Virginia Mennonite Board of Missions.

Opportunities: In his reflection following the charter membership vote, longtime conference leader George R. Brunk III said that the creation of Mennonite Church USA should not be seen as a threat to Virginia's historic conservatism. Instead, he referred to the "opportunity to be part of the larger body of Mennonites in a search of what it means to be faithful."

Other speakers also emphasized the opportunities associated with forming a new denomination. "Is God making new wine still?" said Basil Marin, pastor of Immanuel Mennonite Church in Harrisonburg. "And if God is making new wine, where will he put it? The old skin is still good, but it's old."

Conference overseer Truman Brunk said, "I think the Mennonite Church needs a new start … and I see the new church as providing a fresh start across the street and around the world."—*Rich Preheim*

Congratulations

to the new Mennonite Church USA!

We are delighted to be part
of this expanded faith community.

EASTERN MENNONITE UNIVERSITY

EASTERN MENNONITE SEMINARY

FAITH ▪ SERVICE ▪ SCHOLARSHIP

Do you believe…

that Christians are called to live simply?

that Christians are called to be humble?

Bethel College

Then Bethel College, North Newton, Kansas might be just the Christian college for you!

www.bethelks.edu

Bethel College

300 East 27th Street
North Newton, Kansas
67117–0531
admissions@bethelks.edu
1-800-522-1887

RESOURCES

A Time to Reassess (Alternatives for Simple Living, 2002) is a new 40-day guide for Lent. Other resources available from Alternatives include **Who's Risen from the Dead, Anyway?** (2002, $15), which contains five sets of reflections on the Gospel lessons for Lent and Easter (covering all three liturgical cycles), each with activities. To order call 800-821-6153.

Spirit of Simplicity: Quotes and Art for Simpler Living and Global Justice, edited by Gerald and Peter Iversen (Alternatives for Simple Living, 2001, $15), includes more than 1,000 quotations and over 475 graphic illustrations in 10 categories: voluntary simplicity, building community, celebrating, peace and justice, earth care, alternative giving, economics, media, sustenance and faith. To order call 800-821-6153.

Against an Infinite Horizon: The Finger of God in Our Everyday Lives by Ronald Rolheiser (Crossroad, 2001, $16.95) invites readers to see meditation and every aspect of life as part of a world filled with God and brimming with possibility and hope.

Celtic Prayers to Guard and Guide You, written and compiled by Lois Rock, illustrated by Amanda Hall (Good Books, 2001, $4.95), presents brief prayers that are bold and poetic and has four-color artwork throughout.

Parish Social Ministry: Strategies for Success by Tom Ulrich (Ave Maria Press, 2001, $15.95) blends Scripture, principles, social analysis and key strategies with the practical know-how of organizing teams and facilitating meetings.

Gateway Films, P.O. Box 540, Worcester, PA 19490, www.visionvideo.com, offers six new videos: **St. Francis of Assisi and the Franciscans** (2001, $19.99, 46 minutes), **The First Easter** (2001, $14.99, 25 minutes), **Hard Questions, Straight Answers: For Girls Only** (2001, $14.99, 29 minutes), **Parents of Teens: Here's What You Need to Know** (2001, $19.99, 87 minutes), **Teen Relationships and Sexual Pressure** (2001, $19.99, 65 minutes) and **Hard Questions, Straight Answers: For Guys Only** (2001, $14.99, 26 minutes).

Nourishing Faith Through Fiction: Reflections of the Apostles' Creed in Literature and Film by John R. May (Sheed & Ward, 2001, $18.95) explores nearly 100 works of fiction, inviting us to see how stories both carry religious meaning and affect our whole being at the intellectual, emotional and spiritual levels.

Praying With Celtic Saints, Prophets, Martyrs and Poets by June Skinner Sawyers (Sheed & Ward, 2001, $14.95) features short entries describing the lives, temptations, insights and struggles not only of Celtic saints but also Celtic prophets, martyrs and poets.

Church World Service, P.O. Box 968, Elkhart, IN 46515, 800-297-1516, is selling hand-beaded AIDS pins made by the women of Sinikithemba Christian Care Center in Durban, South Africa. CWS seeks to raise awareness and resources in the struggle against HIV/AIDS. The pins sell for $5 (1-10 pins), $4 (11 to 50), $3 (51-100) and $2 (101 and above).

Crossing the Divide: Language Transition Among Canadian Mennonite Brethren 1940-1970 by Gerald C. Ediger (Centre for Mennonite Brethren Studies in Canada, 2001, $19.95 Cdn.) is available from 1-169 Riverton Ave., Winnipeg, MB R2L 2E5, 204-669-6575.

Moving Beyond Church Growth: An Alternative Vision for Congregations by Mark A. Olson (Fortress Press, 2001, $15) argues that church-growth models exemplify and exacerbate the tendencies of the modern age and Constantinian Christianity, holding the church hostage to technique and marketing.

Life Abundant: Rethinking Theology and Economy for a Planet in Peril by Sallie McFague (Fortress Press, 2001, $18) argues that without serious reflection on their worldview, ultimate commitments and lifestyle, North American Christians cannot hope to help ensure the "good life" for all people and the planet.

Paul: Shipwreck and Dreams (Faith & Life Resources, 2002, $199) is a new Vacation Bible School curriculum. Part of The Bible Then and Now series, this VBS box helps the Bible come alive as children experience the story directly and powerfully. Mission project activities highlight China. It is produced in cooperation with Mennonite Central Committee. To order call 800-743-2484.

New Songs (Pandora Press Canada and Herald Press, 2001, $15) contains poems by Otto H. Selles and relief prints by Geraldine Selles-Ysselstein. The book explores biblical and spiritual themes in three parts: "cymbals," "lyres" and "strings."

Note: Most of these resources are available through your local bookstore or at the addresses listed.

AUSTRALIA AND NEW ZEALAND
AUSTRALIA and NEW ZEALAND (February 8-28)

EUROPE AND MORE
EUROPEAN HERITAGE TOUR (July 12-29) IRELAND (September 20 - October 1)
JORDAN, ISRAEL, VIENNA and BUDAPEST (February 15-28)
SPECTACULAR SCANDINAVIA and its FJORDS (June 17 - July 1) • SWISS GLACIER EXPRESS (August 12-26)
SWISS-VOLHYNIAN MENNONITE HERITAGE TOUR (September 18 - October 3)

FAR EAST
VIETNAM (November 6-24)

NORTH AMERICA
Reg. #1567624
ALASKA CRUISE TOUR (June 19 - July 1) EASTERN CANADA (August 2-12)
AMISH & MENNONITE COMMUNITIES IN OHIO (May 10-14)
MAJESTIC CANADIAN ROCKIES (July 15-28) • FALL FOILAGE TOUR IN NEW ENGLAND (October 8-14)
CHRISTMAS SERVICE TOUR TO PENNSYLVANIA (November 28 - December 3)

SERVICE TOURS
SERVICE TOUR in SUNNY JAMAICA (January 25 - February 3)
SERVICE TOUR TO ISRAEL/PALESTINE (NAZARETH VILLAGE) (October 25 - November 7)

SOUTH AMERICA
PARAGUAY, BOLIVIA and PERU (April 6-22)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

SUNNY, SCENIC, SERVICE AND HISTORICAL TOURS IN 2002 WITH TOURMAGINATION

CALL 1-800-565-0451

TO BOOK YOUR TOUR AND FOR MORE INFORMATION ON OUR 2003 TOURS TO MENNONITE WORLD CONFERENCE IN AFRICA (August 2003)

E-MAIL: office@tourmagination.com
WEB: www.tourmagination.com

9 Willow Street
Waterloo, ON, Canada N2J 1V6

1011 Cathill Road
Sellersville, PA, USA 18960

CALENDAR

Resource day for pastors to explore pacifism and patriotism, Feb. 28, at Associated Mennonite Biblical Seminary, Elkhart, Ind. Presentations and responses will also be available on videotape after the event. For registration information, contact AMBS continuing education office, 574-296-6207 or bsawatzky@ambs.edu.

Believers Church Conference, March 7-9, at University of Notre Dame, on the theological legacy of John Howard Yoder. For information, call the Institute of Mennonite Studies, 574-296-6242, or see www.ambs.edu/IMS.

Connecting Families Weekend, April 19-21, at Antiochian Village, Ligonier, Pa. Connecting Families welcomes all gay, lesbian, transgendered and bisexual people, their families, friends and supporters. For information, contact 937-676-3221 or MikeAndLinda@pagefillers.com.

BIRTHS

Bauman, Augustus Matthew, Jan. 9 to Matt and Rachael Wiens Bauman, Beatrice, Neb.

Gerber, Sarena Nicole, Jan. 6 to Nolan and Lori Boller Gerber, Elkhart, Ind.

Kantner, Rachel Evelyn, Dec. 2, 2001, to Clay and Kimberly Shey Kantner, Wapakoneta, Ohio.

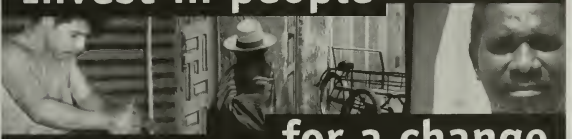
Kaufman, Jadyn Good, Dec. 10, 2001, to Eric and Cynthia Good Kaufman.

Morris, Titus Ray, Sept. 17, 2001, received for adoption Dec. 13 by Mike and Joy Bergey Morris, Chesapeake, Va.

Peachey, Gabriela Rene, Dec. 21, 2001, to Dion and Naty Briceno Peachey, Harrisonburg, Va.

Ramsey, Katelyn Yelizaveta, Jan. 9, to Jonathan and Nadia Lyashenko Ramsey, Elkton, Va.

Invest in people



for a change

Help people escape poverty by giving them a hand up, not a handout. Have the satisfaction of knowing that your money is being used to make the world a better place.

1-877-772-7662
www.saronafund.com

Sarona
Global Investment Fund

This advertisement does not constitute an offer to sell or solicitation to buy securities in any state or province in which such offer or solicitation is not authorized.

Mennonite
Senior Sports Classic

Celebrate fitness, friends, and fun with games and sports for older Anabaptist adults.

Trek to the valley

June 20-22, 2002
Eastern Mennonite University
Harrisonburg, Va.

Phone: (800) 348-7468, Ext. 576
E-mail: stewardship@mma-online.org
Web site: www.mma-online.org

Sponsors: MMA
Mennonite Association of Retired Persons
Site sponsors: Eastern Mennonite University
Virginia Mennonite Retirement Center

Let **MMA Capital Ministry** equip your church for its capital campaign

"...to equip the saints for the work of ministry, for building up the body of Christ."
– Ephesians 4:12

Does your congregation need help raising the necessary funds for a new building, addition, land acquisition, or debt reduction? MMA Capital Ministry helps congregations organize themselves to reach their goals and carry out the ministry to which God has called them.

To find out more, contact Chuck Buller, M.Div., at (559) 738-8829 or (559) 799-8964.

MMA Capital Ministry

MMA®
Stewardship Solutions

Schueck, Zachary Michael, Nov. 2, 2001, to Michael and Barbara Jones Schueck, Pottstown, Pa.

Spallinger, Joshua Minh, April 20, 1999, received for adoption Oct. 5, 2001, by Randall and Kimberly Yant Spallinger, Bluffton, Ohio.

Stice, Riley Alexander, Dec. 17, 2001, to Wayne and Wendy Denny Stice, Colorado Springs, Colo.

Stoltzfus, Elijah Beau Lapp, Dec. 19, 2001, to Cindy Lapp and Eric Stoltzfus, Mount Rainier, Md.

Stuhlsatz, Jayden Christopher, Jan. 4 to Scott and Tamara Krueger Stuhlsatz, Newton, Kan.

Yoder, Mira Annette, Dec. 6, 2001, to Derek and Laurie Miller Yoder, Ann Arbor, Mich.

MARRIAGES

Anglemyer/Epp: Christy Anglemyer, Elkhart, Ind., and Ryan Epp, Elkhart, Nov. 3, 2001, at Southside Fellowship, Elkhart.

Horner/Krehbiel: Tyler Horner, Minier, Ill., and Katie Krehbiel, Minier, Jan. 5 at Hopedale (Ill.) Mennonite Church.

DEATHS

Blauch, Ralph Leroy, 84, Harrisonburg, Va., died Jan. 1. Spouse: Edna Moreland Blauch. Parents: Earl Ray and Nellie Ward Blauch (deceased). Other survivors: children Nancy Reinhart, Kay Grubb, Jacqueline Deputy; seven grandchildren; 12 great-grandchildren; four great-great-grandchildren. Funeral: Jan. 4 at Harrisonburg Mennonite Church.

Brubacher, Nora, 90, New Hamburg, Ont., died Dec. 26, 2001. Parents: Noah and Leah Martin Brubacher (deceased). Funeral: Dec. 28 at First Mennonite Church, Kitchener, Ont.

Delp, Abram Lapp, 79, Souderton, Pa., died Jan. 4. Funeral: Jan. 8 at Plains Mennonite Church, Hatfield, Pa.

Friesen, Herman A., 77, Henderson, Neb., died Dec. 31, 2001. Spouse: Lorene Friesen. Parents: Frank and Anna Friesen (deceased). Other survivors: children Lester, Carol Friesen, Homer, Berdon, Delwayne, Dellene Friesen, Ardean, Ardell, Nelda Riley; 18 grandchildren; six great-grandchildren. Funeral: Jan. 3 at Bethesda Mennonite Church, Henderson.

Frye, Freeman, 77, Goshen, Ind., died Jan. 4. Spouse: Louise Wise Frye (deceased). Parents: Harvey and Mary Ann Christner Frye (deceased). Survivors: daughter Sharon Yoder; four grandchildren; four great-grandchildren. Funeral: Jan. 7 at Yellow Creek Mennonite Church, Goshen.

Jordan, Eunice Frey Dueck, 62, Beatrice, Neb., died Jan. 5 of cancer. Spouse: Allen Jordan. Parents: Ora and Irene Rychener Frey (deceased). Other survivors: children Rina Dueck McLuckie, Courtney Dueck; seven grandchildren. Memorial service: Jan. 12 at Beatrice Mennonite Church.

Kreider, Helen Hartzler, 81, Marshallville, Ohio, died Dec. 24, 2001. Spouse: Harold A. Kreider (deceased). Parents: Harvey and Edith Hartzler (deceased). Survivors: children Lowell, Lyle, Reta McDonald; seven grandchildren. Funeral: Dec. 29 at Martins Mennonite Church, Orrville, Ohio.

Longacre, Daniel E., 89, died Dec. 30, 2001. Spouse: Kathryn Longacre (deceased). Survivors: children Daniel, Newton, Timothy, Kathryn, Diane; five grandchildren; two great-grandchildren. Funeral: Jan. 4 at Bally (Pa.) Mennonite Church.

Goodville Mutual
New Holland, Pa.

Find an agent near you for details about our competitive insurance packages!
www.goodville.com
or 800-448-4622

- Delaware
- Illinois
- Indiana
- Kansas
- Maryland
- Ohio
- Oklahoma
- Pennsylvania
- Virginia

affordable insurance
for vehicle, home, farm, small business, church

Summer Enrichment Experiences

Eastern Mennonite Seminary
A Graduate Division of Eastern Mennonite University

Call: 1-800-710-7871
Email: semadmiss@emu.edu

- Summer Institute for Spiritual Formation
- Summer Institute for Youth Ministry
- World Mission Institute (in Philadelphia)
- Summer Unit of Clinical Pastoral Education
- Cross-Cultural Encounter with the Holy Land
- Cross-Cultural Experience USA

Short-term Courses
- Anabaptist Theology
- Biblical Foundations for Peacemaking
- The Church in Mission (offered online)
- Jeremiah
- Mennonite Faith & Polity

Maust, Beulah Tressler, 84, Springs, Pa., died Jan. 5. Spouse: Ray O. Maust (deceased). Parents: Resley and Florence Briskey Tressler (deceased). Survivors: children Edward, Sherry Murray; nine grandchildren; nine great-grandchildren. Funeral: Jan. 8 at Springs.

Schmidt, Dorothy Wagner, 75, Walsenburg, Colo., died Dec. 13, 2001. Spouse: Melvin Schmidt. Other survivors: children Ronald Koehn, Donna DeLuna; stepson James Schmidt; 12 grandchildren; four great-grandchildren. Funeral: Dec. 18 at Walsenburg Mennonite Church.

Springer, Jacob L., 96, Souderton, Pa., died Jan. 1. Parents: Jacob and Mary Springer (deceased). Funeral: Jan. 7 at Souderton Mennonite Homes.

Stauffer, Edward Arthur, 76, Nampa, Idaho, died Sept. 9, 2001. Spouse: Dora Miller Stauffer. Parents: Chris and Anna Rediger Stauffer (deceased). Other survivors: children Lonnie, Gregory, Claryce Manweiler; four grandchildren. Funeral: Sept. 12 at First Mennonite Church, Nampa.

Weaver, Earl Samuel, 87, Dayton, Va., died Jan. 5. Spouse: Mildred Montoney Weaver. Parents: Samuel and Hettie Showalter Weaver (deceased). Other survivors: children David, Lois Washington; three grandchildren; three stepgrandchildren; two stepgreat-grandchildren. Funeral: Jan. 8 at Harrisonburg Mennonite Church.

Wireman, Isabel Moyer, 75, Souderton, Pa., died Jan. 1. Spouse: Curtis Wireman Jr. Parents: Willis and Alice Kriebel Moyer (deceased). Other survivors: children Charlene Clemmer, Linda Souder, Curtis III, Elisa DellaBarba; seven grandchildren; five great-grandchildren. Funeral: Jan. 6 at Souderton Mennonite Church.

Yoder, Jason, 19, Shipshewana, Ind., died Jan. 12 in a car accident. Parents: Herman and Lydia Yoder. Funeral: Jan. 16 at Shore Mennonite Church, Shipshewana.

Announcements of Births, Marriages and Deaths are listed within approximately two months after the event. Email your announcements to themennonite@ mph.org or log on at our Web site: www.themennonite.org. Send by mail to P.O. Box 347, Newton, KS 67114.

Spiritual growth

We challenge each student to answer Christ's call to a life of nonviolence, witness, service and peacebuilding. Our campus is a caring community that helps students grow in their Christian faith. We encourage a variety of faith expressions—from praise songs to liturgical readings to silent meditation. And in settings ranging from university chapels to residence hall Bible studies.

Harrisonburg VA 22802
(800) 368-2665
www.emu.edu • admiss@emu.edu

EASTERN MENNONITE UNIVERSITY

Summer sessions 3 and 4

July 15–26

The Revelation to John
Nelson Kraybill, Ph.D., AMBS
Loren L. Johns, Ph.D., AMBS

Islam and Christian-Muslim Relations
Jon Hoover, Ph.D. candidate, and
Jacqueline Hoover, M.A., guest instructors

Thinking Mission: An Introduction
Walter Sawatsky, Ph.D., AMBS

Conflict, Communication and Conciliation
Carolyn Schrock-Shenk, M.A., guest instructor; and Marcus Smucker, Ph.D., AMBS professor emeritus

July 19–August 9

Ethics: Self and Other
Chris Huebner, Ph.D,. guest instructor

Family Systems and Pastoral Care
Ron Hammer, Ph.D., guest instructor

August 2–9

Evangelism and Anabaptism
Stuart Murray, Ph.D., guest instructor

July 27–31

Creation and Spiritual Renewal
Perry Yoder, Ph.D., AMBS
Canoe journey in the Boundary Waters Wilderness Area

Continuing Education Events

Left Behind by the Book of Revelation? Responsible Interpretation for Preaching and Mission
Nelson Kraybill, Ph.D., AMBS
Loren L. Johns, Ph.D., AMBS

Check the AMBS web site for more summer courses: **www.ambs.edu.**

Associated Mennonite Biblical Seminary

3003 Benham Ave.
Elkhart, IN 46517
1 + 800 964-AMBS
registrar@ambs.edu

Pilgrims Mennonite Church, Akron, Pa., is planning a ***25-year anniversary celebration*** June 28-30, 2002.

Contact Pilgrims Mennonite Church, P.O. Box 217, Akron, PA 17501 or email abstau@desupernet.net for more information. If you are a former member and cannot attend, contact us and tell us where you are today.

Traveling to India? See MCC/Kolkata (Calcutta)! Other than a trip to the moon, being in Kolkata is the most incredible adventure available to humankind. Contact Ed Miller, mccindia@cal3.vsnl.net.in.

Hyattsville (Md.) Mennonite Church is planning a ***50th anniversary celebration*** April 20-21, 2002.

For more information, contact Hyattsville Mennonite Church, 4217 East-West Highway, Hyattsville, MD 20782; 301-927-7327.

Williamsburg Christian Retreat Center, a Mennonite camp in Virginia (www.wburgchristianretreat.org), seeks ***voluntary service individual/couple*** for help in food service, housekeeping, maintenance and/or program. Room and board, living allowance and other benefits provided.

Contact Margaret Trivett at 757-566-2256 or wcrc@visi.net.

China Educational Exchange, an inter-Mennonite program, is sponsoring a five-week ***teaching experience in China this summer*** (July 13-Aug. 18). One week of orientation and sightseeing in Beijing is included. Teaching experience is not required.

For more information, contact CEE, 1251 Virginia Ave., Harrisonburg, VA 22802; 540-432-6983; ChinaEdEx@aol.com; Web www.chinaeducationalexchange.org.

Mennonite Historians of Eastern Pennsylvania is seeking an individual to serve as ***executive director***. This half-time position would focus on providing leadership in the areas of programming, administration and personnel supervision. Responsibilities include development and coordination of programs, exhibits and special events; providing editorial leadership for the MHEP Quarterly and overall administration and staff supervision.

Interested people should contact Dan Lapp of MHEP by phone at 215-256-3020, by email at info@mhep.org, or by mail at P.O. Box 82, 565 Yoder Road, Harleysville, PA 19438. EOE

Mennonite Historians of Eastern Pennsylvania is seeking an individual to serve as ***director of development***. This half-time position would focus on providing leadership in the areas of fund raising and church and community relations. Responsibilities include management and expansion of donor base and facilitating fund-raising and endowment campaigns.

Interested people should contact Dan Lapp of MHEP by phone at 215-256-3020, by email at info@mhep.org, or by mail at P.O. Box 82, 565 Yoder Road, Harleysville, PA 19438. EOE

Greencroft seeks ***clinical assistant/kitchen supervisor***. Full-time position, completing nutritional assessments and care plans for Greencroft health-care residents, along with supervising day-to-day production and serving of food. Requirements include supervisory skills, computer skills and completion of dietetic training and education. Some weekend and holiday work required.

Discover the rewards at Greencroft. Apply or send resume to: Human Resources, Greencroft, P.O. Box 819, Goshen, IN 46527; 219-537-4000. EOE. Greencroft is sponsored by Mennonite Health Services.

Hesston College seeks ***residence director for women's residence hall*** and ***resident director for men's residence hall***. The resident director will be a role model and mentor for students; select, train and supervise student staff; assist in enforcement of campus standards; and function as a member of the Student Life team. Qualifications include a strong Christian faith, commitment to the Mennonite Church, leadership ability, good self-image and good listening, caring and confrontation skills. Bachelor's degree preferred.

Apply to Human Resources, Hesston College, Box 3000, Hesston, KS 67062. Application deadline: Feb. 11, 2002.

Mennonite Your Way

"travel with a purpose"

2002 TOURS

Panama Canal/Caribbean Cruise	*January 16-26*
Smokies Spring Flower Pilgrimage	*April 22-27*
Great Northwest	*May 13-23*
England, Scotland, Wales	*June 11-23*
Alaska Cruise & Tour	*July 12-27*
Maritime Provinces of Canada	*August 6-17*
Erie Canal Cruise	*August 27-30*
Peaks, Parks & Canyons	*Sept 18-Oct 5*
Mission Tour-Italy,Swiss,Germany	*October 10-24*

Itineraries available:
Box 425 Landisville, PA 17538 717/653-9288 800/296-1991
Email: myw1525@aol.com web: www.mywtours.com

MMA Praxis Value Index Fund may help balance your portfolio during the

ups and downs of cyclic market styles.

Growth and value market styles typically have an inverse relationship, and right now the teeter-totter is in motion. So it may be a good idea to add value funds to your portfolio, especially when you plan to stay in the market for awhile.

Now there's a faith based value index fund for those who want their beliefs to guide their investments, and want their investments to reflect their values.

The **MMA Praxis Value Index Fund.** It brings good stewardship to the highs and lows of the market – and to the growth-value cycle of investment styles. Being prepared isn't just a motto: it's peace of mind, and faith in motion.

Engage your faith, and find out all the other smart things the MMA Praxis Value Index Fund may do for you. Contact your MMA counselor, or call **(800) 9-Praxis** for a current prospectus.

MMA®

Stewardship Solutions

MMA Praxis Mutual Funds

For more complete information, including charges and expenses, see your investment representative to receive a prospectus, or call (800) 9-Praxis. Please read the prospectus fully before you invest or send money. MMA Praxis Mutual Funds are distributed by BISYS Fund Services.

Camp Hebron seeks ***director of operations and guest services***. Salaried position provides oversight to camp and retreat center operation; strong financial and interpersonal skills are mandatory.

Contact Lanny Millette at Lmillette@camphebron.org or 800-864-7747 for job description. Resumes may be sent to 957 Camp Hebron Road, Halifax, PA 17032.

The Conference of Mennonites in Alberta and Mennonite Church Canada invite applications for a full-time, salaried position serving congregations in Alberta as ***conference minister and mission facilitator***, starting early 2002. We're looking for a person who takes initiative willingly, is energetic, has proven leadership ability, is strong in relational skills, enjoys teamwork and has an understanding of and commitment to missional church vision. Effective communication skills and vision building to assist congregations to discern their mission within the context of their community, country and globally are required. The successful candidate will have skills for ministering to pastors, spouses and families, as well as congregations as they engage in pastoral searches, installations, licensing and ordinations. A strong personal commitment to Jesus Christ, as expressed in Confession of Faith in a Mennonite Perspective, is essential.

Interviews will begin February 2002 and will continue until the position is successfully filled. Write or call for a job description. Send your letter of application, resume and three references to: Fred Unruh, Personnel Committee, Conference of Mennonites in Alberta, 45 Stafford Road North, Lethbridge, AB T1H 6C9; 403-381-6076; fax 403-329-3960; email wjunruh@telusplanet.net.

Goshen College is seeking a ***vice president for institutional advancement***. A successful and experienced professional is sought to lead this well-established and historically productive advancement program. Serves as chief development officer of the college reporting directly to the president. The successful applicant must possess a bachelor's degree, advanced degree preferred. Candidates must be proactive and have significant experience working with major gifts, estate planning, annual fund solicitation, donor research, alumni, church, parent and community relations, and corporate and foundation relations. Demonstrated ability to lead a dynamic staff and work closely with the president, major donors, business leaders and key volunteers. Implements strategic initiatives in fund raising to strengthen further the college's position in higher education. A commitment to the mission and goals of Goshen College and the Mennonite Church, and the ability to articulate the mission and goals to the college's friends and donors are essential. The review of applications will begin immediately and continue until position filled.

For more information and application instructions, please see position listing on the employment page of www.goshen.edu. Goshen College is an AA/EEO employer; women and minority candidates are encouraged to apply.

Ten Thousand Villages, Canada, a program of Mennonite Central Committee Canada, seeks ***director***. Ten Thousand Villages Canada Program board is searching for a CEO that will manage this $5 million ATO program including the national office, warehouse and 15 company stores across Canada. Starting date: July 1, 2002. The successful candidate's resume will speak to and the references will attest to all or most of the following:

- Excellent communicator and public speaker with recognized person-to-person social-relational skills,
- Successful administrative experience in an NGO with a proven record of leadership and personnel management,
- Proven marketing, purchasing and budgeting skills with a full understanding of wholesale and retail distribution systems and overseas producers,
- Active involvement in an MCC or MEDA type of organization,
- Served, worked and/or traveled in a developing country,
- Fully conversant with the vision and mission of Ten Thousand Villages and committed to the alternative trade issue and philosophy,
- University graduate in business administration or related field,
- Meets Ten Thousand Villages and MCC personnel requirements.

The competition will remain open until the right candidate has been found. For further information, contact Ted Rempel.

Submit application along with resume to: Ted Rempel, Search Committee, Ten Thousand Villages Program Board, 11620 – 44A Avenue, Edmonton, AB T6J 1A3; 780-435-2404; fax 780-433-6911; email trempel@priorityonehr.com.

Toronto Mennonite Theological Centre (TMTC) announces a ***special conference for graduate students*** and recently graduated students in the area of religion, Nov. 21-22, 2002, in Toronto. Proposals are invited for papers on the theme: "Issues in the Future of Anabaptist-Mennonite Scholarship" and a panel discussion on: "Integrity of Faith and Scholarship." Deadline: Feb. 28, 2002. A travel bursary will be available to those presenting a paper or on a panel.

For more information, contact TMTC at Mennonite.centre@utoronto.ca or 416-978-6078. **Note corrected email address! This was listed incorrectly in our Jan. 22 issue.**

Landisville Mennonite Church, Lancaster, Pa., is a growing, suburban congregation of 300. We are seeking applicants for three part-time positions: ***minister of pastoral care, minister of worship*** and ***minister of youth and young adults***. (Positions may be combined.) Professional training and/or experience desired. All positions will work closely with our lead pastor and an established leadership team. Landisville Mennonite is strongly committed to Anabaptist values and encourages use of lay leadership and gifts at all levels of congregational life.

Applicants may request further information and an application from Jerry Wyble, Search Committee Chair, 717-898-3529 or cjwyble@paonline.com.

Goshen College seeks ***director of admissions*** to start March 2002. Responsible to help set student admissions goals and to achieve them by leading a 10-member department team. Successful candidate will have strong leadership, management and communication skills. B.A. (master's preferred) with at least 5 years experience in higher ed admissions and/or sales force management required.

For more information and application instructions, please see position listing on employment page of www.goshen.edu. Goshen College is committed to Christian beliefs as interpreted by the Mennonite Church. AA/EEO employer; women and minority candidates are encouraged to apply. Application deadline is Feb. 15, or until position is filled.

PENN FOUNDATION

MEDICAL DIRECTOR

Penn Foundation Inc., a not-for-profit faith-based corporation offering a full continuum of comprehensive mental health, drug and alcohol services, seeks a psychiatrist to provide clinical and administrative leadership consistent with the values, mission and policies of the organization. Responsibilities include direct clinical services to clients in both inpatient and outpatient settings, psychiatric evaluation and other specialized psychiatric services. The qualified candidate will possess a licensure to practice medicine in Pennsylvania and a minimum of 4+ years of clinical experience in psychiatric practice. Board certification is required. Affiliated with Mennonite Health Services, Penn Foundation is located in Sellersville, Pa., 40 miles north of Philadelphia.

If your qualifications match the above requirements, please fax 215-453-5181 or send resume to John Goshow, Penn Foundation, 807 Lawn Ave., Sellersville, PA 18960. EOE

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Melanie Mueller, or email TheMennonite@MennoniteUSA.org.

Trying to figure out membership numbers

Rich Preheim

For Christians, crunching numbers can be fraught with danger. After all, the size of a congregation or budget isn't necessarily an accurate reflection of faithfulness. Nevertheless, we do it. And the United Church in Canada (UCC) is doing it with a new twist.

Since hitting its peak at 1 million members in 1965, UCC membership has been steadily declining by 1 or 2 percent per year, reaching 651,000 last year, reports *The Observer,* the denominational periodical. But for the first time ever, the statistical information forms, in addition to asking about the number of members, also asked about the number of adherents—people who are not members but "regularly participate in the life" of the congregation. That number came back at nearly 195,000 people—30 percent of the membership total.

Combining the two figures shows the UCC has 846,000 active churchgoers, a number that is equal to the 1988 membership.

Of course, there would have been nonmember adherents back then, too. But church leaders think that percentage has grown over the past decade.

While the UCC—and most other denominations—have seen membership decreases over the recent decades, the Unitarian Universalist Association has experienced 19 consecutive years of growth. While membership officially stands at 156,968 members in more than 1,000 congregations, a recent study indicated that 629,000 U.S. adults think of themselves as UUs, according to *The Christian Century.*

The growth in membership comes from other denominations. The denomination's 1997 survey found that only 10 percent of respondents said they were lifelong UU members.

TIDBITS

According to various studies, 75 percent to 85 percent of U.S. Christians made their faith commitment before the age of 15.—*Faith Today*

Ninety percent of Bangladesh's 130 million people are Muslim, while only 1 percent are Christian.—*Mission Vision*

Canadian Presbyterians have opened the National Presbyterian Museum in a Toronto church, featuring artifacts and a replica of a pastor's study.—*Presbyterian Record*

Between 1583 and 1603, 58 editions of the Bible were published in England. —*Christianity Today*

Seventy-one percent of Church of the Nazarene congregations around the world have fewer than 100 members or weekly attendees.—*Holiness Today*

Another Sept. 11 attack

The events of Sept. 11 almost claimed another victim. But the president of the Lutheran Church-Missouri Synod has weathered formal charges against him for his support of a worship service with people unaffiliated with the LCMS.

David Benke, president of the denomination's Atlantic District, participated in the Sept. 23 "Prayer for America," televised from New York's Yankee Stadium in the wake of the terrorist attacks 12 days earlier. LCMS president Gerald Kieschnick supported Benke's participation.

David Oberdieck, an LCMS pastor in Lebanon, Mo., claimed Kieschnick was supporting a violation of the denomination's constitution, which renounces "unionism or syncretism," said *The Lutheran.* Oberdieck asked the Missouri District to conduct an investigation. The charges could have led to Kieschnick's ouster from office.

But the Missouri District last month ruled that only the denominational convention, not a district, has supervisory control over an LCMS president. This means the charges cannot resurface before the 2004 convention.

The "real tragedy" of Sept. 11, Kieschnick said, "is that in all likelihood, many of those people who died in that atrocity are not in heaven today—they're in hell—because they did not know or accept Jesus Christ as Savior. ... It means that every chance we get, we will give a public witness to Jesus Christ."

Pattern for peace programs in Palestine

Using Christian Peacemaker Teams as an example, the World Council of Churches has established an ecumenical monitoring program in Palestine and Israel. The WCC executive committee recently approved "an accompaniment program that would include an international ecumenical presence, based on the experience of [CPT]," according to WCC News Service.

The program is expected to focus on monitoring and observing human-rights violations in sensitive situations such as checkpoints, accompanying people in daily activities such as going to school or work, observing public action and participating in nonviolent direct action.

Several church-related projects already under way will connect to the program, including a Church of Sweden monitoring effort, an accompaniment program being developed by Church World Service, an ecumenical observer initiative from Denmark and a campaign coordinated by Dutch development, ecumenical and peace organizations.

The rule of law

Advocacy for the Islamic law "Sharia" seems to be gaining momentum around the world, reports *Liberty.* In Indonesia, hundreds of protesters in Jakarta recently staged a demonstration for the imposition of Sharia upon all the country's 212 million inhabitants. Indonesia is 83 percent Muslim and 7 percent Christian. And in Nigeria, Muhammadu Buhari has called for Sharia to be used in the country, which he ruled from 1983 to 1985. At least 40 percent of the 123 million population is Christian. TM

Lilly Endowment Inc. **National Clergy Renewal Program/2002**

"As a deer longs
for flowing streams,
so my soul longs
for you, O God."
—PSALM 42:1

At the center of the congregation is the pastor. Spiritual guide, scholar, counselor, preacher, administrator, confidant, teacher, pastoral visitor, and friend, a pastor has a privileged position and performs many roles. In season and out, a pastor is called upon to lead communities to the life-giving waters of God.

The National Clergy Renewal Program, offered by Lilly Endowment Inc., is intended to strengthen Christian congregations by providing an opportunity for pastors to step away briefly from the demands of daily parish life and to engage in a period of renewal and reflection. The Endowment will provide as many as 100 grants of up to $30,000 each directly to congregations for support of a renewal program for their pastor.

Applications are now being accepted. Applications must be postmarked by July 19, 2002, and the award announcement will be made by December 2002.

LILLY
ENDOWMENT
• INC •

For information: Send an e-mail to clergyrenewal@yahoo.com, contact the program's Web site: www.clergyrenewal.org, call 317/916-7302, or write Lilly Endowment Inc., Religion Division, 2801 North Meridian Street, Post Office Box 88068, Indianapolis, Indiana 46208. Indiana clergy should apply only to the Lilly Endowment Clergy Renewal Program for Indiana Congregations.

*************************CAR-RT LOT**C-025
<10989> 70
5100 12/03 205377 Q:1 217
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

Where were you on Feb. 1?

We all can remember where we were on Sept. 11, 2001, when we heard the news about the World Trade Center tragedy in New York. Many in my generation remember exactly where we were when we heard about President John F. Kennedy's assassination. My parent's generation recall where they were when news about the attack on Pearl Harbor reached them.

Each of these days is remembered for its infamy. Members of Mennonite Church USA should also remember Feb. 1, but for positive reasons; this is the day our new denomination officially began. Decades from now, we hope, this new church will be so lively and healthy that younger members will ask us about our memories of its beginnings.

The journey to this moment began in earnest in 1983 in Bethlehem, Pa. We have now arrived at the time that so many people prayed about and toward which so many leaders worked for decades. Happy birthday, Mennonite Church USA.

This new fellowship is significantly different from its predecessors. There has been true transformation of the old into something new.

> The new church is profoundly different from the two former denominations that gave it life.

While some parts of the church are no different yet from what they were last month or last year, significant transformations have begun among several newly formed area conferences and at the national level, where new agencies and boards replace old ones.

Sitting in our pews on Sunday morning, it may appear that not much has changed. But we know it is coming. For example, the new firstfruits funding plan provided by denominational leaders is making its way into congregational discussions about financing this new denomination.

There have been other, more subtle changes. We regularly hear the call to be a missional church. It is not clear what this is—and some folks grump about the word not being in their dictionary—but we have a sense that our new church will be more focused on welcoming outsiders.

The most important changes, however, are in areas that early leaders did not anticipate. For example, we are now a national church rather than a denomination that spans two countries: Canada and the United States. This also makes a significant difference to our Mennonite sisters and brothers in the global South. Now they know that they can address a U.S. Mennonite denomination about U.S. policies and expect a response from us.

Other changes are not so visible. When the merger process began in the early 1980s, few would have predicted that this new church would carry a deep commitment to dismantling racism and to the inclusion of people of color. But from the Executive Board level on, people of color are at the table in far greater strength than was the case in either the General Conference Mennonite Church or Mennonite Church structures. Because these voices are now included, the church of the future will be different from these two denominations of the past.

There have been, of course, some unpleasant surprises along the way to forming this new church. We discover that the financial crisis at Mennonite Publishing House is so severe that the top boards of both Canada and the United States have had to guarantee loans of $2.7 million (page 19). Another surprise: A proposal to form a Great Lakes Conference out of four area conferences in the U.S. Midwest was derailed in November 2001 when it did not receive the necessary support.

But the bottom line is that this new church is profoundly different from the two former denominations that gave it life. We do, indeed, have new wineskins into which God will pour new wine.

In the Jan. 22 issue, Mennonite Church USA executive director James Schrag used another metaphor: "We will minister wearing a Joseph's coat of large and small conferences, geographical regionalism, theological variety and increasing cultural and language diversity."

Mennonite Church USA is a transformed church. Its denominational form is radically different from its predecessors. God has been faithful during these years of transformation. God will also be faithful in the future as we trust God to bless this new church.—*ejt*

The Mennonite

FEB 27 '02

www.themennonite.org

February 19, 2002

together on the Lenten journey

Page 8

12 The gift of acceptance

14 Swiss and German Mennonites in Lancaster County

18 Bent toward us in grace and mercy

32 From Fat Tuesday to Good Friday

Reconciliation: waiting to be unzipped

Karl McKinney, former co-pastor at Reba Place of Rogers Park in Chicago, now works for Mennonite Mission Network.

I spent the first day of 2002 witnessing reconciliation between a brother and a sister in Christ. The meeting was relatively brief, considering that the offenses had been dragged out over three months or more. Yet after eating dinner together, they spent an hour clarifying, explaining, debating, confessing and then reconciling to one another. The misunderstandings, the harsh words, the ripple effects of each person's words and actions, all were recounted and clarified and then confessed and forgiven.

Standing as a witness to someone else's reconciliation, I benefited, and now reflect upon the work they did as a means also of God's grace to me.

Reconciliation may be the most potent and catalytic ingredient in the church's missional arsenal. The work of reconciliation can operate with or without the conscious awareness of its recipients. Everyone sins and offends one another, as James the apostle said with the phrase, "in many ways" (James 3:2 NIV).

Reconciliation is robust enough to give birth to that which is greater and more enduring than the ability of an offense to destroy.

There is no redemptive power in sin. Yet offending others and being offended by others has provided me the opportunities to be won over and to win over friends on numerous occasions. The process for gaining these new friends has always involved the element of reconciliation and thereby makes it impossible for me not to acknowledge, "In all things God works for the good of those who love him" (Romans 8:28a NIV).

Twenty-four years after beginning my journey as a follower of Jesus Christ, the radical nature of reconciliation within my ordinary life challenges my understanding of how I fit into God's redemptive plan. I look out into the day and anticipate that at any given time I will be given an opportunity to imitate the activity of the kingdom of heaven on earth, through either side of the experience and, I hope, also in reconciliation.

Reconciliation is an activity of God in his relationship with me. Its radical nature draws and guides me into the fullness of that relationship as I am meant to experience it. God has faithfully worked in and with me over these years to bring me to a true understanding of life in Jesus Christ.

In my toddlerlike way, I proceed into this day with the notion that reconciliation is waiting for me to unzip it. In my relationships with my children and with my wife, with my neighbors of many cultures, with members of the body of our Lord, with those from whom I remain divided by offense, reconciliation's potential and abundant promise await discovery.

I am certain I will offend or absorb offense better than I reconcile. However, reconciliation is robust enough to give birth to that which is greater and more enduring than the ability of an offense to destroy.

How will God the Father of our Lord Jesus Christ use the offenses of your life to reconcile the world today (see 2 Corinthians 5:19) and throughout this year? I encourage you to prepare yourself for the work of reconciliation. You've got all the time in this world.

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing: **Marla J. Cole**
Advertising: **Melanie Mueller**
Secretary: **Marla J. Cole**
Design: **Merrill R. Miller**
Editor emeritus: **J. Lorne Peachey**

Offices:
1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574 535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@MennoniteUSA.org
phone: 800-790-2498 fax: 316-283-0454

TheMennonite

Vol. 5, No. 4, February 19, 2002

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for January and December when it is published on the second and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 128562, GST no. R122192453. Subscription rates: $36.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Cover photo by Corel Photos

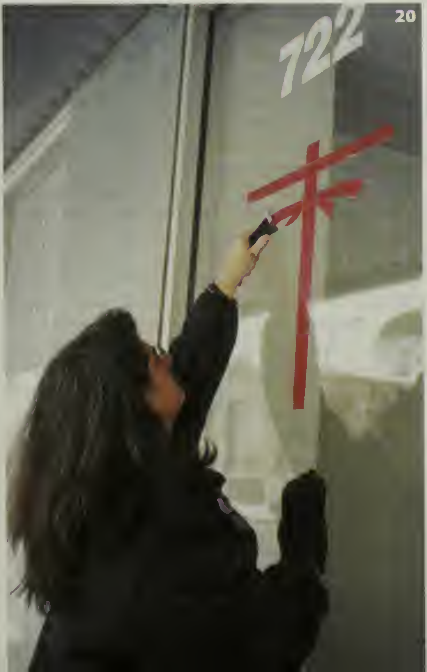
Web site: **www.themennonite.org**

Mennonite Church USA

CONTENTS

AMB
LIBRARY
ELKHART, IN

FEB [illegible] '02



8 Lent calls us to journey together
Disciplines of fasting, prayer and remembering Jesus' suffering help us see God's presence.—*Gordon Houser*

12 The gift of acceptance
Parents of children with disabilities experience stages of grief.
—*Melissa Crenshaw*

14 Swiss and German Mennonites meet in Lancaster County
In the 1870s, Lancaster County, Pa., Mennonites help their Russian brethren.—*John Landis Ruth*

19 Executive Board adopts new model
Policy governance style designed to prevent micromanaging church work—*Everett J. Thomas*

20 In the beginning...
—*Laurie L. Oswald*

22 'Like grains of wheat in the ground'
Ethiopian Mennonites have faced trials and triumphs in their 50 years.—*Jewel Showalter*

24 Music provides charms for mission staff to reach out to military recruits
—*Lynda Hollinger-Janzen*

DEPARTMENTS

2 A pastoral word
Reconciliation: waiting to be unzipped—*Karl McKinney*

4 Readers say

4 In this issue

6 News digest

18 Leadership
Bent toward us in grace and mercy—*Marlene Kropf*

30 Mediaculture
All the news that is fit to sell—*Gordon Houser*

32 Editorial
From Fat Tuesday to Good Friday—*Everett J. Thomas*

The Mennonite Publishing House crisis

"Leaders: Deep Trouble at MPH" by Rich Preheim (Feb. 5) tells only part of what happened in Chicago at the publishing consultation. Something not stated in Preheim's article but stated loud and clear at the consultation was that this is not a time to cast blame. Today's reality is a result of past decisions, but when those decisions were made they were the best decisions for the time.

The consultation began with a celebration. We celebrated hymnals, periodicals, inspirational books, cookbooks, historical books, Sunday school and Bible school materials. These products not only helped shape us, they also helped us share the good news of God's activity in our midst with others. These products have been made available through the dedicated work of intelligent, creative, committed and faithful Christian people. It is time we recognize the value of their work and celebrate the people past and present who poured their lives into publishing for the benefit of the church. —*Donna Mast, Scottdale, Pa.*

If we wish to be a missional church, let us begin by treating with respect and dignity those dedicated church workers who have given their lives in Scottdale, Pa., and Newton, Kan., to church publishing. They deserve our thanks and our best creative energies as a denomination. The financial difficulties MPH faces now in no way reflect the dedication and sacrifice that publishing staff have made over the years as they served the church. Our future as an Anabaptist people will continue to depend in part on the priority and support we give publications (and the people who produce them).

I urge all readers (and their children) who have ever been touched, challenged, strengthened or resourced by Mennonite publishing to take time today to send a thank-you note to the staff at Mennonite Publishing House, Faith & Life Resources or Herald Press.—*Carmen Schrock-Hurst, Pittsburgh*

IN THIS ISSUE

This and other recent issues of *The Mennonite* include letters from readers responding to our Nov. 20, 2001, news story about Eastern District Conference disciplining the Germantown (Pa.) Mennonite Church. We have also published letters responding to a letter in Readers Say in our Dec. 18, 2001, issue. We have not, however, published letters that argue for one side or the other in the general debate on homosexuality. Some of the letters we have published originally included broader arguments for one position or another, but we did not include those portions in the letters published.

Several years ago, former editor J. Lorne Peachey established and announced a moratorium on the publication of letters that address the issue of homosexuality. Our policy on the inclusion or exclusion of such letters or portions of letters has not changed. We will continue to publish letters that respond to a news story we print or that respond to a letter from another reader.—*ejt*

Our beloved Mennonite Publishing House in debt $4.5 million? How unthinkable! This situation cannot be to the glory of God. No way.

I feel led to make a modest proposal that I hope every Mennonite in Canada and the United States will espouse with enthusiasm. Let every baptized member of the church decide here and now to write a check for a minimum of $10, designated entirely for the elimination of this horrendous debt, and send it posthaste to Scottdale, Pa. I am convinced that many prosperous Mennonites would be embarrassed to give so little, so let them choose to give as many multiples of $10 as they wish.—*Roy S. Koch, Goshen, Ind.*

For a long time I was under the impression that the reason MPH did not ask the church for financial contributions was because of government regulations. I thought it had to be self-supporting because it was a business. Not so! It was the churches and conferences that said that, not the government.

How is it possible that we are so blind not to see that Christian literature is just as important as ministers in our pulpits and missionaries in the field proclaiming the word of God! The early church recognized that when they copied and circulated the Gospels and Paul's letters. The Anabaptists of the 16th century also wrote and circulated Christian writings, such as the Schleitheim Confession in 1527. Let the churches wake up and support Christian publications, just as we do our pastors and missionaries. It was not so much, or alone, that MPH failed financially, but also the churches and conferences failed to support it.—*Peter J. Dyck, Scottdale, Pa.*

Thank you for your editorial "The Pain of Change" (Jan. 22). In the midst of our celebrations we should acknowledge those who are not celebrating in Scottdale, Pa. They and their families are disillusioned because they thought they were following the leading of the Lord when, answering the call of church leaders, they moved their families to the communities where they currently serve, only, through no fault of their own, to become redundant.

I hope this letter is only one in a swamp of letters that say, "Let the leaders lead." Please set up temporary structures that will help the rest of us share the pain. If we, the people, do not support such leadership, then let us hear no more talk about the church's transformation.—*Millard Lind, Goshen, Ind.*

Bearing the burden

The article "$4.5 Million in Debt …" (Jan. 22) strikes me as odd. How did the horses get this far out of the barn? Now that the fat is in the fire and the publisher and board are scrambling to save MPH, where are all the wealthy and philanthropic Mennonite brothers and sisters who have the resources to formulate some route other than to cut jobs and health benefits?

What I gather from the article is that the rank and file in the pew will ultimately bear the burden of this situation, either in loss of jobs and benefits or in assuming the risk of the debt. One solution might be to move MPH to a Third-World country so that they could enjoy the benefits of being a "real" mission field.—*Dan Lais, Lebanon, Ore.*

Tolkien's deep faith

Thanks to Gordon Houser for an excellent summation of Middle Earth's Christian roots ("The Great Escape," Jan. 22). Too many Christians today dismiss fantasy novels as demonic, forgetting the deep faith hidden in the genre's definitive work. It is worth noting that the foundational message of *The Lord of the Rings* resonates especially well with those of us who believe, as Tolkien did, that evil can never be defeated with its own weapons. Let us all pray that the new film adaptation brings this truth to many who would otherwise fail to see it. —*Jeremy Yoder, Harrisonburg, Va.*

Feeding sheep in Jesus' name

I grieve with Germantown Mennonite Church, Philadelphia, and David Weaver over the decision to discipline Germantown for ordaining Weaver for chaplaincy and pastoral counseling ("Eastern District Disciplines Germantown," Nov. 20, 2001).

When Eastern District was deciding whether or not to discipline Fairfield (Pa.) Mennonite Church for ordaining me, a woman, I agonized over whether I had the right to put my congregation in that position even though I had responded to their call. Peace of mind and spirit finally came in a dream.

In this dream I was attending a consultation on the role of women in the church. In my dream the women were all forced to sit in the back of the church and were not allowed to speak. However, after several hours of listening to the men debating over what role women should be allowed to have in the church, I stood up and said to the gathered body, "Gentlemen, while you debate over how many angels can dance on the head of a pin, I have fish to catch and sheep to feed."

While the church debates the pros and cons of whether those with same-sex orientation can or cannot be part of the church, let alone be acknowledged as leaders, pastors or missionaries, David Weaver has answered God's call to catch fish and feed sheep in Jesus' name. To that I say, "Amen!" —*Joyce M. Shutt, Orrtanna, Pa.*

Don't bless sin

In John Zimmerman's comment (Readers Say, Dec. 18, 2001) on the Germantown Church discipline, he made a comment that needs to be examined carefully. He said, "Denominational statements say that same-sex sexual relationships are a sin, but they don't say that those involved in such relationships can't be ordained."

Is he really saying that we recognize a certain behavior to be sin yet we would permit pastoral and church leadership to ordain (bless) such a sin or sinner? Didn't Jesus say to the woman caught in adultery, "Go and sin no more"? Or is there another Bible that says, "Go, my daughter, and I bless you as you are in your sin"?

When we see sin, we must confess and repent and certainly not bless that sin to continue, or am I not reading the Bible correctly? Don't Leviticus 19:2 and 1 Peter 1:16 say, "You shall be holy, for I am holy"?—*Wilmer Sprunger, Berne, Ind.*

Praying for the president

There seems to be so much criticism of the U.S. government and its policies in response to the Sept. 11 attacks on America. Can't we just once read in *The Mennonite* that someone says, "I am praying for President Bush and his cabinet that they be endowed with God-given wisdom for the great responsibility they have in leading our nation"? I pray for President Bush almost every day.—*Eldon Yoder, Ecuador*

Having listened to the State of the Union address, I ask, What kind of support do we give our president, who has shown such strong moral leadership? Are we bent on criticism when he uses the military to free people and fight evil?

We are engaged in a real struggle against the forces of evil. When has a president ever stood for faith values and pressed for doing some of the very social and benevolent things Mennonites are doing and have done for years? Knowing that government bureaucracy can't hold a candle to the stewardship of faith-based organizations such as we have, shouldn't we thank God every day for such opportunities and show our true colors by supporting these endeavors? The Scriptures strongly admonish us to pray for our leaders and for those in authority. Let's support the common causes we are privileged to experience in our current presidential leadership and those he has chosen as his team of advisers.—*Harold E. Franz, Wichita, Kan.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—two or three paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or you can email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. —*Editors*

MDS photo by Ruth Yoder Wenger

Mennonite Disaster Service workers from Pennsylvania construct concrete forms for a retaining wall to prevent flooding in the basement of King of Glory Tabernacle, a Mennonite congregation in the Bronx, N.Y. The basement will house a community outreach ministry.

MDS New York City work links Mennonites

AKRON, Pa.—When his phone rang a day after Sept. 11, Bernard Martin answered, "I really don't want to hear about it. I'm not interested in going to New York City."

Since then, however,Martin, director of Mennonite Disaster Service's Region I has been to the city five times, and more than 100 MDS volunteers have followed him. While he and others assumed that their traditional MDS skills would not be needed following the terrorist attacks on the city, the MDS Restoring Hope Project provided them opportunity to contribute to the city's recovery.

In the face of rising domestic violence, suicide, homelessness and unemployment since the attacks in New York City, area Mennonite and Brethren in Christ congregations, with MDS support, are providing places for meetings, food preparation, temporary lodging, job training and worship. But those efforts often required renovations to church facilities.

For example, workers from Neffsville Mennonite Church, Lancaster, Pa., have been constructing a place for a community computer center in the basement of First Mennonite Church in Brooklyn. A group from Virginia helped Immanuel Community Church in Queens build a food pantry plus accommodations for future volunteers.

"Many volunteers have returned home with a new appreciation for the outreach work being done by these congregations," Martin says.

Volunteers have worked with seven city congregations that requested MDS assistance. Due to overwhelming support, the Restoring Hope Project is not in need of additional funds or workers.—*MDS News Service*

this date in Mennonite history

Feb. 19, 1882—Fire destroys the Arapaho mission school at Darlington, Okla., killing four, including Karl, the infant son of Samuel S. Haury, the first General Conference Mennonite Church missionary, and his wife, Susanna Hirschler Haury.

MWC leader offers pastoral counseling help

TENTENA, Indonesia—Mennonite World Conference president Mesach Krisetya says he now has 40 stories of God's help in flight and finding refuge. Krisetya, a specialist in pastoral care and counseling, conducted a Jan. 14-17 workshop for 40 pastors ministering to some 6,000 Indonesian Christians who have fled to Tentena because of interfaith violence.

Thousands of people have had to flee in recent months when Muslim forces burned hundreds of homes and churches, including four Mennonite churches, and killed several dozen people. Twenty-one villages and five churches were destroyed in December 2001.

Krisetya began the workshop by asking the pastors to write about their own anger over the attacks and how God helps them cope. He says he was amazed at their expressed belief in forgiveness and that revenge is in the hands of God. The workshop presented methods for addressing the problems the pastors face in dealing with refugees who are angry and, in some cases, uncontrollable.

Krisetya was invited to conduct the workshop by one of his former students who is now the vice secretary of the Christian Church on Central Sulawesi. The church owns the former airfield where many of the refugees have camped.

Prior to the workshops, Krisetya preached a Jan. 13 sermon on forgiveness.—*MWC News Service*

Choice Books sets 16th straight sales mark

HARRISONBURG, Va.—Choice Books set a new annual sales record by selling nearly 3.8 million books in 2001, the 16th consecutive year of growth. While ending 2001 short of its goal of 4 million books, Choice Books still posted an 11 percent increase in sales over 2000.

The highest volume account last year was Miami International Airport, which sold 30,238 books for $215,345 from 16 displays throughout the airport.

Top volume accounts in other categories were: independent supermarket—Shady Maple Farm Market, East Earl, Pa., 1,581 books, $14,616; supermarket chain store—Giant Food No. 247, Largo, Md., 5,327 books, $39,072; mass merchandise store—Wal-Mart No. 1893, Bowie, Md., 11,700 books, $97,834; general merchandise store—Lehman's, Kidron, Ohio, 8,332 books, $67,690; restaurant—Das Essenhaus, Middlebury, Ind., 7,000 books, $68,705; hospital gift shop—Methodist Hospital, Indianapolis, 4,103 books, $39,378; travel center store—Erie Islands Toll Plaza, Clyde, Ohio, 5,910 books, $36,091; Army Air Force Exchange Service—AAFES No. 1040303, Andrews Air Force Base, Md., 10,681 books, $76,060; drug store—CVS No. 2005, District Heights, Md., 1,944, $12,723.

Manitobans considering seminary program

ELKHART, Ind.—Citing the increasing reluctance of Canadians to relocate to the United States for pastoral education, Manitoba Mennonites are considering establishing a regional seminary program. A steering committee hopes to make a recommendation this spring.

All North American Mennonite seminaries are now in the United States: Associated Mennonite Biblical Seminary in Elkhart, Ind.; Eastern Mennonite Seminary in Harrisonburg, Va.; and Mennonite Brethren Biblical Seminary in Fresno, Calif. But factors such as relocating families, spouses' careers and exchange rates are prompting Canadian Mennonites considering pastoral ministry to study in non-Mennonite institutions in Canada.

Participating in the exploration are Manitoba representatives from five Canadian conferences—Canadian Conference of Mennonite Brethren Churches, Chortitzer Mennonite Conference, Evangelical Mennonite Conference, Evangelical Mennonite Mission Conference and Mennonite Church Canada—and from the three U.S. seminaries plus Mennonite-affiliated Steinbach (Man.) Bible College.

Quake victims celebrate new community

ARMENIA, Colombia—Exactly three years after an earthquake that killed 1,000 people and left many more homeless, 125 families gathered Jan. 25 to celebrate the completion of their new homes and new community. Mennonite Central Committee contributed $250,000 toward the project in partnership with Mencoldes, the Colombian Mennonite relief and development agency, and other agencies.

Called El Cantaro, the new community is located on the outskirts of Armenia. Its residents were identified as the neediest victims of the 1999 quake.

"Thank you so much for giving us the courage to dream again after we lost everything," said community leader Liliana Ospina during the three-hour inauguration ceremony. "Thank you for giving us a roof over our heads, a house of dignity that we can call ours today."

The celebration included a moment of silence for those who lost their lives in the earthquake as well as for those who suffered the terror of the Sept. 11 attacks in the United States.—*MCC News Service*

Annual Mennonite Health Assembly planned

KNOXVILLE, Tenn.—Hundreds of health-care professionals and board members will gather in Knoxville Feb. 28 to March 3 for the annual Mennonite Health Assembly.

This year's theme is "God's Call: The Healing Business." Plenary speakers will be Howard Brenneman, president of Mennonite Mutual Aid, Goshen, Ind.; David Greenhaw, president of Eden Theological Seminary, St. Louis; Richard Hostetter, medical director of Cancer Treatment Centers of America, Goshen; and Valerie Rempel, professor at Mennonite Brethren Biblical Seminary, Fresno, Calif.

A pre-conference seminar on "Why No One Wants to Suffer or Die in America: A Christian Alternative" will be held Feb. 28 featuring theologian and ethicist Stanley M. Hauerwas.

The weekend will include a celebration of the 50th anniversary of the assembly and the public launching of the new Anabaptist Center for Health Care Ethics.

Retired Goshen dean dies at age 87

GOSHEN, Ind.—Carl Kreider, a longtime Goshen College professor and administrator and a writer on global economics, died Feb. 7 at Greencroft Healthcare in Goshen. He was 87.

Kreider, a Goshen graduate, joined his alma mater's economics faculty in 1940 and four years later was named dean, a position he held for 26 years. He also served two stints as acting president and in 1971 became the school's first provost. He served from 1952 to 1956 as the first dean of the College of Liberal Arts at International Christian University in Tokyo. He retired in 1985.

Kreider authored four books on global economics, wrote a monthly column for *Christian Living* and served as managing editor of *Mennonite Quarterly Review.* Other activities included Mennonite Church General Board, Mennonite Board of Missions and Mennonite Mutual Aid.

New Creation
Preschool

Rich Preheim

After the fire

Firefighters talk after extinguishing an early morning Feb. 1 fire in the basement of New Creation Fellowship Church, a Mennonite congregation in Newton, Kan. The blaze, which caused about $50,000 worth of damage, reportedly started when an electrical junction box ignited the ceiling. The basement was home to a congregation-sponsored preschool, which has been temporarily relocated to a Methodist church in Newton. The fire also caused smoke damage in the sanctuary on the main level, forcing the congregation to worship Feb. 3 at Newton's First Mennonite Church.

Lent calls us to journey

Disciplines of fasting, prayer and remembering Jesus' suffering help us see God's presence.

by Gordon Houser

Until the last few years, Mennonites have not been too keen about Lent, the fast of 40 days before Easter. Even now, I imagine, the majority of people in our churches will not be fasting this year between Ash Wednesday (Feb. 13) and Easter (March 31). Many of us will acknowledge that it is Lent, but will we let this season of the Christian year affect us? Should we?

According to The Oxford Dictionary of the Christian Church, the first mention of a period of 40 days, probably of Lent, occurs in A.D. 325. In those early centuries, the fast was fairly strict, with only one meal allowed per day. After the ninth century, in the Western Church the practice became more relaxed.

Today, Lent is generally seen as a time of penance by abstaining from festivities and giving more time to religious activities. The Dictionary adds, "Of recent years in the Western Church, more emphasis has been placed on these aspects than on physical fasting."

continued on page 10

together

Take heed now in faith and trust, and at the last end you will see it truly in the fullness of joy.

—Julian of Norwich,
Revelations of Divine Love

continued from page 8

I'm not sure how many of us place much emphasis on any of these activities in connection with Lent. Furthermore, I'm not going to try to convince you to practice a certain ritual during Lent. Instead I want to look at what Lent might teach us and how it might lead us to prayer, to a deeper experience of our life in God.

We are not just individual beings, lonely in our pursuit of holiness. We journey together in the faith.

Penance: Too often we think of "penance" as a punishment for sins, a way to make God like us again. Although we may not admit it, many of us feel we need to behave a certain way for God to like us. I'm speaking more of psychology than theology. We confess that God loves us unconditionally, but we act as if we have to earn that love. We move frenetically from one task to another. We want to be successful, however we may define that.

Lent, on the other hand, calls us to sit still and listen to Jesus' words, "Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest" (Matthew 11:28). We may have to stop what we are doing, turn off the TV or radio or computer and take some breaths in order to hear those words.

The disciplines associated with Lent can help us get to the core message of the gospel, that God reigns. If God reigns, we don't. If God reigns, the world does not depend on our getting certain things done or achieving a certain amount of success. And if God not only reigns but reigns in love, then our frantic efforts to earn that love are puny indeed.

To hear that message we have to quiet our minds, our bodies, our emotions. This is where disciplines such as fasting and prayer come in.

Fasting: We live in our bodies. We do not subscribe to the Gnostic idea that the body is evil, a prison for the soul. Yet how we treat our bodies affects our spirituality, who we are and how we behave as followers of Jesus.

We fast to sharpen our spiritual senses, to see more clearly God's presence in the world. We do not fast to pay for our sins or make God like us or to make us thinner or to look more like some model in a magazine.

Like any discipline, fasting is difficult. It is also easier and richer when practiced with others. The fasts of the early church—and of many Eastern churches today—are communal. As these believers forego their meat or their meal, they know that fellow believers are doing likewise.

This helps them—and us—be in tune with one of the purposes of Lent: to see that we are connected with the whole body of Christ. We are not just individual beings, lonely in our pursuit of holiness. We journey together in the faith. Thus, when we can practice disciplines together, that truth becomes more tangible to us.

Prayer: Lent calls us to prayer, both individually and communally. Prayer takes many forms: thanksgiving, confession, praise, intercession, petition. We often pray in words, thanking God, asking for aid for ourselves or others. Yet prayer need not be limited to words that follow a certain formula.

Paul writes that with all creation we "groan inwardly while we wait for adoption, the redemption of our bodies" (Romans 8:23). Our tears or

CLEO Photography

sighs are forms of prayer. The Jesus Prayer tradition teaches us to make our breathing a prayer.

Simone Weil calls prayer "perfect attention." Many mystics write about the need to pay attention to God's presence throughout creation and in whatever we do. Whether we are washing dishes, framing a house, changing a diaper or weeding the garden, we can do so in prayer, attending to the task God has given us for that moment.

One of our major difficulties today, however, is being aware of such moments. Time seems to fly by us, urging us to move faster, keep a better schedule in order to survive in our fast-paced world. Lent, if we attend to it, can help slow us down and see what is important.

What is important is not always clear. We want to protest any attempt to lay guilt on us for not spending more time in prayer. We have things that have to get done. Others depend on us.

Look back a few paragraphs. Prayer is not necessarily a separate activity that requires a certain place or posture. It may involve our breathing, our work, our emotions. The key is to attend, to pay attention, to be present in whatever we are about.

Here again we find help when we practice this discipline with others. Praying with others—whether it be in church, at the dinner table or on the job—strengthens our sense of God's presence in the world and our connection with that world.

Once each month, a group in Newton, Kan., organizes a Taizé service, which involves singing, praying and being silent together. Each time I go I come away refreshed, feeling renewed energy and carrying a certain perspective on the world. I'm no longer in conflict with the world or with time but simply a person at home in those spaces. And I am more aware that I am not alone, that not only the 30 or so people I've just prayed with but millions of believers around the world are on a journey with me, seeking to live as a follower of Jesus.

Remembering Jesus' suffering: During Lent we follow the Gospels' story of Jesus making his way to Jerusalem, where he encounters opposition, his closest followers abandon him, he is arrested, tortured and killed. Remembering that story of suffering is another discipline. We want to focus on comfort, on things working out. We resist looking at the difficulties Jesus encountered. We are reluctant to admit that we, too, quail at the prospect of facing what he faced.

Worship activities such as meditating on the Stations of the Cross (see box at right) help us imagine going through what Jesus did. Participating with our bodies, walking from one station to another, helps make those events real to us.

In our contemporary world, where suffering abounds yet is adamantly feared and avoided, we need Jesus' example. He went through that awful last day with the awareness of God's presence. He did not run away.

We all experience some kind of suffering. Jesus shows us we need not fear that suffering but find meaning through it. Richard Rohr writes in the January-February issue of *Sojourners*, "Suffering is, I am sorry to say, the most efficient means of transformation, and God makes full use of it whenever God can." Like fasting and prayer, its power is enhanced when experienced together. Rohr goes on, "Grief, especially shared grief, … has unparalleled power to open our eyes and open our heart, but only over the patient long haul."

Prayer is not necessarily a separate activity that requires a certain place or posture. It may involve our breathing, our work, our emotions. The key is to attend, to pay attention, to be present in whatever we are about.

Lent calls us to disciplines such as fasting, prayer and remembering Jesus' suffering. Each of these is a mystery, just as God's presence is a mystery we cannot fathom yet yearn to see. It is that yearning that is our life as we groan toward the day of our final adoption.

Lent ends with Easter, the day we celebrate the resurrection of Christ. There we glimpse our hope, the fullness of joy Dame Julian wrote about (page 9). Let us take heed in faith and trust.

Gordon Houser is associate editor of The Mennonite.

Stations of the Cross

Station 1: Jesus prays in the garden.
Station 2: Jesus is betrayed and arrested.
Station 3: Jesus is condemned by the Sanhedrin.
Station 4: Peter denies knowing Jesus.
Station 5: Jesus is condemned by Pilate.
Station 6: Jesus is scourged and crowned with thorns.
Station 7: Jesus takes up his cross.
Station 8: Simon of Cyrene helps Jesus.
Station 9: Jesus meets the weeping women.
Station 10: Jesus is crucified.
Station 11: Jesus promises paradise to the crucified thief.
Station 12: Jesus cares for his mother.
Station 13: Jesus dies.
Station 14: Jesus is buried.

March 3 is Disability Awareness Sunday

The gift of acceptance

Parents of children with disabilities experience stages of grief.

by Melissa Crenshaw

One of life's most precious gifts from God is a child. Many of us grow up with the dream of marriage, a beautiful home, a successful career and healthy children. Sometimes, however, dreams do not turn out as we hope. All of a sudden, it seems, the show we were enjoying has broadcasting difficulties, and no matter how much we adjust the set, all we get is snowy static.

This is how it feels when you find out one of your children has a life-altering disability. Disabilities in children can have many causes. There are thousands of children's disabilities, ranging from Down syndrome to attention deficit disorder, from mild to debilitating. A child may even be born healthy, only to have problems show up later. It may be months or years before a learning disability reveals itself.

Parents who discover that their child has disabilities can feel overwhelmed and devastated. Parents' natural instinct is to protect their children, but they feel helpless trying to fight and understand the unknown. Learning to cope with a life-changing disability takes a mental and physical toll on the family. My experience has shown me different stages or levels parents experience in dealing with this unexpected twist in life.

Parents who discover that their child has disabilities can feel overwhelmed and devastated. Parents' natural instinct is to protect their children, but they feel helpless trying to fight and understand the unknown.

Level 1—the disbelief: When a child shows signs of developmental delay, or when doctors diagnose complications, parents begin an emotional roller coaster. At first, denial is common. This can't be happening. Parents force themselves to believe this is not really happening. The tests are wrong. Everything is fine. Their child is just having an off day. Doctor visits and tests begin. They search for something to make it not true. They grasp for any hope that might change the situation, and they try to find something to prove the doctors wrong.

On some days parents feel any and all these levels. The important thing is to live one day at a time. Like snowflakes, no two days are ever the same.

Level 2—the whys: The questions of why are common. Why is this happening? Have I been such a bad person in my life for this to happen? Why would God allow this? Question after question invade parents' minds. People may say, "There is a reason for everything in life." Or, "God will never give you more than you can handle." We will never fully understand or know why certain things happen in life.

Nevertheless, I have found comfort in this passage: "As [Jesus] walked along, he saw a man blind from birth. His disciples asked him, 'Rabbi, who sinned, this man or his parents, that he was born blind?' Jesus answered, 'Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him" (John 9:1-3).

Level 3—the anger: The anger and rage of having this happen can cause people to react in different ways. They may become angry at themselves and totally self-absorbed. They feel so hurt that they are unable to be the protector. They may become angry at the people around them, at the world and at God. Then they become bitter, angry with themselves because they cannot change the situation. Their life that was once routine has changed dramatically in every way. All the visions and dreams they once had for the future seem to have disappeared.

Level 4—the research: The next step in this process is to research the disability. Parents go through every book and article about it. They stay on the Internet for hours at a time, looking for any word on the topic. They spend many sleepless nights searching for a ray of hope. There are two sides to this level. It is important to do research to educate oneself on the disability, but many times it involves looking for a quick fix, an instant cure to make everything OK.

Level 5—the acceptance: Acceptance does not mean giving up. The dictionary gives these definitions of acceptance:

1. to accept willingly and be able to take or hold
2. to give admittance or approval
3. to endure or recognize as true
4. to undertake a responsibility
5. to assume an obligation
6. to regard as proper or normal.

With acceptance parents continue to educate themselves on the topic and give their best to their child. They are and always will be their child's best advocate. Acceptance is easier on some days than on others.

On some days parents feel any and all these levels. The important thing is to live one day at a time. Like snowflakes, no two days are ever the same.

Family and support groups are helpful during these trying times. Even after 10 years, I have days when I go to one of these levels.

Another verse I have held dear to my heart during the rough times is this one: "But those who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint" (Isaiah 40:31).

Parents may feel alone, may feel they are the only people in the world going through this, may even feel that a normal family life is out of the question. They must remember that what is normal for them may not be normal for others. They must remember they are not alone. There are thousands of families going through the same feelings each day. I think of it this way: I was given a gift from God. God chose me to raise this special child, and the miracles I witness through her eyes each day are priceless.

Melissa Crenshaw lives in Ware Shoals, S.C.

CLEO Photography

Swiss and German Mennonites *meet* in Lancaster County

In the 1870s, Lancaster County, Pa., Mennonites help their Russian brethren.

by John Landis Ruth

Late in the summer of 1873, the newly widowed Amos Herr brought to his meetinghouse a most unusual foreign Mennonite guest. This was Cornelius Jansen, successful merchant from the city of Berdyansk, on the northern shore of the Black Sea. Jansen's people, too, had migrated to rich land—in the Ukraine a mere half century earlier—and they, too, had found a Mennonite peace. Their agricultural prowess along the Milk River (Molotschna) was as impressive as that of their Swiss co-religionists along the Pequea and Conestoga rivers in Pennsylvania. But the Germanic culture that Mennonites had brought to Russia after 1789 had formed around their settlements a cultural crust so thick that they spoke considerably less Russian than the Lancaster Mennonites spoke English. Now the curse of European militarization had caught up with them, as the czarist regime ruled that their original Mennonite privilege of exemption from military drafts was to be diminished. Before long, their draft-age men would be required to do some kind of alternative service, such as forestry.

This was a sign that the Germans in Russia would no longer be allowed to live so completely separate from Russian society as a whole. It had sent a profound tremor across the nearly 50,000 Mennonites scattered in colonies from the shore of the Black Sea to Kiev and in areas next to Poland, such as Volhynia. As among the Lancaster Mennonites, recent decades had brought several schisms as both old order and revivalist wings emerged. More seriously, overpopulation in some large colonies had fostered severe tensions between those who owned most of the colonies' lands and a growing class of landless people.

Serving as Prussian consul at Berdyansk, Cornelius Jansen had been a man of influence, able to speak English as well as Russian and German. In an attempt to provoke immigration to North America, he had for two years published information he had solicited from sympathetic Mennonite leaders in Canada and the American Midwest. Finally the government ordered his immediate expulsion.

Jansen went to talk with the Mennonites of Berlin (Kitchener), Ont., and then, while stopping in Lancaster County, Pa., won an interview with President Ulysses S. Grant in Washington. Amos Herr received a good impression of this visitor, calling him "Brother" rather than "Friend," the ordinary greeting for Mennonites in addressing people of other denominations.

Cornelius Jansen was by no means the only Russian Mennonite in North America in the summer of 1873. A dozen other men from Russia were scouting the prairies from Winnipeg along the Red River into North Dakota and in Minnesota, Nebraska, Kansas and even Texas. A few Prussian Mennonites, also dismayed by the increasing militarization of their society, had already bought land in Kansas. Now the businessman from Berdyansk was eager to see the West for himself.

First responses to the Russians: As Cornelius Jansen visited in Lancaster County, his twin themes of land and nonresistance struck a deep chord. Though there was no structured organization for Lancaster Conference to address such needs, Bishop J.N. Brubacher immediately wrote to the local congressman, Abraham Herr Smith of Millersville. Smith replied reassuringly that "the constitution and the Laws" did "specially protect" religious conscientious objectors such as the would-be emigrants from Russia.

Meanwhile several Lancaster Mennonite men, apparently led by Joseph D. Hershey, made a quick "visit to the West." At the Elkhart, Ind., home of editor John F. Funk, they met four "Brethren of [a] Russian deputation" asking for donations to buy their poor relatives tickets to America. Two of the

Tillman M. Erb (not mentioned in the article below) returned to Lancaster County, Pa., from Kansas to marry Lizzie Hess in 1886. Then they moved to Newton, Kan.

men were Hutterite and two were from the Kleine Gemeinde Mennonites. This suggested a complexity of Russian Mennonite types that the Lancaster Mennonites could hardly have grasped. Nevertheless, they felt that the American way of satisfying land hunger—homesteading on the frontier—could also be the solution for the Russians in danger of having their nonresistant privilege eroded.

"We differ very little externally," reported Joseph Hershey after the encounter at Elkhart. "We can call them brethren, for their conduct and manners are praiseworthy." Soon thereafter five Russian land scouts on their way back to New York spent a week in Lancaster County. "Let us not refuse them," urged Hershey, "for this is a brotherly duty." In September 1873, he and five other Lancaster County men reported a need for $8,000 in contributions by the following spring. "It could easily be done," Hershey wrote, "if we are only willing. ... Let us manifest a spirit of benevolence and give liberally. ... Every Mennonite church in America" should consider "a collection."

Present at Cornelius Jansen's interview with President Grant in Washington were several Native Americans and the ill-fated Lieutenant Colonel George Custer. Surprised to hear Custer (of distant Franconia Conference Mennonite ancestry) speaking German, Jansen and his son were even more entertained when an Indian woman, proud of her gift of a colorful shawl, sat down in the president's armchair. Little did anyone think at that interview that the land-hungry Russian Mennonites for whom Jansen had just appealed to the president would soon be homesteading prairie acreage still inhabited at that moment by various western Indian tribes. Shortly thereafter on his inherited farm along the Pequea, Amos Herr himself, who had no memories of the Indians his own family had displaced, was enthusiastically suggesting the very possibility of homesteading and thereby displacing Indians for the latest wave of Mennonites.

Amos Herr promised the five traveling Russians in August that Lancaster Conference "would try what we could do" for the poor who were unable to pay their ocean fares. He then took a trip west. Herr had been to Iowa and Nebraska only five years earlier, but now he thought it was his "duty" to help "make an arrangement" for the immigrants in Kansas and the Dakotas. (It may also have made a difference that he was currently a widower.) With him this time went Jacob Herr, retired miller Gabriel Bear of Mount Joy, Pa., and Amos' own prosperous brother, "Limeburner" Dan. Rounding out the party was a capable layman, John Huber Shenk, son of Bishop Henry Shenk of Pequea Township.

John Shenk and his wife, Magdalena, had begun farming in 1842 where the Marietta Pike (of which he became a director) crossed the Little Conestoga Creek just west of Lancaster. A county history characterized John as "an intelligent and public-spirited man, ... active in the ranks of the Republican party, filling many of the local offices with great efficiency, notably those of assessor, auditor, school director and supervisor" in Lancaster Township. "His reliability was recognized in the demands made upon him in the matter of settling up estates, many trusts being confidently placed in his hands."

The duty of the informally gathered traveling committee was made easier to fulfill by the fact that the railroad companies, eager for the Russian Mennonites to buy land along their new western tracks, were offering visiting ministers and other key people free passage. Amos Herr thus went from the gentle Pequea slopes to the level James River Valley in South Dakota and received a personal view of the "beautiful country," as he called it, "beyond the settlements." "As far as the eye could see," he wrote, "there was nothing but the heavens above and the prairies below."

After coming home, Herr did some lobbying in

Amos Herr received a good impression of this visitor, calling him "Brother" rather than "Friend," the ordinary greeting for Mennonites in addressing people of other denominations.

continued on page 16

continued from page 15

support of the Russian Mennonites' desire to acquire land in solid clumps rather than on individual homesteads separated by railroad-owned tracts. He sent an influential friend to see both of Pennsylvania's senators. One of them mentioned some "very fine land" on an "Indian reservation" that would soon be opened to white settlement. This struck Herr as just what the Russian Mennonites needed, since the tracts were reportedly "among the best lands in the country."

A few days later, Representative A. Herr Smith presented to the House a petition signed by Amos Herr and Indiana's John F. Funk. Promising to come to Washington himself, if necessary, Amos took his brother Dan to a personal interview with Senator Simon Cameron, a native of Lancaster County. "I think we have his sympathy," Herr reported to Cornelius Jansen, but "do not want to ask for too much. We might lose it all."

On Jan. 10, 1874, Cameron presented on the floor of the Senate a petition from the Russian Mennonites for blocks of contiguous land in the West, where they could take care of their affairs "protected from the interference of outside parties." Again named as references were Amos Herr and John F. Funk. But the Senate clerk's reading of the petition was interrupted by a Connecticut senator who objected that the petitioners were not citizens but foreigners. In response, Senator Cameron submitted the petition in his own name so that it could be processed. The negative results, however, disappointed Amos Herr; he soon wrote to Jansen that he had "lost faith" in "our mission to Washington."

Our religion requires of us a common sympathy for all our brethren in the faith.

—John F. Funk, editor of Herald of Truth

The formal conference response: By January 1874 John Funk's *Herald of Truth* was publishing an appeal from another group of Russian Mennonite colonies in Volhynia (Polish Russia). Too poor even to buy passage to America, they wrote earnestly: "We feel compelled, beloved brethren, to beg and pray of you in the name of the whole Church, to manifest toward us, for heaven's sake, your kindness and Christian love ... and beseech you ... to furnish us with ... a loan ... [of $40,000]."

This plea brought from B.C. Kauffman of Columbia, Pa., a proposal that "the work should be prosecuted at once," with each congregation appointing a committee and "each brother and sister" contributing 5 percent of their yearly "net profits." Within a month, members in the Strasburg, Pa., area (where Benjamin Herr was bishop) were "collecting for the Russians" and "got $1,200"; by February the congregations in bishops Christian Bomberger and J.N. Brubacher's districts had also contributed gifts and loans.

Organization now came from the top. The spring 1874 session of Lancaster Conference decided to appoint a "Mennonite Executive Aid Committee of Pennsylvania for the Mennonite Congregations in West Prussia, Poland and South Russia." Amos

Clarence, John and Monroe Garber from a Bossler Mennonite Church (Elizabethtown, Pa.) family in the 1930s play with a football made from a bull's bladder.

Lancaster Mennonite Historical Society

Herr was president, John H. Shenk secretary and Gabriel Bear treasurer, with the cooperating Franconia Conference supplying its own area treasurer, Herman K. Gottschall, a retired miller. This Pennsylvania committee was organized even though there was already functioning in the Midwest a Board of Guardians concerned with the same work. The eastern Old Mennonites apparently preferred running their own affairs in such a matter. They had their own contacts with Quaker ship owners in Philadelphia, they said, and wrote to Russia stating that the largest and most populous Mennonite communities in America lay in the general neighborhood of Philadelphia. John F. Funk, somewhat caught between friends on both committees, was at first disappointed to see the Easterners have a duplicate organization.

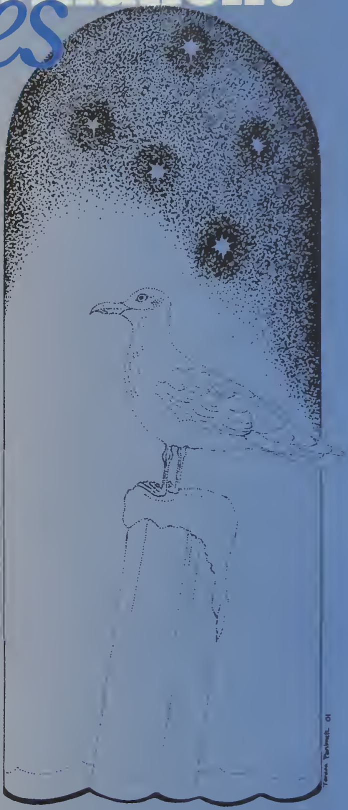
Secretary John H. Shenk sent to the *Herald of Truth* an admonition for Mennonites in general. In his thinking, theology and mutual aid were one. Jesus taught, he wrote, that "to love our neighbor as ourselves is a very important commandment." This was rooted in who God is. Jesus himself "died in our stead; he poured out his own precious blood to heal our wounds. He opened the way and made it possible that we can all obtain eternal life through him. Dear reader, should we not love Jesus, who has done so much for us, as we love ourselves? Should we not try to show our love to him in every possible way? I daresay you would all answer, Yes, certainly. How can we show our love to him? We have just now a glorious opportunity."

The spiritual logic invoked here goes beyond marveling at Christ's suffering on our behalf to giving it concrete expression "in every possible way." "Our religion," editor John F. Funk chimed in, "requires of us a common sympathy for all our brethren in the faith." Likewise, Joseph Hershey called on *Herald* readers to show "much sympathy" for the "immense numbers" of Russian Mennonites now reportedly on their way to America, and to give forethought to adequate "provision" for their survival through the coming winter.

From The Earth Is the Lord's *by John Landis Ruth, Herald Press, Scottdale, PA 15683. Used by permission.*

The photos on pages 15 and 16 are from John Landis Ruth's book *The Earth Is the Lord's: A Narrative History of the Lancaster Mennonite Conference*, which came out late last year, after more than 20 years of work. The 1,392-page book sells for $59.99.

Permanent *waves*



Teresa Pankratz

by Carol Miller

Winter is the
censored season,
mute beak, frozen limb—
time and change
are touching.
Only water solves itself.
Tides go out,
tide comes in—
the cold, blue harbor
inquires within.
Chill lives
in the bone,
stars that have
dimmed
light my way home—
I contemplate my
marriage to
land that others
merely own.
The mind wanders,
the soul will search
from buoy bell
to seagull perch,
for a place that holds
the answers, for
something that feels
like "church."

Carol Miller lives in Oyster Bay, N.Y.

Bent toward us in grace and mercy

Marlene Kropf is director of the Mennonite Church USA Executive Board Office of Congregational Life.

When our children were small, I learned to listen in a new way. With one ear always bent their direction, I listened for cries of distress, contented babbling or unusually long silences. Even when concentrating on the most demanding tasks, I found I was always tuned to the sound of their voices. A small whimper could interrupt whatever I was doing and command my full attention.

Like those of a watchful parent, God's ears are always turned toward us. Surprised by a burning bush while tending sheep on the far side of the desert, Moses met a God who not only listens but responds with compassion: "I have observed the misery of my people. ... I have heard their cry. ... Indeed, I know their sufferings, and I have come down to deliver them" (Exodus 3:7,8).

Both the Psalms and the prophetic writings affirm that God's ears are open to our cries and that God comes to heal and set us free (see Psalm 34:15-17 and Isaiah 19:20-22).

In *Interpreting the Psalms* (Fortress Press, 1986), Patrick D. Miller Jr., professor of Old Testament theology at Princeton (N.J.) University, describes the posture of such a God: "The character of God is neither bent against us nor neutral in God's justice and righteousness, but is bent toward us in grace and mercy."

Because Christians are called to become like the God we serve, it follows that we should be known as listening people, people whose ears are turned toward God, to one another and to the world in which we live, especially to the weak and poor. What would it be like to be part of a church known in the world as a "listening church"? What would such a commitment do for us? For our relationship with God?

Like those of a watchful parent, God's ears are always turned toward us.

As we take our first steps as Mennonite Church USA, I believe we are being called to rediscover the spiritual discipline of listening. The voice we most need to hear is God's voice—a voice that speaks love and justice and offers direction. One way to both symbolize and practice our commitment to the discipline of listening is to spend at least two or three minutes of every Sunday morning worship service in prayerful silence. Pastors and worship leaders could gently guide congregations to enter into silence, framing the time with a few words from Scripture, inviting us to clear away the clutter and open our inner ears to the Spirit's prompting. Such listening could not only transform our worship but open the way for fresh understanding of who God is calling us to be.

I believe the body of Christ is also being called to practice the discipline of listening to one another in deeper, more intentional ways. As we listen to another, we offer a profound gift of love and care.

Quaker Douglas Steere says, "To 'listen' another's soul into a condition of disclosure and discovery may be almost the greatest service that any human being ever performs for another."

Especially during these beginning years as a new church, we have much to discover about our new sisters and brothers and about the various traditions from which we come. We are being given an opportunity to enlarge our family circle and experience the delight and satisfaction of new relationships.

As we practice the discipline of listening to God and to one another, we will also be honing our skills for listening to the world God loves, becoming ever more alert to signs of God's activity and ready to receive God's call to us and our congregations.

At a time when the Mennonite Church is renewing its commitment to align itself with God's mission and God's priorities in the world, we are in great need of the gift of spiritual discernment. Whether reading the daily newspaper, eating breakfast at a local cafe or participating in a neighborhood meeting, we are called to recognize and respond to the Spirit's deep yearnings for wholeness, justice and peace by moving with the Spirit in the world.

In *Listening Spirituality* (Openings Press), another Quaker, Patricia Loring, cautions against a too-narrow understanding of listening and offers instead an expansive description: "By listening I mean the widest, prayerful, discerning attentiveness to the Source intimated within us, evidenced through others, and discernible through the experiences of life. This kind of listening is not only auditory. It may be visual, kinesthetic, intuitive or visceral as well, depending on the deepest attentiveness natural to the particular person."

Like the God who is bent toward the world, the new Mennonite Church (and every individual member) is invited to become a loving listener. Through such a simple practice, God is waiting to transform us and our world. TM

Executive Board adopts new model

Policy governance style designed to prevent micromanaging church work

The Mennonite Church USA Executive Board spent most of its Feb. 8-10 meeting in Dallas deciding whether to let go of the old and comfortable ways that most boards supervise their staff or change to a new style called "policy governance." In the end, board members unanimously decided to make the jump.

"It is like leaping from one trapeze called 'management one level up' to another trapeze called 'ownership one level down,' " said moderator Ervin Stutzman.

The board had been studying the policy governance model, popularized by theorist John Carver, since last April. By adopting it, the Executive Board will focus on what its owners—the membership of Mennonite Church USA—want rather than responding to agenda brought by Executive Board staff or the program agencies.

"We won't approve minutes, and we won't see treasurers' reports," said board member Lois Thieszen Preheim.

End statements: Rather, the board will focus its work on defining expectations, called "ends statements," then hold staff members and program agencies accountable for the means for moving the church toward those ends.

Learning how to write ends statements consumed several sessions of the board's time. In one attempt, the board decided that "by the grace of God, Mennonite Church USA will faithfully represent Jesus Christ through our life and witness in the world using all available resources."

The means toward this end is now the responsibility of Executive Board staff and denominational program agencies. At future meetings, staff and agencies will be required to report whether their work was in compliance with such an end.

"The board needs to learn how to ask the right questions in the right way and in a timely manner and learn which questions are not worth asking," said Mennonite Church USA executive director Jim Schrag.

While many board members agreed that the new model would keep them from micromanaging denominational work, others worried that the board would bog down in policy-writing. The board expects to establish a complete body of policies by June 2003.

"I'm going to have to learn to be a board member all over again," said moderator-elect Duane Oswald. "I thought I knew how to be a board member."

Said Elaine Bryant: "We need to repent of our fears. We've come this far by faith, leaning on the Lord. We've got to move forward."

Although Executive Board members focused primarily on future ways to lead the church, Mennonite Publishing House's (MPH) financial crisis forced them to confront issues from the past. During the meeting, MPH leaders had intended to present the board with a $4.5 million plan to restructure MPH's debt and invest in new technology to modernize the publishing program. The plan required loans of $2.4 million guaranteed by Mennonite Church USA and Mennonite Church Canada. The plan also assumed that MPH's longtime bank, Farmers First of Lancaster, Pa., would continue to provide a $700,000 line of credit and a $200,000 loan. But two days before the Executive Board's meeting, MPH leaders learned that Farmers First decided it would no longer provide funding and called for the line of credit and the loan to be repaid by June 26.

> We've come this far by faith, leaning on the Lord. We've got to move forward.
> —Elaine Bryant

No sources: "We have a reorganizational plan [for MPH] but need $2.1 to $2.8 million for the plan to work," Schrag said. "We have no other identifiable sources for that amount."

The Executive Board borrowed $1.5 million from Mennonite Mutual Aid on Feb. 8 and forwarded that amount to MPH. Mennonite Church Canada expects to provide their share of the loan guarantees, $900,000, by the end of February. But leaders in both Canada and the United States said they provided the guarantees assuming that loans would be available from other sources, such as MPH's bank.

To protect its investment in MPH, the Executive Board named Norman G. Shenk, retired treasurer of Eastern Mennonite Missions in Salunga, Pa., as its consultant to assess whether the MPH restructuring plan would work. The board's action requires Shenk to "render a financial opinion regarding our best response while protecting the assets of Mennonite Church USA."

If Shenk determines that it is prudent for Mennonite Church USA to invest more money in MPH, he will also help the Executive Board find the funding to support the restructuring plan.

MWC work: In other business, the Executive Board appointed denominational representatives to Mennonite World Conference (MWC): the executive director, moderator and a third person to be named later. Board member Roy Williams suggested that the third representative be a Third-World person who is a member of Mennonite Church USA.

Members of the former Mennonite Church and General Conference Mennonite Church in the United States had been giving about $75,000 each year to MWC. But under the new denominational funding plan, Mennonite Church USA will give 5.2 percent of the Executive Board's budget to MWC each year, which currently would be $130,000 for MWC.—*Everett J. Thomas*

In the beginning . . .

Not even severe wintry weather stopped Larry Becker from doing his job on Feb. 1. On Jan. 31, Becker's place of employment for 42 years—722 Main St. in Newton, Kan.—had been the headquarters for the General Conference Mennonite Church. But the next day it became the Newton office of Mennonite Church USA as the merger of the General Conference Mennonite Church (GC) and Mennonite Church (MC) became official.

On that day, Becker, now information technology supervisor for Mennonite Church USA Executive Board and Mennonite Mission Network (MMN) in Newton, began helping staff change office locations within the building to signify the beginning of the new denomination.

But it wasn't an easy start. Several days before Feb. 1, an icy storm blew through the Midwest, affecting both Newton and especially Elkhart, Ind., the site of the other denominational office, which lost power for several days. That caused the postponement of several celebrations scheduled for Jan. 31 and Feb. 1. MMN delayed its festivities until Feb. 4, and Executive Board staff waited until Feb. 6.

But some activities continued as planned, including a Jan. 31 worship service in Newton commemorating the end of the General Conference Mennonite Church, followed by the start of the office-moving process, which continued through the next week.

"After working for 42 years at 722, I had a lump in my throat [Jan. 31] when I locked the door at 722 for the last time as General Conference Mennonite Church," says Becker, who started work at the office when he was 19 and has since held a number of positions.

But he is also looking forward to the work and witness of Mennonite Church USA. "This is a historical moment in the history of the Mennonite church, and I am excited about being part of this truly special time," Becker says.

That feeling is shared by others across the denomination. "Change is how the Holy Spirit works in the church," says Ed Rempel, a member of the Mennonite Church USA Executive Board. "I'm excited about the concepts of flexibility and networking that are built into these new structures."

Lloyd Miller, conference minister for Central District Conference, believes the changes are stretching people to take needed risks. "I hope we can continue to be open to transformation, to an experience in which there is a creation of a true new, not just a shifting of the old into the new," he says.

One new creation is the Executive Board's Office of Cross-Cultural Relations, something that had not been in either the Mennonite Church or General Conference Mennonite Church. "The former denominations made steps at better understanding the needs of all people, and I feel [Mennonite Church USA] is taking these efforts to a new level in including people of color," says office director Kenyetta Aduma.

She will oversee the African-American Mennonite Association, Hispanic Mennonite Church, United Native Ministries, Mennonite Indian Leaders Council and activities of people of color, such as Asians.

Pacific Northwest and Pacific Southwest conferences heralded the coming new denomination when 10 years ago they became the first integrated U.S. area conferences. The two were formed out of the GC Pacific District Conference and the MC Southwest and Pacific Coast conferences.

"Feb. 1 is a day to mark moving on," says Duncan Smith, Pacific Northwest mission minister. "Today is a releasing from the last few years of planning. Now it's time for pulling together and doing together what needs to be done."

But in addition to possibilities and opportunities, the birth of the new denomination has also prompted grieving, as some area conferences have seen

Canadians 'flying solo'

As their sisters and brothers south of the border officially formed a new denomination, about 70 Mennonite Church Canada staff, volunteers and guests gathered Feb. 1 for a lunch-hour worship service marking the end of a binational Mennonite body.

"We've been flying solo for 12 hours now," Mennonite Church Canada general secretary Dan Nighswander told the group.

Denominational minister Henry Paetkau presented Nighswander with two symbols: a globe representing mission and a guest book representing hospitality.

—Mennonite Church Canada News Service

Mennonite Church USA photo by Laurie L. Oswald

Karen Bachman, information technology technician for the Mennonite Church USA Executive Board and Mennonite Mission Network, scrapes off the logo at the headquarters of the former General Conference Mennonite Church in Newton, Kan. The building is now one of two offices—along with facilities in Elkhart, Ind.—of Mennonite Church USA, which officially began Feb. 1. The new denomination joined the General Conference Mennonite Church and Mennonite Church.

... there were storms, celebrations and excitement about the new denomination

congregations leave rather than join Mennonite Church USA.

"I'm excited that we have formally made a decision and are working toward the new," says Miriam Martin, Atlantic Coast Conference administrator. "But in our case, it's also meant an acknowledgment of the loss of congregations that have already left and some congregations [that] are still not sure if they'll be moving forward with us."

Says Pacific Southwest moderator Ruth Suter, "I am praying that God will bring the future vision and mission and the same kind of energy for [Mennonite Church USA] that integration brought us."

The conference, meeting at its annual winter assembly in Bakersfield, Calif., on Feb. 1, sent a resolution of appreciation to Jim Schrag, Mennonite Church USA executive director. "We wanted to have a celebration that could show our appreciation for all the people who put out so much effort, with so much integrity, into transforming and implementing the new denomination," Suter says.

Mennonite Church USA includes 115,000 members, more than 1,000 congregations and 21 area conferences. Mennonite Church Canada, formed in 1999, has 36,000 members in about 250 congregations in six area conferences.—*Laurie L. Oswald of Mennonite Church USA News Service*

Do you know where your money is?

Through the **Sarona Global Investment Fund** you can do more than avoid objectionable industries ... you can make the world a better place by helping poor entrepreneurs in the developing world.

1-877-772-7662
www.saronafund.com

Sarona
Global Investment Fund

This advertisement does not constitute an offe to sell or solicitation to buy securities in any state or province in which such offe r solicitation is not authorized

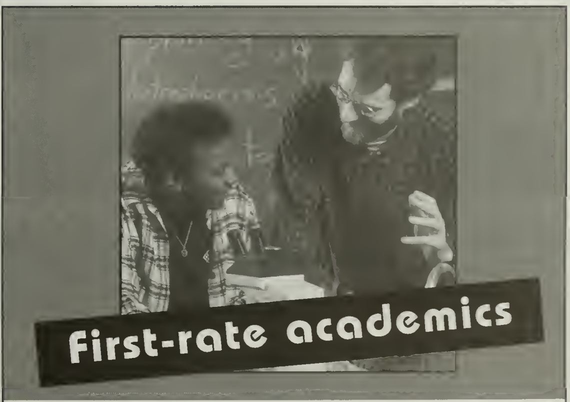
GOSHEN
HEALTH SYSTEM

A **Clarian Health** Partner

Goshen Health System, a Clarian partner, includes Goshen General Hospital, Park Pharmacy and Home Medical Equipment, PrimeCare Physician Network, and Indiana Lakes Managed Care Organization. We are also a partner with Cancer Treatment Centers of America and house a state-of-the-art cancer treatment program. Goshen General Hospital is a not-for-profit hospital with 166 beds, located in an inviting area of north central Indiana.

We currently have registered nurse openings in several departments for casual and part-time positions. We offer a competitive salary and benefit package.

Please forward your resume to S. Petrimoulx, HR Recruiter, GHS, 200 High Park Ave., Goshen, IN 46526; fax 574-535-2763; email spetrimo@goshenhealth.com.
EOE m/f/d/v



Our students get the best of both worlds—the exceptional academic program of a university and the intimate surroundings of a small campus. We offer a comprehensive choice of majors, all with a global perspective, led by professors who challenge and inspire. Employers actively seek our graduates in health care, business, education, social work and other fields.

Harrisonburg VA 22802
(800) 368-2665
www.emu.edu • admiss@emu.edu

EASTERN MENNONITE UNIVERSITY

'Like grains of wheat in the ground'

Ethiopian Mennonites have faced trials and triumphs in their 50 years.

Ethiopian Mennonites were facing perilous times 20 years ago. The Marxist government had seized all church properties and forced members underground. Leaders were imprisoned. Most mission workers left. Fear reigned.

"When the church was closed and the missionaries left, we felt like the Israelites when the ark was captured by the Philistines: 'Ichabod—the glory has departed,' " said Kassa Agafari, pastoral secretary for the Meserete Kristos Church, the Mennonite Church in Ethiopia. "We wondered if MKC would die."

MKC most certainly did not die. Eight thousand to 10,000 people gathered in Addis Ababa Jan. 18-20 to celebrate the 50th anniversary of the first Mennonite baptisms in the country and the church's trials and triumphs since then.

"In spite of the persecution, our church grew from four congregations to 264 today, from three church-planting centers then to 584 today," Agafari told the assembly during the three-day event. "We have a faith community of 178,622 people scattered throughout 16 regions of the country, with 88,090 baptized believers.

"When the church was closed, only those who had died to self came to us. They didn't fear for their lives. They were like grains of wheat in the ground. ... Just as the early missionaries taught us about Jesus Christ, we too will be a missionary church, working for the glory of God throughout the earth."

The first 10 Mennonite baptisms took place in 1951, the result of Eastern Mennonite Missions efforts, and MKC was established eight years later. Among those in attendance at last month's celebration was Chester Wenger, a former EMM missionary who was at those first baptisms, as well as several other former mission workers.

The weekend was the first time for many to hear about their church's roots and meet early mission workers. "The generation that didn't know the missionaries had a chance to meet them and vice versa," said MKC general secretary Girma Teklu.

Among the former missionaries was Paul Gingrich, who gave one of the celebration's sermons. "Always go back to your foundation, which is Jesus Christ," he said. "There's a lot of garbage being exported from America to the rest of the

Mennonite Your Way

"travel with a purpose"

England, Scotland & Wales
June 11-23

See Britain with all its pomp and formality

- Changing of the guard & London sites
- Mennonite Centre
- Welsh worship and community picnic
- Ancient Roman baths
- Scottish tartans, bagpipes and farms
- Cruise the Lake district by steamer
- Shakespeare's Avon
- Edinburgh Castle

**** departure & return at Newark airport ****

Itineraries available:
Box 425 • Landisville, PA 17538 • 717/653-9288 • 800/296-1991
Email: myw1525@aol.com • web: www.mywtours.com

A good steward . . .
The commitment of a lifetime

When you make a commitment to be a Christian, you change your life. And, when you recognize that everything comes from God, your perspective changes again.

Your MMA counselor understands the responsibility you feel in managing the gifts God has given you. He or she can help you plan for the future and protect your family, while ensuring your decisions reflect your faith.

For help in keeping your commitment to be a good steward, see these **MMA counselors at Norlanco Financial Services in Mount Joy, Pa. Call (717) 653-6662 or (800) 653-9723.**

MMA®
Stewardship Solutions

James Good

Wendell Hoover

Debra Miller

W. Lee Shertzer

Doug Umble

Robert Wenger

EMM photo by Dale D. Gehman

Members of the youth choir at the 50th anniversary commemoration of the first Mennonite baptisms in Ethiopia break bread during a worship celebration. Eight thousand to 10,000 people, including early missionaries, attended the Jan. 18-20 event in Addis Ababa.

world. Be discerning. You will continue to grow as you remain firmly based on Jesus."

MKC pastor Siyoum Gebresadik urged the audience to live in the daily Jubilee that Jesus announced in Luke 4. "The trumpet shakes us from our complacency," he said. "Christianity has been in our country for 1,700 years, but it hasn't crossed the border. It's dangerous to be contented with our faith. There are many that need God. MKC has been entrusted with the message of Jubilee, and we must declare it with all our might.

"God has led us and been our helper. A strong wind tried to blow away the church, but God protected us. God multiplied us. The wind that could have destroyed us has spread us. We are energized and empowered by God."

In the weekend's closing address, MKC chair Solomon Kebede noted that Jubilee means not only celebration but evaluation. "It's a time to look at where we've come from and where we're going," he said. "Life in the church is about servanthood, not self-seeking leadership."

Kebede emphasized the needs of the growing HIV/AIDS threat. "Corporately and individually, we cannot evade responsibility for this enormous social problem."

The celebration also featured plenty of music, including a youth choir with singers from 14 MKC congregations in Addis Ababa and a choir of early mission workers and older church members, who sang Amharic-language hymns and choruses from the 1950s through the 1970s. Exhibits displayed work from MKC's 16 regions, and a new Amharic history book was sold. Greetings were brought from EMM, Lancaster Conference, Mennonite Central Committee, Mennonite Church USA, Kenya Mennonite Church, Tanzania Mennonite Church and Mennonite churches in Germany.
—Jewel Showalter of EMM News Service

The wind that could have destroyed us has spread us.
—Siyoum Gebresadik

WE DEEPLY MISS OUR CANADIAN BROTHERS AND SISTERS...
Nashville Delegate

Stay connected through

CANADIAN
Mennonite

To subscribe for $35 (U.S.) per year (25 issues), contact:
Canadian Mennonite, 490 Dutton Drive, Unit C5,
Waterloo, Ontario N2L 6H7 Canada
Phone: (519) 884-3810 Fax: (519) 884-3331
Toll-free: 1-800-378-2524 ext. 221
E-mail: circul@canadianmennonite.org
www.canadianmennonite.org

A Continuing Education Event

Planning Rituals for Worship

Through the actions and symbols of ritual, worshippers can experience and respond to spiritual reality in new and profound ways. Explore the gifts of good ritual, how to design rituals and the role of preaching on ritual occasions.

Date: Monday, June 3, 2002

Presenters: Marlene Kropf, D.Min., and
June Alliman Yoder, D.Min., AMBS

Fee: $69 before May 1; $49 each for three or more from one congregation; $79 after May 1

Call 1 + 800 964-2627
E-mail: bsawatzky@ambs.edu

Associated Mennonite Biblical Seminary

3003 Benham Avenue
Elkhart, Indiana
46517-1999
1 + 800 964-2627
www.ambs.edu

Music provides charms for mission staff to reach out to military recruits

The hymnsing concluded the day's scheduled events at the first Mennonite Mission Network (MMN) all-staff retreat. But the mission work was just starting in earnest.

While most of the 90-plus participants retired after the last hymn, their place was taken by about 20 military recruits drawn by the music who were staying in the same Indianapolis motel and waiting to be shipped out to basic training.

"Many of these young people were drinking," says Jude Krehbiel, an MMN mission minstrel along with her husband, Doug, who led music during the retreat. "Were they drowning their fears of being sent to Germany and then on to … ? Was the music a way for them to focus on something else? Were they having a religious experience? My hope is that seeds of respect and Christian living were sown. I believe music is a medium that can unite people in a common experience."

Travis, a musician homesick for a guitar the Army wouldn't allow him to bring, asked Doug Krehbiel for his. As Travis performed popular rock songs, the Mennonite musicians played backup: Doug Krehbiel on mandolin, MMN Web architect Russ Neufeld on bass guitar and peace and justice consultant Leo Hartshorn on drums.

Meanwhile, Tristan, the son of a Southern Baptist preacher, intently searched the index of the Mennonite hymnal. After many of the recruits left, he asked to sing *Amazing Grace.* Joining in was MMN executive director Stanley W. Green.

As much as the evening was about music, it was much more about reaching out to hurting people. "Tristan had given his life to the Lord," says Service Adventure administrator Sheri Williams. "He believes God has a calling on his life, but he's struggling to respond. I reminded him that God has never left him. [I said that] God is simply waiting for Tristan to return to him and wants Tristan to render himself available to whatever God wants of him. He's in my prayers."

Cookie Wiebe, human resources team leader, visited with two recruits. John planned to keep his brother, a police officer, company in the patrol car one night last November. But illness kept John at home that night, when his brother was killed when 25 shots were fired into his patrol car. Now John was joining the Coast Guard as a tribute to his brother.

Joining the National Guard seemed to be the only way for 19-year-old Karen to get an education. While she was waiting to be shipped out, her mother was in a hospital recovering from an attempted suicide two days earlier.

"I was blown away by the amount of chaos in the lives of these young people," Wiebe says. "Their response seemed to be to run off and let the Army solve their problems."

Said Kent Miller, a recruiter for short-term mission programs: "I had to think about [early] hymn writers who would take familiar bar tunes and write Christian lyrics to them. Then when the familiar music floated out of the church, it would often draw in people who would seldom, if ever, darken the doors of a church.

"We were able to taste a bit of the joy that those hymn writers did as they were able to draw people in and then interact and share some of God's love with them. It was a powerful message and encouragement to me."—*Lynda Hollinger-Janzen of MMN News Service*

Corrections: The theme of the 2003 Mennonite World Conference assembly is "Sharing Gifts in Suffering and in Joy." The theme was incorrect in the Dec. 4, 2001, issue.

West Fallowfield Christian School, Atglen, Pa., was omitted from the list of denominational-affiliated schools in the Feb. 5 issue.

A community of learning, faith, respect

Explore your interests • Build your skills • Nurture your faith • Prepare for life

An ethic of service in a Mennonite peace church tradition

Bluffton College
The Truth Makes Free

Bluffton, Ohio
Call today to arrange a campus visit:
1-888-214-7744
admissions@bluffton.edu
www.bluffton.edu

Medical Director

Mennonite Mutual Aid (MMA) is seeking a medical director to provide global medical direction for insurance and education programs. This person will provide the medical expertise in developing and administrating insurance products, including participating in underwriting decisions and determining medical necessity/appropriateness of services and treatments. In addition, the medical director serves as a chief spokesperson for MMA on medical matters to professional medical affiliations and the Anabaptist community.

The candidate must be a physician with at least five years in direct patient practice and board certified, or eligible and willing to secure board certification, in insurance medicine. Previous experience with a health insurer, HMO, PPO, or PHO is desirable. Ideal work arrangement is to start at 70 percent time and move to full time over a few years.

MMA is an insurance and financial services organization. We offer a competitive salary, excellent fringe benefits, and a non-smoking work environment. Submit cover letter and resume to:

MMA
Human Resources Dept.
P.O. Box 483
Goshen, IN 46527
Fax: (574) 537-6635
hr@mma-online.org

MMA

PENN FOUNDATION

Medical Director

Penn Foundation Inc., a not-for-profit faith-based corporation offering a full continuum of comprehensive mental health, drug and alcohol services, seeks a psychiatrist to provide clinical and administrative leadership consistent with the values, mission and policies of the organization. Responsibilities include direct clinical services to clients in both inpatient and outpatient settings, psychiatric evaluation and other specialized psychiatric services. The qualified candidate will possess a licensure to practice medicine in Pennsylvania and a minimum of 4+ years of clinical experience in psychiatric practice. Board certification is required. Affiliated with Mennonite Health Services, Penn Foundation is located in Sellersville, Pa., 40 miles north of Philadelphia.

If your qualifications match the above requirements, please fax 215-453-5181 or send resume to John Goshow, Penn Foundation, 807 Lawn Ave., Sellersville, PA 18960. EOE

thanks to everyone...

...who has affirmed *The Mennonite*'s new look. We deeply appreciate your comments and support. Here's a sampling of what several readers think of the redesigned magazine:

I just got *The Mennonite* out of my mailbox and love the new look! I especially like the four-color and readability of the new format! I look forward to reading all of it tonight! I can grow weary of Readers Say, so starting with A Pastoral Word is a very positive start for me. ... Thanks to all of you for your hard work in continuing to create a good publication for the Mennonite Church.
—Sharon Heatwole, Goshen, Ind.

Congratulations to everyone at *The Mennonite* for the beautiful new publication you have produced. Your use of four-color seems to me to be very sophisticated and meaningful, used to enhance the content or story and not detract from it. I look forward to my next issue!*—Laurie Wurth Pressel, director of communications, Bluffton (Ohio) College*

Wow—nice look, nice job. This from someone who feared the results of a make-over.*—Susan Sommer, coordinator, Illinois Mennonite Conference*

TheMennonite

www.themennonite.org
800-790-2498

BIRTHS

Avina, Mitchell James, Jan. 15, to Benny and Josie Short Avina, Pettisville, Ohio.

Bast, Jacob Andrew, Jan. 8, to Ben and Karen Moyer Bast, Mount Solon, Va.

Bergey, Elle Mae, Jan. 21, to Mark and Darla Balmer Bergey, Telford, Pa.

Birky, Isaac Chad, Jan. 12 to Chad and Easter Alicia Hirschler Birky, Omaha, Neb.

Byler, Isaac John, Jan. 15, to Rick and Louise Westerman Byler, Belleville, Pa.

Carr, Reece Carl, Dec. 20, 2001, to Deanne and Randy Carr, North Lima, Ohio.

Delp, Abigail Renee, Jan. 10 to Richard Jr. and Kristin Decker Delp, Lansdale, Pa.

Eby, Makayla Dawn, Dec. 13, 2001, to Lawrence and Melanie Blosser Eby, Harrisonburg, Va.

Glunt, Hailey Noel, Dec. 15, 2001, to Thomas and Melissa Avery Glunt, Roaring Spring, Pa.

Hochstetler, Sarah Elizabeth, Dec. 22, 2001, to Jay and Lori Miller Hochstetler, Goshen, Ind.

Jobson, Sam Miller and Zoe Miller (twins), Nov. 15, 2001, to Darrell and Kathleen Miller Jobson, Arlington, Kan.

Jurisson, Harry Walker, Jan. 1, to Angela Hawley and Enno Jurisson, Atglen, Pa.

Kaufman, Dylan Austin, Jan. 14, to Austin and Kari Krabill Kaufman, Millersburg, Ohio.

Keeler, Hannah Joy, Jan. 11 to Kendall and Barbra Raber Keeler, Lancaster, Pa.

King, Abigail Jo, Jan. 15, to Joe and Gail Nafziger King, Peoria, Ill.

Koehn, Emily Nicole, Jan. 16, to Christopher and Amber Friesen Koehn, Henderson, Neb.

Litwiller, Zakariah John, Jan. 21, to Rodney and Diane McKinley Litwiller, Hopedale, Ill.

May, Kaylie Anna, Jan. 16, to Jon and Suzette Berger May, McPherson, Kan.

Meyers, Elizabeth Reta, Dec. 2, 2001, to Dale and Rachel Schmidt Meyers, Alden, N.Y.

Nell, Owen Boyd, Jan. 3, to Jim and Melanie Garber Nell, Manheim, Pa.

Schildt, Joshua Kent, Dec. 27, 2001, to Mark and Susan Schildt, Cogan Station, Pa.

Shenk Zeager, Dulce Rose , June 4, 2001, received for adoption Jan. 22, 2002, by Merv and Karen Shenk Zeager, Lancaster, Pa.

Sommers, Sarah Priyatma, Jan. 6, to Kendal and Robina David Sommers, Goshen, Ind.

Stutzman, Matthew Noah, Jan. 18, to Kelly and Stephanie Kelley Stutzman, Sarasota, Fla.

Troyer, James Lawrence, Dec. 28, 2001, to Tim and Krista Vogt Troyer, Goshen, Ind.

Weaver, Sarah Joy, Jan. 5, to Chrisandra McCulloh and Michael Weaver, Christiana, Pa.

Yoder, Kara Grace, Jan. 16, to Brian and Renee Ropp Yoder, Sarasota, Fla.

MARRIAGES

Ball/Coody: Jennifer Ball, Edmond, Okla., and Scott Coody, Edmond, Nov. 17, 2001, at South Hutchinson (Kan.) Mennonite Church.

Bartel/Keim: Ryan Bartel, Hillsboro, Kan., and Tonya Keim, Hesston, Kan., Dec. 28, 2001, at Whitestone Mennonite Church, Hesston.

Bontrager/Mast: Wendell Bontrager, Buhler, Kan., and Esta Marie Mast, Hutchinson, Kan., Nov. 17, 2001, at South Hutchinson, Kan.

Emery/Hess-Yoder: Kam Emery, Lancaster, Pa., and Rachel Hess-Yoder, Portland, Ore., Dec. 29, 2001, at Portland.

Frank/Hostetter: Mindy M. Frank, Lancaster, Pa., and Robert A. Hostetter, Holtwood, Pa., Dec. 22, 2001, at Willow Street (Pa.) Mennonite Church.

Gingerich/Keunnen: Levi Gingerich, Parnell, Iowa, and Kelly Keunnen, St. Lucas, Iowa, Dec. 28, 2001, at St. Luke's Catholic Church, St. Lucas.

DEATHS

Anders, Edna K., 93, Souderton, Pa., died Jan. 10. Spouse: (1st) William Strohe (deceased), (2nd) Alvin Anders (deceased). Parents: Jacob and Lizzie Kulp Groff (deceased). Survivors: stepchildren Margaret "Peg" Freed, Fran Delp, Reuben Anders, A. Dale Anders; 19 stepgrandchildren; 38 stepgreat-grandchildren; nine stepgreat-great-grandchildren. Funeral: Jan. 13 at Souderton Mennonite Home.

Atkinson, Eva M. Hallman, 75, Doylestown, Pa., died Dec. 8, 2001. Spouse: James P. Atkinson. Parents: Russel and Florence Moyer Hallman (deceased). Other survivors: stepchildren Sally Franklin and Elsie Platt; eight grandchildren; five great-grandchildren. Funeral: Dec. 12 at Doylestown.

Augspurger, Harold E., 93, Pulaski, Iowa, died Jan. 5. Spouse: Bonita Blast Augspurger. Parents: William and Anna Tschantz Augspurger (deceased). Other survivors: children Virginia Berryman, William, Bonnie Payne; 12 grandchildren; 31 great-grandchildren. Funeral: Jan. 7 at Pulaski Mennonite Church.

Buzzard, Joseph R., 94, Goshen, Ind., died Dec. 25, 2001. Spouse: Nellie Nussbaum Buzzard (deceased). Parents: A.L. and Cora Shoemaker Buzzard (deceased). Survivors: children Gerald, Eileen Roth; three grandchildren; seven great-grandchildren; two stepgreat-grandchildren. Funeral: Dec. 28 at College Mennonite Church, Goshen.

Diener, Esther M., 93, Goshen, Ind., died Dec. 29, 2001. Parents: Moses M. and Sarah L. Raber Diener (deceased). Funeral: Jan. 4 at Kidwell-Garber Funeral Home, Versailles, Mo.

TOURS IN 2002:

Europe and More

EUROPEAN HERITAGE TOURS:...................... JULY 12-29
IRELAND:......................... SEPTEMBER 20 - OCTOBER 1
SPECTACULAR SCANDINAVIA
AND ITS FJORDS:.....................JUNE 17 - JULY 1
SWISS FLACIER EXPRESS:...................... AUGUST 12-26
SWISS-VOLHYNIAN MENNONITE
HERITAGE TOUR:....... SEPTEMBER 18 - OCTOBER 3

Far East

VIETNAM: .... NOVEMBER 6-24

North America

ALASKA CRUISE TOUR:...................... JUNE 19 - JULY 1
EASTERN CANADA: .... AUGUST 2-12
FALL FOLIAGE TOUR IN NEW ENGLAND: .... OCTOBER 8-14
MAJESTIC CANADIAN ROCKIES:................... JULY 15-28
MENNONITE & AMISH COMMUNITIES IN OHIO: MAY 10-14

Service Tours

CHRISTMAS SERVICE TOUR
TO PENNSYLVANIA:.. NOVEMBER 28 - DECEMBER 3
SERVICE TOUR TO ISRAEL: .... OCTOBER 25 - NOVEMBER 7

TOURS IN 2003:

Mennonite World Conference Tours

ETHIOPIA & SIMBABWE:.............. JULY 30 - AUGUST 19
KENYA & TANZANIA: .... AUGUST 2-19
SOUTHERN AFRICA:.................... JULY 29 - AUGUST 19
TANZANIA & KENYA: .... AUGUST 1-19
WEST AFRICA: .... JULY 29 - AUGUST 19
ZAMBIA & ZIMBABWE: .... JULY 31 - AUGUST 19
ZIMBABWE:... AUGUST 1-19
ZIMBABWE:... AUGUST 8-27

Service Tours

PARAGUAY SERVICE TOUR:......................... APRIL 3-17

TOURMAGINATION
DISCOVERY & FELLOWSHIP

CALL 1-800-565-0451

E-MAIL: office@tourmagination.com
WEB: www.tourmagination.com

"Celebrating over 30 years of building bridges among Mennonites and other Christians around the world through custom-designed travel"

9 Willow Street
Waterloo, ON, Canada N2J 1V6

1011 Cathill Road
Sellersville, PA, USA 18960

REG. #1567624

Foster, John C., 47, Springdale, Ark., died Jan. 8. Spouse: Kathleen Murray Foster. Parents: Richard and Rose Bringe Foster. Funeral: Jan. 12 at Kern Road Mennonite Church, South Bend, Ind.

Friesen, Anna Mierau, 91, Henderson, Neb., died Jan. 20. Spouse: Theodore Friesen (deceased). Parents: Henry E. and Aganetha Brucks Mierau (deceased). Survivors: children Myron, Blaine; eight grandchildren; 19 great-grandchildren. Funeral: Jan. 24 at Bethesda Mennonite Church, Henderson.

Grau, Marion Lehman Zehr, 99, Lowville, N.Y., died Jan. 26. Spouse: (1st) Reuben Zehr (deceased); (2nd) Russell Grau (deceased). Parents: Joseph and Mollie Zehr Lehman (deceased). Survivors: son Robert Zehr; 19 grandchildren. Funeral: Jan. 28 at First Mennonite Church of New Bremen, Lowville.

Kliewer, Margaret Regehr, 86, Henderson, Neb., died Jan. 19. Spouse: John Kliewer (deceased). Parents: David J. and Margaretha Penner Regehr (deceased). Survivors: children John, Harry, Darlene Penner, Marjorie Strong; 11 grandchildren; three great-grandchildren. Funeral: Jan. 23 at Bethesda Mennonite Church, Henderson.

Martin, Richard, 86, Harrisonburg, Va., died Jan. 18. Spouse: (1st) Edith Hostetter Martin (deceased); (2nd) Jo Barnes Martin. Parents: Lewis S. and Cora Martin (deceased). Other survivors: children Marian Berry, Barbara, Richard Jr.; stepson K. Brian Barnes; four grandchildren. Funeral: Jan. 21 at Harrisonburg.

Mayberry, John, 69, Sterling, Ill., died Jan. 8. Spouse: (1st) Joyce Good Mayberry (deceased), (2nd) Carole Mayberry. Parents: Bernard and Alberta Roderick Mayberry (deceased). Other survivors: children Dan, Brian, Pam Cornwell; stepchildren Diane Fisher, Kelly Minow; 11 grandchildren; four stepgrandchildren. Funeral: Jan. 10 at McDonald Funeral Home, Rock Falls, Ill.

Miller, Mary Miller, 96, Harrisonburg, Va., died Jan. 7. Spouse: Alvin D. Miller (deceased). Parents: Joni and Mary Troyer Miller (deceased). Survivors: children Paul, Floyd, James, David, Mamie Mellinger; 16 grandchildren; 34 great-grandchildren. Funeral: Jan. 10 at Virginia Mennonite Retirement Community, Harrisonburg.

Peacock, Nona Turner, 96, Bloomington, Ill., died Jan. 17. Spouse: Lorn E. Peacock (deceased). Parent: Lula Turner (deceased). Survivors: children Winona Challendes, Romona Augspurger, Roy; six grandchildren; seven great-grandchildren. Funeral: Jan. 21 at Mennonite Church of Normal (Ill.).

Rittenhouse, Elizabeth (Bessie) Landis Ruth, 94, Towamencin, Pa., died Jan. 15. Spouse: Abram Z. Rittenhouse (deceased). Survivors: children Royden, Walter, Abram; seven grandchildren; 17 great-grandchildren. Funeral: Jan. 17 at Plains Mennonite Church, Hatfield, Pa.

Slonecker, Carl Forrest, 72, Bellefontaine, Ohio, died Jan. 19. Spouse: Nancy Craig. Parents: David E. and Lena Yoder King-Slonecker (deceased). Other survivors: children Neil, Julia Inskeep, Mark; two grandchildren; two great-grandchildren. Funeral: Jan. 23 at South Union Mennonite Church, West Liberty, Ohio.

Swartley, Emerson M., 77, Perkasie, Pa., died Jan. 7. Spouse: Esther Moyer Swartley. Parents: William and Ida Myers Swartley (deceased). Other survivors: children Dennis, Donald, Darla Rice, foster son Ronald Tasker; eight grandchildren; six great-grandchildren. Funeral: Jan. 12 at Blooming Glen (Pa.) Mennonite Church.

Wenger, Kenneth R., 58, Mount Pleasant, Iowa, died Jan. 21 of a heart attack. Parents: Ira and Mildred Wyse Wenger (deceased). Funeral: Jan. 24 at Bethel Mennonite Church, Wayland, Iowa.

Judy Wening-Horswell ©1978

Lenten devotions

Death for life – astonishing!
Reflect on God's marvelous gift with
Goshen College faculty and students.

Lenten reflections online daily at
www.goshen.edu/devotions

GOSHEN COLLEGE
CULTURE FOR SERVICE

Summer sessions 3 and 4

July 15–26

The Revelation to John
Nelson Kraybill, Ph.D., AMBS
Loren L. Johns, Ph.D., AMBS

Islam and Christian-Muslim Relations
Jon Hoover, Ph.D. candidate, and
Jacqueline Hoover, M.A., guest instructors

Thinking Mission: An Introduction
Walter Sawatsky, Ph.D., AMBS

Conflict, Communication and Conciliation
Carolyn Schrock-Shenk, M.A., guest instructor; and Marcus Smucker, Ph.D., AMBS professor emeritus

July 19–August 9

Ethics: Self and Other
Chris Huebner, Ph.D,. guest instructor

Family Systems and Pastoral Care
Ron Hammer, Ph.D., guest instructor

August 2–9

Evangelism and Anabaptism
Stuart Murray, Ph.D., guest instructor

July 27–31

Creation and Spiritual Renewal
Perry Yoder, Ph.D., AMBS
Canoe journey in the Boundary Waters Wilderness Area

Continuing Education Events

Left Behind by the Book of Revelation? Responsible Interpretation for Preaching and Mission
Nelson Kraybill, Ph.D., AMBS
Loren L. Johns, Ph.D., AMBS

Check the AMBS web site for more summer courses: **www.ambs.edu.**

Associated Mennonite Biblical Seminary

3003 Benham Ave.
Elkhart, IN 46517
1 + 800 964-AMBS
registrar@ambs.edu

Associated Mennonite Biblical Seminary seeks a ***full-time professional librarian*** to catalog library materials and to provide services for distance students and faculty. Qualifications: MLS degree, cataloging and reference experience, excellent organizational and communication skills.

Contact Eileen K. Saner, AMBS Library, 3003 Benham Ave., Elkhart, IN 46517; email esaner@ambs.edu. Interviews begin March 1.

Camp Luz seeks individual(s) for ***voluntary service*** position beginning May 2002. Duties would include housekeeping, maintenance, kitchen help, hospitality; these duties are varied and flexible. Position includes housing, food, insurance and stipend.

Contact Deb Horst, 152 Kidron Rd., Orrville, OH 44667; 330-683-1246; email camp.luz@juno.com; Web www.campluz.mennonite.net.

Goshen College seeks ***professor of business information systems*** for a temporary one-year position teaching a selection of information systems courses. Candidates interested in a half-time to full-time load will be considered. Teaching responsibilities are in the areas of network administration, hardware and software tools; however, other areas of specialization and experience will be considered as well. Salary and rank are commensurate with qualifications and experience.

Master's degree expected, with preference given to candidates with doctorate and/or work experience in the field of information systems. Demonstrated effectiveness as a teacher strongly desired. The successful candidate will be expected to work collaboratively with students and faculty. Candidates must be committed to the educational mission of the college and supportive of Christian beliefs and values as interpreted by the Mennonite Church. Responsibilities begin in summer 2002. Goshen College, an affirmative action employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church. Faculty members are also expected to share a commitment to this mission. Women and minorities are especially encouraged to apply.

Please send a letter of application, resume and three letters of reference to Anita Stalter, Academic Dean, Goshen College, Goshen, IN 46526-4795; 574-535-7503; fax 574-535-7060; email Dean@goshen.edu. Complete the personnel information form found on the Goshen College Web site at www.goshen.edu under "Employment." Interviews will begin immediately and continue until the position is successfully filled.

China Educational Exchange, an inter-Mennonite program, is sponsoring a ***five-week teaching experience*** in China this summer (July 13-Aug. 18). One week of orientation and sightseeing in Beijing is included. Teaching experience is not required.

For more information, contact CEE, 1251 Virginia Ave., Harrisonburg, VA 22802; 540-432-6983; ChinaEdEx@aol.com; Web www.chinaeducationalexchange.org.

First Mennonite Church, Upland, Calif., seeks F/T ***associate pastor,*** with emphasis on youth, music and evangelism. Requires 2+ years theol. training; cross-cultural ministry exp. People of color and women encouraged to apply; by March 15, 2002.

Contact Jeff Wright, Conference Minister, 626-720-8100 or wrightstuff@pacificsouthwest.org.

Goshen College seeks applicants for the full-time position of ***admissions counselor*** to begin in March 2002. Primary duties include representing the college among prospective students and their parents, coordinating campus visits, telecounseling and recruitment volunteer programs. Requirements: B.A. degree; writing, verbal and telecommunication skills; willingness to travel and work weekends and evenings. Related experience preferred.

For more information and application instructions, please see position listing on employment page of www.goshen.edu. Goshen College is committed to Christian beliefs as interpreted by the Mennonite Church. AA/EEO employer; women and minority candidates are encouraged to apply. Application deadline is March 1 or until position is filled.

Landisville Mennonite Church, Lancaster, Pa., is a growing, suburban congregation of 300. We are seeking applicants for three part-time positions: ***minister of pastoral care, minister of worship*** and ***minister of youth and young adults.*** (Positions may be combined.) Professional training and/or experience desired. All positions will work closely with our lead pastor and an established leadership team. Landisville Mennonite is strongly committed to Anabaptist values and encourages use of lay leadership and gifts at all levels of congregational life.

Applicants may request further information and an application from Jerry Wyble, Search Committee Chair, 717-898-3529 or cjwyble@paonline.com.

Visiting India? See MCC in action; break your heart. Visit projects. Ed Miller (mccindia@cal3.vsnl.net.in) will help plan your time in the fabulous city of Kolkata (Calcutta).

St. John Mennonite Church seeks ***assistant director of youth.*** We are a mid-sized, rural northwestern Ohio congregation, looking for a full-time person as assistant to the youth pastor, to assume responsibilities for junior and senior high ministries (relational, programmatic and discipleship). This applicant should have a passion to communicate the saving work of Jesus Christ, through lifestyle as well as proclamation. A working understanding or willingness to learn the "Son Life" approach to ministry is a plus. College education is desired, but not required. Discipleship Training (RAD, YES or YWAM) is also advantageous. We are looking for interested applicants to apply by March 15; start date ASAP thereafter.

Please send cover letter and resume to Assistant Youth Director Search, 15988 RD 4, Pandora, OH 45877; stjohnoffice@wcoil.com.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Melanie Mueller, or email TheMennonite@MennoniteUSA.org.

Summer Enrichment Experiences

EASTERN MENNONITE SEMINARY
A Graduate Division of Eastern Mennonite University

Call: 1-800-710-7871
Email: semadmiss@emu.edu

- Summer Institute for Spiritual Formation
- Summer Institute for Youth Ministry
- World Mission Institute (in Philadelphia)
- Summer Unit of Clinical Pastoral Education
- Cross-Cultural Encounter with the Holy Land
- Cross-Cultural Experience USA

Short-term Courses

- Anabaptist Theology
- Biblical Foundations for Peacemaking
- The Church in Mission (offered online)
- Jeremiah
- Mennonite Faith & Polity

Messiah College's Sider Institute for Anabaptist, Pietist and Wesleyan Studies announces an international conference: ***"(Re)Connecting Spirituality and Social Justice: Christian Visions, Christian Realities,"*** at Messiah College, Grantham, Pa., May 30-June 1, 2002. This conference will provide the opportunity for scholars, pastors and laypeople to engage in conversations on the relationship between Christian spirituality and social justice. Keynote speakers include William H. Willimon, Duke University, and Charles March, director of the Project on Lived Theology and author of *God's Long Summer: Stories of Faith and Civil Rights*. More than 50 papers and workshops will explore issues such as ecclesiology, race, hymnody, contemplation, prayer, the Eucharist and nurturing social activism.

For schedule and registration materials, visit www.messiah.edu/siderinstitute ("News & Events"). For brochures, contact Terri Hopkins at 717-766-2511, ext. 5235, or thopkins@messiah.edu.

Park View Mennonite Church, Harrisonburg, Va., seeks a full-time ***associate pastor for children, youth and family ministries.*** Full job description at www.pvmchurch.org. Available summer 2002. Send resume or inquiry to Search Committee, c/o Phil Kniss, 1600 College Ave., Harrisonburg, VA 22802; email phil@pvmchurch.org.

Penn View Christian School is seeking a full-time ***middle-school music teacher*** beginning in the 2002-03 school year. Responsibilities include teaching general music (grades 6-8), directing vocal and handbell choirs and instructing small instrumental groups. Penn View offers a Christ-centered, academically excellent education for 594 students in kindergarten through eighth grade.

Send your resume to Rose Lambright, Middle School Principal, Penn View Christian School, 420 Cowpath Road, Souderton, PA 18964; 215-723-1196.

Rocky Mountain Mennonite Camp is celebrating its ***50th anniversary*** July 26-28, 2002. For information, contact RMMC, 709 County Rd. 62, Divide, CO 80814; 719-687-9506, email rmmcamp@rmmc.org, or on the Web at www.rmmc.org/camp.

Lititz Area Mennonite School seeks a full-time ***administrator.*** July 2002. Call Kay Predmore at 717-626-9551 for further details.

International Guest House, Washington, D.C., a mission project of Allegheny Mennonite Conference, has openings for single people for one-year ***voluntary service*** assignments (beginning dates March 1, June 1 and July 15) and couples on Aug. 20, 2002 and 2003.

For information, contact IGH, 1441 Kennedy St. NW, Washington, DC 20011; 202-726-5808; fax 202-882-2228; email igh-dc@juno.com.

Protection Mennonite Church, Protection, Kan., is looking for a full-time ***pastor.*** We are a rural, active, growing church. Contact us at 620-622-4418.

Western Mennonite School is seeking qualified faculty and staff who have energy and passion for nurturing and educating today's youth in a Christ-centered educational setting. Western (grades 6-12) is located in the beautiful Willamette Valley in the Northwest.

For more information, contact Principal Eric Martin, 9045 Wallace Rd. NW, Salem, OR 97304; 503-363-2000 or Martines@teleport.com.

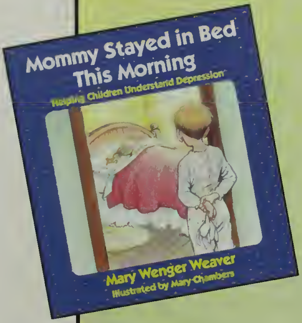
Opening June 2002:

- ***Assistant principal:*** Significant leadership position for educator with interest and passion for curriculum development and supervision of instruction; will include some teaching duties. Administrative experience and qualifications desired. (Full-time, salaried.)

Openings Fall 2002:

- ***Biology/life science instructor:*** Teaching middle and secondary levels; certification required; also desire coaching and/or adviser capabilities. (Full-time, salaried.)
- ***Math instructor:*** Teaching secondary level math; certification required; also desire coaching and/or adviser capabilities. (Full-time, salaried.)
- ***Asst. resident director, boys' dorm:*** Youth ministry position for person with good communication and mentoring skills. (Full-time, VS position.)
- ***Maintenance manager:*** To assist facilities manager in maintenance and repair of physical plant and vehicles. (Full-time, VS or salaried.)

Helping Children Understand Depression


Mommy Stayed in Bed This Morning
Helping Children Understand Depression
Mary Wenger Weaver
Illustrated by Mary Chambers

Mommy Stayed in Bed This Morning

Mary Wenger Weaver Illustrated by Mary Chambers

Mommy Stayed in Bed This Morning pictures a parent's struggle with depression through the eyes of a child. Lovingly and gently, the story follows preschooler David through a range of emotions and interaction with people who help him feel happy and secure—parents and grandparents, doctor and teacher, pastor and church family, neighbors and friends. A welcome resource for extended families facing depression, for mental health providers, counselors, pastors, and teachers.

"An excellent and useful resource in clinical work with children and families who have parents with chronic mental illness."
—Donna Minter, Ph.D., Pediatric Neuropsychologist, Licensed Psychologist

"Simple yet accurate—an excellent resource for children to learn about mental illness."
—Crystal Horning, M.S., N.C.C., Mental Illness Consultant

Paper. 40 pages. $12.99; in Canada $20.29

Herald
Press

All the news that is fit to sell

Gordon Houser

Except on rare occasions, such as Sept. 11, I do not watch TV news. I find other news sources, particularly print, more thorough and less tainted by the need to entertain.

I understand that all media have to find ways to support their work. But TV news is so infected with the need to gain advertisers that its reporting is largely corrupted. It is in this medium more than most that the charge of sensationalism is valid.

A media literacy group once studied the news reports at several Miami TV stations. They found that reports of murders dominated the broadcasts. Then the group interviewed people on the streets of Miami, asking if they thought violent crime had risen in Miami in the previous five years. Without exception, people said yes. In fact, the incidence of violent crime had gone down in Miami during that period.

TV news is a business, and the bottom line for many stations is making a profit. Unfortunately, that seems to mean putting out sensational broadcasts about violent crime. I know there are exceptions, that many stations provide helpful tips on health or stories of community-building activities. Nevertheless, the predominant guideline seems to be, "If it bleeds, it leads."

I'm not saying violent crime should not be reported. I'm not saying only so-called good news should be reported. I'm saying that news events are complicated, while TV is a medium that simplifies those events, often in ways that are inaccurate or misleading.

During the Gulf War, I took part in a peaceful demonstration against the war. A Wichita, Kan., TV station sent a crew to report it. The report that aired later talked about the conflict between the peace demonstrators from North Newton and people from Newton who opposed the demonstration. In fact, the majority of the peace demonstrators were from Newton. The "conflict" was manufactured to simplify the reporting, and it completely missed the point of the action.

I sympathize with the crew. They were under a deadline that did not give them much time to sift through what was and was not true. But that's the nature of TV reporting. We must ask ourselves, Do we want our news to come quickly, or do we want it to be accurate?

The well-known monk Thomas Merton wrote that visitors were surprised to learn he had no access to television, radio or newspapers. How was he able to write such incisive essays reflecting on various events? He received his news from letters friends wrote, from magazine articles people sent him. The need to have our news right away, he said, often precludes our thinking clearly about events and their meaning for us.

I don't mean to say no one should watch TV news. But I urge viewers to find other sources of news to supplement their TV viewing. The medium of film affects our emotions more than our thinking. This can be good and bad. Print, on the other hand, is more likely to induce thought. We need to involve our emotions and our thinking as we learn what is going on in the world and seek how we should respond.

My wife called me at home on Sept. 11 when she heard about planes crashing into the Twin Towers of the World Trade Center. I turned on the TV set and watched the scenes unfold. But I did not spend hours watching, and I sought other sources for information and comment.

For example, friends in Hebron, West Bank, wrote that their Palestinian friends expressed great sorrow about the terrorist attacks. And while the majority of Palestinians denounced the terrorist actions, most TV networks showed Palestinians celebrating the attacks.

You can't trust everything you see on TV. That's the lesson we need to keep in mind.

BOOKS

Jesus the Holy Fool by Elizabeth-Anne Stewart (Sheed & Ward, 1999, $15.95) combines biblical study with religion and practical spirituality. Stewart examines the archetype of the fool and the Gospel accounts of Jesus to gain insights into Christology and to explore its pastoral ramifications. A Holy Fool, she writes, is not a buffoon but "a fool rich in God's wisdom—a fool who, like Jesus, places truth above security, faithfulness above control, and love above self-gain." Stewart helps us see Jesus in a new light that challenges us deeply.

TELEVISION

The Murder of Stephen Lawrence appeared on many PBS stations Jan. 21. This powerful British docudrama tells the true story of five white youths murdering an 18-year-old black, then being set free because the police bungled the case. The Lawrence family sought justice but found little. Charges of racism in the whole judicial system in Britain seem justified. For more information about the case, go to PBS.org.

FILMS

Black Hawk Down (R) is a harrowing depiction of a U.S. military operation in Somalia on Oct. 3, 1993, that goes bad. A one-hour mission turns into a 15-hour battle in which 19 GIs and more than 1,000 Somalis die. A mark of the film's even-handed treatment is that it can be seen as anti-war and pro-GI. The soldiers here fight not for idealism but for their fellow soldiers. The film also raises questions about U.S. military policy. One symbolic scene shows a general trying to wipe up blood from the floor of an operating room, but the blood remains.

Monster's Ball (R) is a wrenching film that shows the destructive effects of racism and sexism on two Southern families. Prison guard Hank Grotowski (Billy Bob Thornton) lives with his ailing father (Peter Boyle), who is blatantly racist, and his son Sonny (Heath Ledger), who befriends blacks. After helping with the execution of a death-row prisoner (Sean Combs), Hank and Sonny fight. Two tragedies bring together Hank and the prisoner's widow (Halle Berry) in an improbable, ironic relationship that provides healing to their empty, pain-filled lives.

Photo courtesy of Mennonite Historical Archives, Goshen, Ind.

It used to be
cross stitch
now it's
cross country

Retirement. Our grandparents may have spent their leisure years at the dining table or on the porch swing. Today we expect a more active, involved retirement. MMA can help make it happen – whether you've already put in your last day at the office, or you still have decades to go.

Your MMA counselor has solutions, from **investment plans** that fund your retirement, to **annuities** that help you make the most of it. And to protect these assets from the high cost of health care, MMA offers **long-term care** and **Medicare supplement insurance**, all delivered with the customer service MMA is known for.

If your life plans include a rewarding retirement full of possibilities, visit with your MMA counselor today, or phone **(800) 348-7468.**

MMA®

Stewardship Solutions

************************CAR-RT LOT**C-025
<10906> 72
5100 12/03 205377 Q:1 220
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

From Fat Tuesday to Good Friday

I first heard about Lent as a boy on Fat Tuesday, the day before Ash Wednesday. A large tray of "fastnacht" pastries appeared in the refrigerated room normally reserved for quarters of beef in our family's butcher shop. Over the next several days we gleefully stuffed ourselves, oblivious to the tradition that brought us these rich, creamy delicacies once each year.

The pastry's name referred to the night before a 40-day Lenten fast. But the customs surrounding this fast seemed odd. The only people I knew who observed Lent were Roman Catholics; they would apparently indulge in such sweets on the day before Lent began, then deprive themselves for the next 40 days. The sacrifice was a way to draw closer to God, I was told. To this boy who thought only Mennonites were truly Christian, this Lenten business seemed contrived. After all, we Mennonites believed we were close to God all year long, not just during the weeks before Easter.

Forty years later, Lent has become a meaningful season for me in the rhythms of faithfulness. The same seems to be true for many Mennonite congregations now in the midst of a Lenten series, using resources published by our denomination. We have come to appreciate the 40 days from Ash Wednesday to Easter (Sundays are not counted); they resonate with the 40-day stories in the Bible.

As Holy Week approaches, a descending spiral of darkness and death lead us to Good Friday.

Fasting, sacrificing something or foregoing a pleasure for these 40 days each year is a concrete way to focus on Jesus' physical agony and death. As Holy Week approaches, a descending spiral of darkness and death leads us to Good Friday. The Lenten journey takes us physically to that tomb in the garden so that each year we are reminded of the sacrifice offered by the Creator of our universe.

The Lenten journey is not a time to debate atonement theories; rather it is a season to immerse ourselves emotionally in the flesh and blood realities of Calvary. Few of us meditate on the Good Friday through Easter events every day of the year. However, taking 40 days to prepare and relive the agony of Good Friday sharpens the joy that bursts upon us Easter morning (see page 8).

We selected the cover for this issue to show something of this Lenten journey. The cold blue ice tunnel leads two figures toward an uncertain end. But we do not make the journey alone. Hand in hand with an older or younger sister or brother we walk by faith, trusting that God will lift us from the worst that life may lay on us just as God did for Jesus.

I have found the journey from Fat Tuesday to Good Friday as important as the Advent and Easter seasons. For more than a decade now, I have given up different things for Lent. The first time was the most memorable. After drinking seven or eight cups of strong, black coffee every day for more than 20 years, I gave up caffeine. The first days of Lent that year were unpleasant. Withdrawal symptoms included headaches and an achy malaise. But the most surprising moment came on Easter Sunday. I broke my coffee fast with the biggest cup of coffee I could find. Afterward, I did not want to drink any more. In fact, that Lenten year changed my coffee habit permanently. Since then, I drink one cup of coffee in the morning and then can tolerate no more caffeine for the remainder of the day.

Having given up other unhealthy habits (usually desserts or snack foods), my habits are permanently altered by each Lenten sacrifice. Certain unhealthy parts of my life die. Each Lenten season leaves me changed in some physical way. These changes have a cumulative effect over the years and leave me, I believe, transformed a bit more in the direction God wants for me. Or, in the words of a country music song by John Anderson, "I'm just an old lump of coal, but I'm gonna be a diamond someday."

Maybe after many years of such Lenten disciplines, this lump of coal will get all the rough corners knocked off and I can be a diamond. In the meantime, a Lenten journey provides an important interruption each year to the overwhelming busyness of life that would have me ignore the central drama of Christian faith—that moment when God came among us in human form and was willing to die for me and for you.—*ejt*

The Mennonite

www.themennonite.org

March 5, 2002

MAR 7 '02

AMBS
LIBRARY
ELKHART, IN

Anabaptist or Mennonite

Page 8

12 Spiritual but not religious?

14 Is our future evangelical?

18 From Mennonite to Catholic

32 Loving the neighbor is evangelism

That is the God I would want to believe in

Clarence E. Rempel is a pastor at First Mennonite Church, Newton, Kan.

Jessica and I were seatmates on a short flight from Atlanta to Lexington, Ky., where I was engaged in sabbatical studies at Asbury Theological Seminary. A focus of the year was forming churches that communicate the good news of Jesus to irreligious and nominally religious people. It was a delight to move beyond theory and to talk with a thoroughly secular person.

Jessica's and my conversation had begun with the challenges of caring for elderly parents. Earlier Jessica had glanced at my preaching textbook and identified me as a pastor. She had apparently concluded that pastors listen to people's troubles, so it might not be too much bother if she shared some of the family heartache of caring for a mother with dementia who had just been booted out of an assisted living facility.

We had walked through the questions of, How are Mennonites different? and, Don't Mennonites wear plain clothes? I asked, "What's been your religious or spiritual journey?"

"I don't believe in God. I believe that there's a higher power, but he doesn't have a name. I have a scientific mind, a mathematical mind. My husband is an agnostic, and he doesn't believe there is anything out there."

Jessica represents a growing host of secular North Americans. In 1962, 7 percent of Americans had no religious training. Today that may be as high as 33 percent. It is not that these people are experiencing Christian dementia. There is no Christian memory to lose. Some churches see the growing secularism and despair. Others see it and echo the words of Jesus, "The harvest is plentiful, but the workers are few; therefore ask the Lord of the harvest to send out laborers into his harvest" (Matthew 9:37-38).

Jessica and others like her may be secular, but they are also seeking spiritual meaning. There is a gnawing emptiness in godlessness that begs to be filled. People are searching. This is a delightful time for the Mennonite Church to reach across the street with the good news of purposeful living in Jesus. A harvest is waiting for those churches with an eye to see it and a heart to claim it.

In addition to the hurdle of secularism, I hear people in the Mennonite pew despair of sharing the gospel of peace in Jesus amid the current climate of patriotic warmaking. However, there is a social crosscurrent that is looking for a way beyond "an eye for an eye" retributive justice. With the bombing of the Murrah Federal Building in Oklahoma City, the shootings at Columbine and the destruction of the World Trade Center in New York, people feel the danger and uselessness of overcoming bombing with bombing, hating with hating and violence with violence. A harvest is waiting for churches with an eye to see it and a heart to claim it.

I shared with Jessica the ways God had blessed me. In the immediate it was the blessing of a year of study, reflection, renewal and writing. In the eternal it is knowing that I am forgiven and accepted by God with the purpose of serving God's good will here on earth and friendship with God for eternity. She shared with me how lucky she had been in marriage, family and vocation. Then she paused and asked, "Do you think God blesses people like me who don't believe in him?"

"Actually, Jesus talked about that. God sends rain or blessing on people who believe in him and those who don't. God even loves and blesses the people who ignore him and hate him. God even loves enemies."

Jessica's reply: "If I were to believe in God, that is the God I would want to believe in."

This is the time for Mennonite Church USA to focus on making new disciples.

It's harvest time, Jesus says. TM

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing: **Marla J. Cole**
Advertising: **Melanie Mueller**
Secretary: **Marla J. Cole**
Design: **Merrill R. Miller**
Editor emeritus: **J. Lorne Peachey**

Offices:

1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@MennoniteUSA.org
phone: 800-790-2498 fax: 316-283-0454

TheMennonite Vol. 5, No. 5, March 5, 2002

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for January and December when it is published on the second and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 128562, GST no. R122192453. Subscription rates: $36.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Cover and page 8 photo by CLEO Photography

Web site: **www.TheMennonite.org**

Mennonite Church USA

CONTENTS

8 Anabaptist or Mennonite: Who decides?
A group of Mennonite editors looks at the question.
—*Ron Rempel, Everett J. Thomas, Gordon Houser, Terry Smith*

12 Spiritual but not religious?
How to bring the good news to people who claim to be spiritual, not religious—*Mathew Swora*

14 Is our future evangelical?
Let's be bold and modest in our beliefs.—*J. Nelson Kraybill*

19 Vietnamese hope for official church
Despite lack of recognition, Mennonite presence witnessing and growing.

20 MPH community searches for light amid darkness of financial problems—*Laurie Oswald*

21 Board reverses MPH printing plan
Members criticize idea to create team to direct publishing transformation.—*Rich Preheim*

22 Another casualty of Palestinian strife
MCC closes needlework shop because of collapse of local tourism industry.

DEPARTMENTS

2 A pastoral word
That is the God I would want to believe in.—*Clarence E. Rempel*

4 Readers say

4 In this issue

6 News digest

18 Speaking out
From Mennonite to Catholic—*Farida S. Dowler*

30 Wider world
Methodists ring dinner bell for Lord's Supper.—*Rich Preheim*

32 Editorial
Loving the neighbor is evangelism.—*Everett J. Thomas*

A church is born

Thanks for your Feb. 5 issue. It's a great introduction to the organization of Mennonite Church USA. "What Is God Doing Among Us?" appropriately calls us back to the decision point at Nashville. "A Feeling of Normalcy" reminds us why we are Mennonites, and "www.MennoniteUSA.org" gives us some connections. The Mennonite Publishing House (MPH) and Virginia Conference articles are written within the context of commitment to the church that is ours.

Thanks for your part in helping shape commitment to Mennonite Church USA among our constituency.—*J.Ron Byler, Goshen, Ind.*

Your Feb. 5 issue gave very helpful information and I appreciate that you took up problematic topics (the schism dividing us from Canadians, the MPH problems) as well as the nice ones.

I did notice one flaw. "Putting It All Together" stated that in 1898 "the first Mennonite Church (MC) delegate assembly meets in Wakarusa, Ind."

That assembly was not purely "MC" (or "old" Mennonite, the term used in that day). It was made up jointly of "old" and Amish Mennonites.

The point is not trivial. The issue was about what we have created as General Conference Mennonite Church members and Mennonite Church members have converged. The 1898 meeting was more or less the beginning of an earlier merger. So your chronology might have pointed to a precedent that succeeded, at least in the sense that by the 1920s most "old" and Amish Mennonite congregations and conferences had completed the union. The combination lasted and continued smoothly.

However, in another way that union failed: For the most part, the Amish Mennonites in the resulting denomination lost connection with their heritage.

I grew up in congregations and a district whose history was largely Amish Mennonite. Yet I well remember how eagerly and vehemently we insisted that we were not Amish. Only later did I come to realize that my own roots in the "MC" church were thoroughly Amish. The flaw in your chronology suggests that not only I and people close to me lost the connection; virtually all GC and MC Mennonites lost it.

This time, will this new denomination repeat the tragedy of cutting off a lot of people from their own spiritual roots? I hope not.—*Theron F. Schlabach, Goshen, Ind.*

Leaving out the cross in our new Mennonite Church USA logo is disappointing to me. The emphasis on being a missional church means that the cross of the gospel supersedes the emphasis of the dove and the olive branch (though pertinent and important) in our ministry and growth toward being truly missional.—*Elda Bachman, North Newton, Kan.*

Your Feb. 5 editorial asked, "Where were you on Feb. 1?" More memorable for me was Feb. 3, the first Sunday of Mennonite Church USA. It was a privilege to celebrate (as a visitor) with First Mennonite Church in Newton, Kan., and to find myself in the same pew with MPH publisher Dennis Good.

I remembered my teen years in the early 1950s, when my dad traveled to Newton from home and work at MPH in Scottdale, Pa., to work on cooperative publishing ventures with "the GCs." He left the family with no doubt of his conviction: It was time for these two denominations to integrate/merge/be transformed. On the morning of Feb. 3, I imagined Dad in heaven, dancing for joy.—*Alice Metzler Roth, Elkhart, Ind.*

Responding to the MPH crisis

An environment of fear and secrecy indeed! Rich Preheim's article "Leaders: Deep Trouble at MPH" (Feb. 5) does a disservice to the workers of Mennonite Publishing House. Reporting subjective opinion as fact is bad reporting. Before stating that accounting practices don't meet generally accepted accounting principles, I would suggest speaking with the accounting firm that did the yearly auditing. Before stating that the environment is one of fear and secrecy, I would suggest checking with employees.

Yes, MPH is in dire financial trouble. Yes, MPH management made some bad decisions in the past

IN THIS ISSUE

Occasionally an issue of *The Mennonite* falls together so easily that we clearly sense God's Spirit moving in the midst of our planning. This is one of those issues; the process began with a collection of articles written by four Mennonite editors (page 8) wrestling with whether we should be known as Anabaptists or Mennonites.

But this identity issue quickly turned to questions of evangelism. Nelson Kraybill offered his provocative piece, "Is Our Future Evangelical?" (page 14). Clarence Rempel's conversation with an unchurched woman (page 2) answered Kraybill's question. Mennonite World Conference suggested we can learn more about mission and evangelism from the Baptists (page 7), while an articulate young woman described the values she will take with her as she leaves the Mennonite Church to become Roman Catholic (page 18).

As you enjoy these columns and articles, we hope each will strengthen your faith and further embolden you to become an agent of healing and hope in your world.—*ejt* years. The crisis, however, isn't the result of bad management or the poor working habits of employees, as the article implies. The financial crisis results from an organization taking the mandate of the church to be a self-funding operation seriously, and perhaps from the church casting a blind eye toward the situation, not owning up to the fact that this was not a realistic goal.

The situation at MPH is one that should be featured in *The Mennonite.* The people of the Mennonite Church need to know and understand the problems and struggles. We need to find a workable solution, learn from the past and avoid repeating our errors. The only way this can be done is with complete and objective reporting of the news. Unless this publication is going to be renamed *The Mennonite Enquirer,* it needs to do better than this.—*Dan Mark Hertzler, computer systems coordinator, Mennonite Publishing House, Scottdale, Pa.*

I am a 78-year-old woman who has lived in Scottdale, Pa., 55 years. Neither I nor my husband are MPH retirees. I am replying to the statement of Gerd Bartel, who has probably never spent a day in Scottdale and who asked, "Can the culture be changed if we're still in Scottdale?"

Let me tell you about our "missional" church. In 1894 there was no Mennonite church in Scottdale. Aaron Loucks and J.A. Ressler began preaching in surrounding schools, and they built a building in four months. The church grew and flourished and by 1906 had a branch Sunday school in Kingview, Pa. When the building became too crowded, another was started in 1932. Because of many activities, such as home visitation, cottage meetings, summer Bible schools and tent meetings, local people came into the church. Because there was little employment after the Depression, many of the new members got jobs at MPH, and numerous descendants work there now.

Over the years, hundreds of Mennonites have moved here to work at MPH, often giving up more lucrative jobs to take much lower wages. We now have two very active churches, which until now were quite respected in our community.

But the workers at MPH are in tears and turmoil. Each week people are called to the office and told, without a hearing, that they are terminated. They are secretaries, computer and press operators, book and curriculum editors, copy editors, artists and designers who have been doing their jobs and are now thrown into a community that has little need for their skills. Can you blame us for asking, "This is the church?" and for blaming the merger for this type of treatment? It seems like a poor start for a new denomination.

For a church that prides itself on its conflict resolution skills, there should be other ways than this "guillotine" approach. Why does no one ever come and talk to the people here about ways of solving the problems? Why doesn't Bartel come to visit and see our agony?—*Winifred Erb Paul, Scottdale, Pa.*

Normal feelings

I have always appreciated Kathleen Kern's work and writing, including her powerful article ("A Feeling of Normalcy") in the Feb. 5 issue. However, I was shocked by the ageism and sexism in one sentence: "At First Mennonite, farmers and accountants, professors and secretaries, doctors and old ladies in polyester pantsuits all shared that conviction."

Why the shift from occupations to gender and clothing? What do polyester pantsuits have to do with anything? Also, old women (I prefer "women" rather than "ladies") are farmers, accountants, professors, secretaries and doctors.—*Laura H. Weaver, Evansville, Ind.*

Thank you for printing Kathleen Kern's refreshing article. Kathleen would fit right in with our lively Sunday school class discussions in which we try to understand Jesus' message and what that means in our daily living.—*Allen Linscheid, Reedley, Calif.*

Mennonites named Spaghetti

Many thanks to Ron Adams for his Pastoral Word (Feb. 5). Welcome, Ron, to the fellowship of Menno and Gertrude, and above all, to the kingdom of Christ. That affiliation of church and kingdom has blessed me, too. Even though I had Christian parents with Mennonite names, I was a semi-pagan at age 20. But then grace, the prayers of many and the appeal of a vital Christian community pulled me toward Christ. In October 1939 I accepted him as Sin-Forgiver and Lord and learned via Acts 2:38 that I had the Spirit. I became a new person and then joined the church of my forebears. I learned to love Yoders and Millers and Swartzentrubers, and I remember A.J. Metzler saying, "We need more Mennonites with the name 'Spaghetti.'"
—*Stanley Shenk,Goshen, Ind.*

Let the Spirit move

So now we are going to live by the word "missional." Does that mean a change in our history? Suddenly we find that we have already included the word "diversity." We have allowed the interpretation of the gospel in the culture of various mission fields. Can we now embrace the word "creativity" in our work? Must we discard the word "conformity"? We must not let tradition stifle the moving of the Holy Spirit. The gospel can walk on many feet.
—*David C. Wedel, North Newton, Kan.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—two or three paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. —*Editors*

continued on page 23

MMA investment program nets recognition

GOSHEN, Ind.—Mennonite Mutual Aid's (MMA) Praxis Mutual Funds have become the first U.S. church-affiliated mutual fund family honored by the Social Investment Forum for placing 1 percent of its assets in community development investments.

Brenneman

Traditionally, mutual funds with a religious focus have concentrated on ethical screening of their investments. With community development investments, money can be placed in projects to benefit people in need. MMA has so far invested $6 million in organizations such as a Colombian microfinance institution, an Illinois nonprofit corporation that assists human service and community development nonprofit organizations, a West Coast program that provides financial support for environmental development, and a Denver program that lends money to nonprofit developers of affordable housing.

"MMA Praxis is delighted to have reached the 1 percent level," says MMA president Howard Brenneman. "Our shareholders can now be involved in helping these communities in the U.S. and around the globe meet their own goals, including affordable housing, a more stable local economy of small businesses, a healthier environment or neighborhood revitalization."—*MMA News Service*

College, camps start internship program

GOSHEN, Ind.—Goshen College and the Mennonite Camping Association have launched an internship program to encourage students to consider ministry in camping and retreat programs. Called the Camping Inquiry Program, it parallels Goshen's current programs for congregational ministry and church-sponsored voluntary service.

Goshen residents Larry and Janet Newswanger provided a grant through their family foundation to start the program. During a two-year trial period, six Goshen students per year will have opportunity to spend six months at one of three Mennonite Camping Association-member facilities: Amigo Centre, Sturgis, Mich.; Camp Hebron, Halifax, Pa.; and a third location yet to be determined. Responsibilities could range from counseling to administration to food service to maintenance. On-site mentors will teach and work with participants.

"The Camping Inquiry Program will give participating students firsthand insights into the multifaceted operations of our church camps and retreat centers," says Stuart Showalter, Goshen's director of career services. "We hope that some of these students will graduate to become the next generation of leaders."

After two years, Goshen and the camps will evaluate the program. Organizers hope it can eventually be extended to other Mennonite colleges and Mennonite Camping Association members.

this date in Mennonite history

March 5, 1958— The first Mexican Mennonites depart to establish colonies in Belize.

MMN photo by Tom Price

Sight and sound

A band performs at Club X, a Christian night spot, a ministry of Grace Christian Fellowship in Cork, Ireland. The congregation, which has grown from 10 to 180 members in five years, is part of the Anabaptist Network, an organization of congregations of various denominations in the United Kingdom that are exploring how Anabaptism can contribute to the church. Club X also features Bible study, mission work and using the arts in worship.

Surprise shortfall hits Canadian church

WINNIPEG—A recently discovered gap of more than $270,000 (U.S.) in Mennonite Church Canada's budget will delay some plans for the 2002 fiscal year and create the need to cut expenses in all areas. The fiscal year began Feb. 1 with a budget of nearly $3.5 million (U.S.).

An investigation suggests that blurred responsibilities for certain accounting procedures caused the error in the budget preparation process last year. A heavy staff workload due to the transformation process added to the confusion. "What is important for people to know is that we understand how the error was made and can now take measures to help prevent similar errors in the future," says Pam Peters-Pries, executive secretary of Mennonite Church Canada's Support Services.

Among the measures being taken to mitigate the effects of the shortfall are delaying some new staff appointments, reducing some new appointments to less than full-time and closely monitoring expenses.

"We intentionally underbudgeted by 10 percent for fiscal year 2002, allowing for a grace time of loyalty transfer from the binational church to [Mennonite Church] Canada," says general secretary Dan Nighswander. "Early indications now suggest that most of this 10 percent will be coming in, further alleviating the shortfall. There are also some income sources that were not included in the earlier budget projections."—*Canadian Mennonite*

Pastor appointed mission board president

HARRISONBURG, Va.—Current pastor and former mission worker Loren E. Horst has been named the 14th president of Virginia Mennonite Board of Missions (VMBM), succeeding David D. Yoder, effective July 1.

Horst

Horst has been pastor of Lindale Mennonite Church in Linville, Va., for the past 10 years. He and his wife, Earlene, served with VMBM in Trinidad from 1987 to 1990, and he was VMBM's Caribbean regional representative from 1995 to 1997. He also worked as a Mennonite Board of Missions regional voluntary service staff director.

Horst's pastoral experience includes service at Northern Virginia Mennonite Church in Fairfax, Va., and with an interracial initiative in Durham, N.C.

VMBM, affiliated with Virginia Conference and Mennonite Church USA, has workers in Albania, Italy, Jamaica, Trinidad and the United States, plus other locations through short-term programs.

Differences evident at talks with Baptists

PHILADELPHIA—Eighty-five people, about two-thirds of them Mennonite, attended a Jan. 10-12 conference on peace and evangelism co-sponsored by Mennonite World Conference (MWC) and Baptist World Alliance.

While participants agreed on the need for a high Christology and further exploration of the beginnings of the two groups, the contrasts between Mennonites and Baptists were more pronounced. Several of the Baptist speakers told dramatic accounts of personal conversion to faith in Jesus Christ; none of the Mennonites did. Several Mennonite presentations included stories of peace, justice and reconciliation; only a couple of Baptists did.

"Baptists have been good obstetricians but bad pediatricians," said Denton Lutz, Baptist World Alliance general secretary.

MWC executive secretary Larry Miller responded by suggesting that Mennonites need to learn more from Baptists about mission and evangelism. "Many Mennonites are missionary-minded," he said. "So what's the difference between us?"—*MWC News Service*

AMBS music professor dies at age 77

KANSAS CITY, Mo.—Orlando Schmidt, professor emeritus of church worship and music at Associated Mennonite Biblical Seminary (AMBS) in Elkhart, Ind., died Feb. 14 at Kingswood Health Center in Kansas City. He was 77.

A Kansas native, Schmidt held degrees from Bethel College, North Newton, Kan., the Biblical Seminary of New York and the Sacred School of Music at Union Theological Seminary in New York. He pastored at Bethel Mennonite Church, Mountain Lake, Minn., from 1952 to 1959 and taught music at Hesston (Kan.) College from 1960 to 1962. From Hesston he went to AMBS, where he taught for 27 years before his retirement. He also taught organ to seminary and Goshen (Ind.) College students.

During a 1979 sabbatical, Schmidt edited *Sing and Rejoice: New Hymns for Congregations* and served on the committees for *The Mennonite Hymnal* and *Hymnal: A Worship Book.*

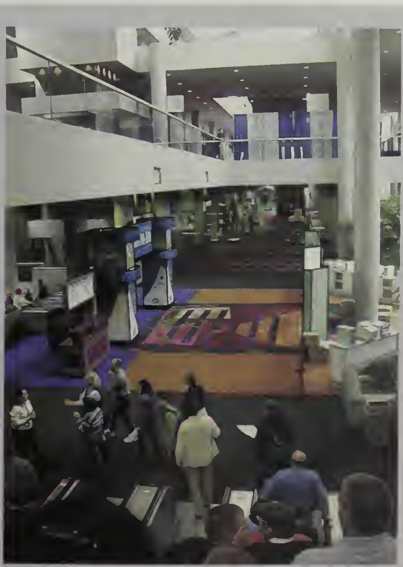
Services were held Feb. 18 at Rainbow Mennonite Church, Kansas City, Kan., and at AMBS on Feb. 20.

2001 EMM expenses outpace income

SALUNGA, Pa.—Eastern Mennonite Missions finished the 2001 fiscal year with receipts of nearly $6.8 million, $121,000 short of expenditures.

"We are grateful to have ample balances to draw on to cover the differences," says finance director Millard Garrett. "And we are off to a strong start in 2002."

He says the last relief offering of 2001 fell on Dec. 30 and most of those funds were not received until after the start of the new year. So that money has been credited to the current fiscal year.—*EMM News Service*


Mennonite Church USA photo by Steve Ropp

Preparing the way

Members and staff of the denominational convention-planning committee tour the Georgia World Congress Center in Atlanta during a January visit. The center, which covers 2.5 million square feet, will host Mennonite Church USA's first convention, July 3-8, 2003. The facility includes eight exhibit halls, 76 meeting rooms and a 1,740-seat auditorium.

Anabaptist or Mennonite who decides?

A group of Mennonite editors looks at the question.

A new twist on a perennial Mennonite identity discussion engaged editors of nine North American Mennonite and Brethren in Christ periodicals—a group called Meetinghouse—at their annual gathering last June. The familiar questions included, What does it mean to be a Mennonite? How well does this designation wear across cultures and nationalities? Which term is to be preferred: Mennonite or Anabaptist?

What struck the editors was that amid these ongoing discussions, the experience of some church agencies is adding a new question: Who decides who is an Anabaptist or a Mennonite? Will it be the Mennonite financial and mutual aid organizations as they determine whether or how to expand their services to new groups? Will it be Mennonite World Conference as it explores understandings of Mennonite-Anabaptist distinctives around the world? Will it be conferences and congregations as they wrestle with what to put on their letterheads and signs? The following articles provide examples of where and how the new question is being prompted.—Ron Rempel, editor, *Canadian Mennonite*

What core beliefs are essential?

by Everett J. Thomas

As Mennonites and Anabaptists grow wealthier in North America, the church organizations that help them manage this wealth are growing rapidly. With high-quality services and products, these organizations continue to attract other Christians who do not have an Anabaptist heritage or carry theological convictions that resonate with Mennonite beliefs. But because their government charters require them to define the people they serve, organizations such as Mennonite Foundation of Canada (MFC) and Mennonite Mutual Aid (MMA) are limited to serving Anabaptists. The challenge for both agencies, then, is to define exactly who is an Anabaptist.

MMA uses a timeline created by Mennonite historians as its authority on who may be called an Anabaptist for MMA purposes.

"We follow all the splits," says MMA president Howard Brenneman. "Occasionally a little group [not on the timeline] comes along and we decide."

However, several Friends groups have recently become members of MMA, even though they do not consider themselves Anabaptists.

MMA made the exception "because of all the work we have done with them," Brenneman explains. He notes that their beliefs resonate with Mennonite understandings of Christian faithfulness.

"Most Friends groups are very fragmented," Brenneman says, "but they wouldn't have any problem [being members] as long as we focus on community, discipleship, peace and justice."

MMA's vision statement lists three focuses: discipleship, the church as a fellowship of believers and a commitment to love and nonviolence. MMA does not list believer's baptism as an Anabaptist characteristic. However, a clause in MMA's constitution allows membership for "persons that Mennonite and Anabaptist congregations, institutions and individuals relate to within the definition of their mission in their community of faith."

A second group beginning to relate to both MMA and MFC is the Missionary Church, which traces some of its origins to the Mennonite church. On its Web site, MMA includes both the Missionary Church and the Society of Friends as member denominations.

Few members of the Missionary Church have remained pacifist, however, and that is the issue on which membership in MFC may turn.

"The conversations with the Missionary Church have not been formal," says MFC general manager Robert Veitch. "We will have more formal conversations over the next year. We would look at the Missionary Church and debate whether they have maintained pacifist or nonresistant [convictions]. We would need to look at how they define themselves and see if they and we feel comfortable with the parameters we set."

The final decision for inclusion in MFC will rest with its membership, which can change requirements for membership by altering the characteristics of Anabaptism listed in MFC guidelines.

"If the Missionary Church does not fit in," says Veitch, "then our membership may make adjustments. We would defer to our existing participating conferences to redefine [core Anabaptist characteristics] if they want."

In its governance policies, MFC identifies "core identifying characteristics" for Anabaptists as "belief in believer's baptism and pacifism, the practice of mutual aid, voluntary church membership, community and an emphasis on discipleship."

MFC has 10 staff members serving a constituency of 45,000 with assets of $48 million Cdn. MMA, with a corporate staff of 288, estimates its participants at more than 75,000 and holds assets of approximately $1.2 billion.

Everett Thomas is editor of The Mennonite.

Wayne Gehman/MMN

A young woman is baptized in Brazil by pastor Vicente Figueredo Vieira Neto (left) and Mennonite mission worker Otis Hochstetler, who trained the Brazilian pastor.

Très compliqué (how complicated)

by Gordon Houser

As we think about what it means to be Anabaptist, one place to look is Mennonite World Conference (MWC), the worldwide body of churches that are at least willing to be associated with the name "Mennonite."

I asked MWC executive secretary Larry Miller about this identity called Anabaptist. He said it is indeed a major issue for MWC, and he identified three areas of discussion on the topic: historical, theological and organizational.

Historical: Miller says that when MWC was formulating the proposal for what has become the Global Mennonite History Project (GMHP), one question was whether to name it Anabaptist or Mennonite. He argued against using Mennonite, since there are numerous MWC churches not named Mennonite. He wanted a more encompassing name, such as Anabaptist.

The historians, however, said that "Anabaptist" refers to particular groups and movements in a specific historical period (early- to mid-16th century). What comes after that may be Anabaptist-related but is not Anabaptist. So they adopted the nomenclature "Mennonite" for the GMHP.

But that hasn't solved the problem, Miller says. "First, it is cumbersome to continually line up names (Mennonite, Brethren in Christ, Meserete Kristos Church, etc.) when we explain who is included in the history; calling them all Anabaptist is temptingly simple." Second, GMHP participants from the South "are more inclined to use the word Anabaptist in a nonhistorical way." Third, for at least some of the North American minority communities, which will be included in the GMHP volume on North America, Miller says, "'Anabaptist' identifies an attractive, liberating story whereas 'Mennonite' represents a more oppressive Anglo/Germanic-dominated story in which they do not feel at home."

Mennonite World Conference's 25-year-old constitution provides no theological definition either of Mennonite or of Anabaptist, says MWC executive secretary Larry Miller.

Theological: MWC's 25-year-old constitution provides no theological definition either of Mennonite or of Anabaptist. "My reading of this situation," Miller says, "is that the constitution reflects an earlier period when in fact there was little question about these things: Mennonites all came from interrelated ethnic or historical streams or from the missionaries sent out from those streams." Now the majority of the family lives in the South, and the old presuppositions no longer hold.

The group within MWC assigned to do such defining work is the Faith and Life Council. Its work involves two phases. The first one (1997-2000) centered on ascertaining a "common core of historic Anabaptist convictions," using Arnold Snyder's *From Anabaptist Seed* as a primary reference. The second phase (2000-2003) focuses on identifying a "common core of contemporary MWC member church convictions," with the hope that it is in line with the historic common core of Anabaptist convictions. Miller says, "We have invited all member churches to work internally on this in one way or another, then speak to each other in the Faith and Life Council context, virtually via MWC, then face-to-face when the Faith and Life Council meets in Bulawayo [Zimbabwe in 2003]."

Miller

Organizational: Strangely enough, in the MWC constitution, the criteria for membership have essentially to do with size, not theology, Miller says. There is no constitutional definition of what MWC member churches believe or practice.

So how is membership discerned? The current MWC administration established a process of "learning to know one another" for dealing with membership requests. Miller explains: "We involve MWC member churches from the continental region of the request in visits and conversations with the requesting church. The conversation includes history, theology, current practice, etc. A recommendation for or against the request is then taken to the Executive Committee and finally voted on by the General Council."

The main question, Miller says, is, Do we consider this group to be part of the MWC family of churches? The goal is that the Faith and Life Council conversations help identify a common core of theological convictions of MWC members. "This will then be used explicitly in the learning-to-know-one-another process," Miller says, "and probably also in the new constitution and related documents which, I expect, will be produced post-2003, after completion of the current long-term planning process."

Jonathan Larson, pastor of Berea Mennonite Church in Atlanta and a former mission worker in Southern Africa with African Independent Churches (AICs), is concerned about how this all plays out concretely.

He says that if (or when) the AICs learn about the MWC gathering in Bulawayo in 2003, they may decide to go, to just show up. Larson wonders what kind of reception they will get.

Miller says that if an AIC applied for MWC membership, it would be handled like other applications. "We intend to invite some representatives of AICs as guests to the next world assembly," he says,

Striving for a theological stance

by Terry Smith

I sent a questionnaire to five Mennonite groups to ask how many of their churches have retained or dropped the term Mennonite from their name and why. The survey also asked how they define Mennonite and Anabaptist and whether either term is an asset or a barrier in carrying out the church's mission.

A bishop with the Chortitzer Mennonite Conference, with headquarters in Steinbach, Man., declined comment; of 13 Chortitzer churches, 10 have Mennonite in their name. The Fellowship of Evangelical Bible Churches (formerly Evangelical Mennonite Brethren) dropped "Mennonite" in 1987. It did not forward information; only eight of 38 churches in Canada and the United States retain "Mennonite."

The Evangelical Mennonite Church, with headquarters in Fort Wayne, Ind., has 35 churches in the Midwest and a membership of 5,300. Most congregations do not carry the name Mennonite. "In our younger, more urban churches there is a sense the name Mennonite separates them from their communities, making evangelism difficult," writes EMC president Ron Habegger.

"We ... define those who follow believer's baptism as being Anabaptist. Our Elder Board is currently addressing the differences in Mennonite and Anabaptist," he says.

"For many, current Mennonite teaching has left us with a view that we are more evangelical than we are Mennonite," writes Habegger. At its 2000 convention, 72 percent of delegates voted to drop "Mennonite," 3 percent short for the motion to carry. "I suspect it is only a matter of time before we change the name of our conference."

The Evangelical Mennonite Mission Conference, with its head office in Winnipeg, has 35 churches in North America, of which 18 retain "Mennonite." One church recently dropped Mennonite, writes Jack Heppner, EMMC director of Conference Ministries.

While Anabaptist and Mennonite identify "our faith position," for some people "the term Mennonite especially is used more generally to denote a Low German, Dutch culture," he says.

"Fundamentally, we hold that being a Mennonite or Anabaptist is a matter of faith and choice," he says. Numerous people have chosen to be Mennonites. "In the last 10 years or so it is once again a little more acceptable to think of ourselves as a 'Mennonite' church," he says.

"Just changing a name does not erase the negative effects of relating faith and culture in the same term," he says. He believes positive exposure to "Mennonite-Anabaptist" will lead to "a more general acceptance. The problem is that many have never had this exposure."

Where Mennonite is defined culturally, it is a barrier. Where it is presented for what it is, our understanding of what the Bible teaches, it is not.
—Harvey Plett, moderator, Evangelical Mennonite Conference

The Evangelical Mennonite Conference (EMC), with headquarters in Steinbach, Man., has 51 churches and 7,000 members. Just less than half of its churches retain Mennonite in their name.

"As a conference we have never ... officially defined Anabaptist or Mennonite. At a minimum, we would consider a person Anabaptist who agrees with our statement of faith," says Harvey Plett, EMC moderator. "You become a Mennonite or Anabaptist by choice. It is a theological stance."

"Where Mennonite is defined culturally, it is a barrier. Where the spokesperson presents it for what it is, our understanding of what the Bible teaches, it is not," says Plett. The hindrance is often "in the mind of the missionary who is unconvinced that what we believe is what the Bible teaches and so presents it apologetically," he says.

Terry Smith, Steinbach, Man., is editor of The Messenger, *the magazine of the Evangelical Mennonite Mission Conference.*

"just as we will invite representatives of the other world churches (Lutheran, Baptist, Catholic, Reformed)."

Some churches are not as drawn to the name "Anabaptist." Miller meets every year with the general secretaries of the other Christian World Communions. "When I report on the MWC-related family, I sometimes use the word Anabaptist as a generic and positive term covering all those who are today in the MWC family or relating to it," he says. But for most Christians (Catholic, Orthodox, Protestant), Anabaptism refers to a 16th-century heretical movement. The head of the Lutheran World Federation Studies Department once asked Miller: "Why do you abandon the word Mennonite for the word Anabaptist? For nearly all of us, it carries negative freight and makes it harder for us to set things right with you."

Miller concludes, "As the French would say, 'très compliqué' [how complicated]."

Gordon Houser is associate editor of The Mennonite.

Merrill R. Miller

Spiritual but not religious?

How to bring the good news to people who claim to be spiritual, not religious

by Mathew Swora

i want to be a missional Mennonite, but when I invite friends and family to church and faith, I more often hear responses like those at the bottom of page 13 than outright atheism. I hear them especially from people with background in New Age or Twelve-Step recovery groups or from those who have been betrayed or disappointed by church and organized religion. Sometimes I come away from such encounters wondering if I should feel ashamed or embarrassed about having a church and a faith, as though their spirituality is the next step of maturity beyond my infantile religion. How does a missional Mennonite respond to this increasingly popular attitude?

It doesn't work to simply say, "Jesus is the way, the truth and the life." I believe that, but postmodern, unreligious spirituality is suspicious of any claims to universal truth. Truth claims too often have been abused by advertisers, government, ideologues and, yes, organized religion.

Ernest Kurtz and Katherine Ketchum contrast religion and spirituality in their book of stories and reflections, *The Spirituality of Imperfection* (Bantam, 1994). They write: "The vocabulary of religion emphasizes the solid; the language of spirituality suggests the fluid … religion often acts like a vaccination: 'One of the main functions of formalized religion is to protect people against a direct experience of God.' … modern people found religion more interested in closing boundaries than in opening them, more concerned with sanctions than with release, more an attempt to occupy space than to find it."

In the wake of the terrorist attacks of Sept. 11, it is now common to hear organized religion spoken of as the wellspring of terrorism and violence, even as a form of violence itself.

Kurtz and Ketchum describe true spirituality using stories of rabbis, monks, nuns and pilgrims drawn from religious traditions. These stories highlight the many commonalities between the great religious traditions and the recovery movement. If we want to reach out to spiritual-but-not-religious people, we should acknowledge such shared truths as Step 3 of recovery programs: "We made a conscious decision to turn our will and our lives over to the care of God (or 'a higher power') as we understood him."

It helps to admit there is some truth to people's critiques of organized religion. The church has broken many hearts. Many addicts and strugglers have left religious traditions and communities to find help elsewhere. We could listen to them sympathetically as they relate their experiences of judgmentalism, perfectionism and punitive control.

Furthermore, it's only fair to affirm that they feel some connectedness to God, creation and others and that they care about compassion and justice, which is often what is meant by "spiritual." These spiritual aspects may show where and how God is already at work in their lives.

I have found that if I am to stay spiritual I have to be religious, too, not in a self-righteous way but by attending to spiritual disciplines, ceremonies and doctrines and by accepting some accountability to a spiritual community, the church. That's what I mean by "religious." I feel incomplete if I haven't started my day with Bible reading and

prayer. I review my sins, victories and struggles with a spiritual director. In other words, I hope my spirituality is grounded in and directed by spiritual disciplines, ritual, doctrine and community.

If I neglect the religious life, I soon lose what is spiritual, the sense of connectedness with God, people, creation and myself that my spiritual-but-not-religious friends value. I become more materialistic, care more about the Minnesota Vikings and the stock market than people and creation, and I feel as dry as desert dust.

I doubt the rabbis, monks and mystics mentioned in the book could have come to such insights without patient, lifetime growth under the disciplines of worship, study, prayer, community and counsel. An aphorism of Alcoholics Anonymous is, "A shortcut always leads to a dead end." Claiming the wisdom of the religious while disparaging religion is a shortcut.

Disorganized religion, spirituality without religion, has its dark side, too. My college friend Bob patched together his own unreligious mix of Eastern and Western thought. Whenever bad things happened to other people, he called it "karma," the Buddhist doctrine of a just reward for something done in this life or a previous one. When the ice cream shop I worked at was robbed, Bob said, "That's the boss' karma for not paying you more." A tempting thought, I admit.

But when Bob got a parking ticket, I joked that this, too, must be karma. "Not funny" was all he could say, with an offended tone. Bob's individualistic, inconsistent spirituality, lacking the channels of community, study or discipline, did no honor to the Buddhism from which he chose his ideas, discarding anything that challenged him. Picking and choosing contradictory beliefs in self-serving ways is the dark side of unreligious spirituality.

Some people say, "It's all the same thing; there's a deeper, common wisdom here beneath all the external husks of religion that we can safely discard in order to find the common spiritual kernel." That's a condescending thing to say to someone about their religion, especially if one then tells another what that common, underlying kernel of wisdom is. It's another shortcut. Spirituality needs the boundaries of community, doctrine and ritual if it is not to be a mile wide and an inch deep.

I would not accuse my friends of indulging in such shenanigans. I can't always tell if they have used spirituality in self-serving ways, as Bob did. But these are some reasons why a God of my own making is not worthy of faith or worship, why I cannot grow through a do-it-yourself spirituality.

When I feel embarrassed about being religious, I remember this: Life is short. I am weak in mind, body and spirit. I know I cannot have it all. I am in recovery from the fear of commitment and community, from the fear that if I don't keep all my options open and run around knocking on all doors, I will miss out on something.

An African proverb says, "No feet can walk two paths." To be spiritual, I can only follow one path to the center of life's labyrinth. I can see only one faith through to the end. I am prepared to leave this life as I have lived it, not face the tests of life and death as pop quizzes with multiple-choice questions. If unreligious and spiritual people advocate openness to all ways, then it is at least inconsistent of them to pass judgment on someone else's consistent, disciplined religious way, especially before they accept an invitation to learn about that way. TM

Mathew Swora is pastor of Emmanuel Mennonite Church, Shoreview, Minn.

Spirituality needs the boundaries of community, doctrine and ritual if it is not to be a mile wide and an inch deep.

"I'm spiritual, not religious."

"Religion is for those who are afraid of going to hell. Spirituality is for those who have been there."

"Religion is crutches; spirituality is wings."

"I refuse to join any organized religion because they're all the same at heart, and I want to be receptive to all spiritual truths."

Is our future evangelical?

Let's be bold and modest in sharing our beliefs.

by J. Nelson Kraybill

> **Whoever coined the term "third way" for Anabaptism did not mean to be arrogant, but at times I felt smug in my Anabaptist rectitude.**
> —J. Nelson Kraybill

Recently I reported to a Mennonite friend that I had just returned from three days at a gathering of the Fellowship of Evangelical Seminary Presidents. She looked at me as though I had been to an island with the bubonic plague. My friend seemed surprised to hear that conversation with evangelicals had encouraged and strengthened me for ministry. I knew the word "evangelical" worried her, and I pondered the irony that a term that means "good news" in Greek has come to have negative associations for some Mennonites.

It is no mystery to me why "evangelical" raises red flags for Mennonites. I have been on a 20-year journey toward identifying with Christians who claim that label. As a young adult I embraced what I understood to be Anabaptism. This could have been summarized as a commitment to take Jesus seriously, especially for peacemaking. The Vietnam War was winding to a close. Along with many fellow Mennonites and millions of anti-war protesters, I was certain the United States had made terrible mistakes in that conflict. I also was certain I was not an evangelical, because evangelicals from Billy Graham to the local Bible Chapel on the street corner had supported the war.

Too quick to stereotype: Whoever coined the term "third way" for Anabaptism did not mean to be arrogant, but at times I felt smug in my Anabaptist rectitude. Stereotypes about other Christian traditions shaped my attitudes. I could explain to anyone why I was neither Catholic (too authoritarian, too sacramental) nor Protestant (not sufficiently concerned about ethics, too compromised with values of society). In contrast to most other Christians, I was part of the Anabaptist third way that understands Jesus' teaching on community, discipleship, peacemaking and service.

Sometimes I saw my Anabaptist convictions as a fourth way, because I also did not identify with the growing evangelical movement in North America. Evangelicals, in my understanding, were too tainted with God-and-country fundamentalism. I believed they warped Christian faith with a gospel-of-success theology and reduced "orthodox" belief to an odd collection of litmus-test dogmas.

Seeking models for witness: After three years at a mainline Protestant seminary, I accepted my first pastoral assignment at a congregation in New England. I was keen to maintain the Anabaptist identity of the small congregation that included some who wanted to drop the name Mennonite. Yet the congregation had a deep commitment to discipleship, and that bore fruit: Members took leadership in local projects, from refugee sponsorship to affordable housing.

Kraybill

D. Jeanene Tiner

But in secular New England I realized that neither I nor many in our Mennonite congregation knew how to invite others to faith in Jesus Christ. We could make an impact in the community by deeds of loving service, but why did so few others come to know Jesus? I looked for models and discovered that growing churches in New England almost invariably were of an evangelical bent. People in those congregations immersed themselves in the Scriptures, believed in sin and conversion, worshiped with heart and mind and invited others to accept Jesus as Savior and Lord. I attended annual gatherings of the Evangelistic Association of New England and was humbled to see how much I had to learn from evangelical believers.

Positive experience with evangelicalism: Experiences over the next 10 years continued to expose me to positive aspects of evangelicalism.

- I observed that those Protestant churches in the West making the greatest impact for change in the inner city often were evangelical. People who believe in conversion and the power of prayer sometimes have the greatest commitment to work with homelessness, addiction and other urban ills.
- During six years at the London Mennonite Centre in England I learned that "evangelical" in the United Kingdom does not immediately signal right-wing politics or knee-jerk conservative theology. I was inspired by British evangelicals who gave costly testimony to the power of the gospel to address matters of justice—by opposing nuclear weapons or by building real community in the slums of East London.

I have resolved to stop comparing the best of my Anabaptist heritage with the worst of evangelicalism. Today's evangelical movement is broad and varied, and we cannot respond to this part of the wider church with simplistic stereotypes.

- Many active participants in the Anabaptist Network in the British Isles are evangelicals—people of fervent faith who taught me to claim the bold witness and missionary courage of my early Mennonite forebears. Pacifist Arfon Jones was director of Evangelical Alliance in Wales during my years in England and was helping Welsh evangelicals find life and hope in Anabaptist ideas. Alan Kreider and Stuart Murray recently edited a collection of 60 essays by people from many denominations who have been changed and challenged by Anabaptism in the United Kingdom and Ireland. The majority of authors in that book, *Coming Home* (Herald Press, 2000), are evangelical.
- Some influential evangelicals in North America are looking to Anabaptist models for inspiration on faithful discipleship in a post-Christian society. Recent authors who illustrate this are Rodney Clapp (*A Peculiar People: The Church as Culture in a Post-Christian Society*) and Craig A. Carter (*The Politics of the Cross: The Theology and Social Ethics of John Howard Yoder*). Evangelicals in other denominations are taking Mennonites seriously. I want to reciprocate.

I don't have to try hard to muster complaints about North American evangelicalism. But then I can do the same with the Mennonite Church, and I know too well my own failures. I have resolved to stop comparing the best of my Anabaptist heritage with the worst of evangelicalism. Early Anabaptism was, at its core, evangelical: Christ-centered, biblical, confessional and invitational. Mennonites in the 21st century will profit from drinking at the streams of contemporary evangelicalism—but we must also dip back into the spiritual wells of evangelical witness in our own heritage.

Today's evangelical movement is broad and varied, and we cannot respond to this part of the wider church with simplistic stereotypes. We cannot let TV preachers define for us what evangelical means. Neither can we summarize evangelicalism simply by naming traits that characterized the movement a generation ago. The word "evangel" comes from the New Testament word usually translated "gospel" (good news). That is our word as a follower of Jesus, and the word belongs to all believers who put their hope in Christ.

continued on page 16

continued from page 15

Learning from other streams of piety: In recent years I have benefited much from contact with Roman Catholics—in spiritual disciplines, visual/liturgical aspects of worship and appreciation of early church history. I know other Mennonites, some in higher education circles, who have also learned much from Catholics.

Not all my Mennonite friends, however, are willing to learn from evangelicals. I hear complaints about the simplistic theology of overhead projector music, or categorical dismissal of evangelicals for the place of women in the church, or contemptuous comments about evangelical perspectives on war. A given book may be ignored simply because it is published by an evangelical press.

We may disagree with the wider evangelical movement on one or more ethical or theological issues, just as most Mennonites disagree with Catholic teaching about Mary. There is sufficient common ground with Anabaptism, though, to make respectful exchange and fellowship worth the effort. I do not want to see Catholics or evangelicals dismissed by Mennonites as irrelevant or contemptible.

The growing edge of the church has vibrant worship, expectant prayer, costly discipleship and bold witness. Mennonites do not need to artificially change vocabulary or affect a manufactured piety to be part of this breath of the Spirit; we simply need to reclaim our own evangelical roots.

Mainstream Protestantism in North America is experiencing identity struggle and membership decline. This is sad for me, because I have learned much from Protestants—especially from two mainstream seminaries where I received degrees. I read *Christian Century* magazine and value many mainstream theologians. But I notice that the churches and movements that are growing typically have a warm evangelical piety and a clarity of confession that sometimes are absent in the Protestant church as a whole. I value what I learn from an evangelical magazine such as *Christianity Today.*

Even in the Mennonite Church, it is congregations with evangelical character that are growing, calling young leaders, discipling believers and reaching to the margins of society. Far be it from Mennonites to decide that mere numerical growth is the measure of faithfulness. But if the fruits of a movement are true to the gospel, growth is a good thing. It is evangelical Mennonite churches, for example, that have been most successful at reaching across ethnic, racial and economic boundaries. It is evangelical faith expression that is most likely to be passed on to the next generation. The huge growth of the Christian church in Africa, Latin America and Asia has been in evangelical (and sometimes charismatic) movements.

Mennonites in North America—particularly Mennonite educational institutions—can rejoice that the future of the Mennonite Church (and of the global Christian church) looks evangelical. The growing edge of the church has vibrant worship, expectant prayer, costly discipleship and bold witness. Mennonites do not need to artificially change vocabulary or affect a manufactured piety to be part of this breath of the Spirit; we simply need to reclaim our own evangelical roots. I am committed to making no snide remarks about evangelicals, and I want to listen and learn from people in the evangelical movement. I will do what I can to make Mennonite communities places where evangelicals experience respect and hospitality.

We have something to offer: I accept the label evangelical and believe the following characteristics of evangelicalism are essential to Anabaptism:

- a Trinitarian faith with accent on the unique revelation of God in Jesus Christ;
- the centrality and trustworthiness of Scripture for belief and practice;
- repentance from sin and change of life by the power of the Holy Spirit;
- regular discipline of prayer and worship;
- the urgency of mission to share news of salvation with others;
- the certainty that God someday will unite all things in Jesus Christ.

This is only a starter list of common ground. The following are a few among many convictions or practices that Anabaptists might offer to other evangelicals and the wider church:

- the centrality of Jesus both for salvation and for ethics;
- commitment to peacemaking, nonviolence and service;
- Christian community and sharing of financial resources;
- baptism after repentance and instruction;
- the integration of word and deed in mission.

In sharing what we understand to be essential aspects of Christian faithfulness we must be both bold and modest. The same convictions and practices appear within parts of many denominations and the Catholic church. Mennonites have no monopoly on faithful discipleship—and I am not ready to let others have a monopoly on the word evangelical.

J. Nelson Kraybill is president of Associated Mennonite Biblical Seminary, Elkhart, Ind.

Mypeople

by Cheryl Denise

My people are quiet
and don't always say
what they want
what they need
they leave things off
for you to figure out.

They read bibles and think a lot
but would never tell you their thoughts
unless asked
and even then
they would speak quietly
with a slow strong sense
of who God is.
They'll ask what you believe
and listen.

My people say they don't make oatmeal rolls
as good as Grandma,
even Grandma says this.
My people make carrot juice
and like it.
My Grandpa, who's blind
can play pool
and beat you.

We eat at long fancy tables
with cloth napkins
and say grace before meals.
Mom makes pumpkin soup
with a little - a little more
maple syrup.

My people eat rich candy
creamy chocolates
not cheap Hershey Kisses
we're talking real love
raspberry truffles
Lindor hazelnut creams.

My people love to feed church visitors
their children's friends
Mrs. Brubacher in the nursing home
even their gay neighbor.
Everyone needs food.
Good food
from Sittlers' Bakery in Conestoga
the Old Order women in the kitchen
rolling sweet dough
bosoms cloudy with flour.

My people think the only sin
God really doesn't care about
is gluttony with good food.

My people drink
fresh squeezed orange juice
in the morning
use half-and-half
always have four different kinds of bread
in their kitchens.

They talk of things they don't agree with
or understand
liberals, Catholics, ultraconservatives,
the Daves*, blacks
but when they meet one
they offer shoofly pie
and a coffee
a little conversation
and afterward they'll say
well that one was OK.

My people don't understand your people
but we'll feed you.

Cheryl Denise lives in Philippi, W.Va. This poem appeared in *What Mennonites Are Thinking 2001* (Good Books).

* "The Daves" refers to a small, conservative Mennonite group in southern Ontario.

CLEO Photography—for illustration only

From Mennonite to Catholic

Farida S. Dowler lives in Seattle.

When my Mennonite mother and Jewish father married, they decided that in the spirit of the Anabaptists, their children would wait until adulthood before deciding to be baptized.

My father came from a nonreligious family, so my brothers and I learned about Jewish holidays from a cultural perspective rather than from a religious one. My mother and her family were active members of a Mennonite church, and I considered myself Mennonite.

I believed Jesus when he said, “Blessed are the peacemakers.” However, I struggled with pacifism, often mistaking its definition to mean “passive,” and I worried that forgiveness meant lack of justice. As a child, I would stand motionless when bullies hit me. When I was a teenager, I started to hit back in an attempt to reject victimization. But the Mennonite church in Hyattsville, Md., accepted me anyway, even when I showed up wearing spiked hair, dog chains and black fingernail polish.

In the summer after my freshman year at Goshen (Ind.) College, my home church pastor baptized me. At last I could take part in the Communion services as an adult member of the Mennonite Church. No one, including myself, would have predicted that, over 10 years later, I would be preparing to enter the Catholic Church.

When I started to date Tony, a Catholic friend from graduate school, we decided it was more important to share the same faith than the same Christian denomination. For example, I understood that the Catholic practice of devotion to the Virgin Mary was not the same as worshiping her and that asking for saints to pray for us was akin to asking for prayers from our friends and family.

Tony understood my commitment to active peacemaking and honored my ties to my Mennonite community. In the Mennonite Church, I was never taught the doctrine of Real Presence but somehow always sensed it to be true. This belief was the seed of my eventual conversion. Both Tony and I believed that while the “accidents” or appearances of the Lord’s Supper remained bread and wine, the Holy Spirit changed the substances to the body and blood of Christ during the consecration.

After Tony told his family we were dating, his mother asked, “Is she Catholic?”

“No,” Tony replied. “She is Mennonite.”

Everyone was quiet. Then Tony’s Uncle George said, “I remember the Mennonites. When we were growing up in Alberta, times were hard. After all, it was the Great Depression. In our community, the Catholics wouldn’t help the Protestants, the Protestants wouldn’t help the Catholics, but the Mennonites helped out everybody. You could always count on the Mennonites.”

Everyone else immediately agreed that the Mennonites were good people. His mother added, “But you should still pray for her speedy conversion.”

When Tony and I became engaged, some of our Catholic acquaintances initially did not approve of our relationship. They were worried that I would draw Tony away from his faith. Some of my Mennonite and Jewish friends were concerned that I would have to promise to raise our children Catholic.

“Remember,” one of my Jewish relatives said, “Catholics used to throw stones at me and say, ‘Why did you kill Jesus?’ ”

Even though the Catholic Church officially reproved anti-Semitism during Vatican II in the early 1960s and Pope John Paul II referred to non-Catholic Christians as “our separated brothers and sisters,” we knew that the Catholic Church’s history of religious persecution would always be an emotionally charged issue. I promised Tony that in our marriage I would never perpetuate an argument by retorting, “Your ancestors tarred and feathered my ancestors.”

Despite their differences, Catholics and Mennonites both teach the concepts of social justice and reverence for life in all manifestations. I will try to be a peacemaker in my actions, even though I don’t always feel peaceful in my heart. While my husband and I continue to discuss what kinds of entertainment, such as television and movies, are appropriate, we have agreed that violent video games have no place in our home. We also want a life that embraces simplicity and ecological awareness. Environmentalism may not be an official Anabaptist tenet, but I like to think that Mennonites embraced the manifesto of “reduce/reuse/recycle” long before it was fashionable.

At the 2002 Easter Vigil, I will make a profession of faith in the Catholic Church along with 15 other Candidates (baptized Christians) and Catechumens. Almost everyone with whom I have discussed my decision has trusted that I am following my conscience and making thoughtful choices.

My Mennonite grandmother said, “I know your Mennonite ideals are too deeply ingrained for you to renounce them.” My mother and her sister will fly out to Seattle to witness my confirmation.

As I look forward to their visit, I cannot help but remember the words of my husband’s uncle George: You can always count on the Mennonites. TM

Despite their differences, Catholics and Mennonites both teach the concepts of social justice and reverence for life in all manifestations.

Vietnamese hope for official church

Despite lack of recognition, Mennonite presence witnessing and growing.

Despite repeated harassment from local authorities, a leader of an emerging Mennonite movement in Vietnam believes legal status will eventually be granted by the government.

Nguyen Hong Quang identified himself with Mennonitism in 1997, when he received a Vietnamese translation of the Confession of Faith in a Mennonite Perspective. Since then he has been encouraging the church in a country that had long suppressed organized religion. Quang, who is trained in law, has handed out hundreds of copies of the confession of faith to both Christians and government authorities and has championed freedom of religion.

Three years ago, Quang asked officials of the Religious Affairs Bureau in Ho Chi Minh City for legal recognition of a Mennonite denomination. The officials identified four requirements: a statement of beliefs, a procedure for recognizing leadership, documented membership and an active group that has been meeting for a significant duration. Quang believes those requirements can be met.

There was a thriving Mennonite congregation in the Saigon area when South Vietnam fell in 1975. But within a year, the local government assumed control of all church properties, and a leadership crisis dispersed the Mennonites. Restrictions on religion started to be eased in the late 1980s.

But that hasn't stopped the official challenges to the church. In early 2001, Quang was optimistic that local authorities had accepted a fellowship group meeting in his home. But on Good Friday, April 13, police burst in on the more than 100 people meeting there and wrote up charges against some of them. Two months later, when 70 children were meeting at the same place, police again stopped the meeting, threatening the children and charging the teachers.

Mennonite pastor Nguyen Quang Trung (left) oversees the loading of relief supplies for flood victims in Vietnam last year. The Vietnamese Mennonite presence has been increasing in recent years, despite harassment by authorities and the lack of government recognition.

EMM

Last Aug. 17, police arrested house fellowship teachers who went to a slum of 400 families to hold classes for children not in school. When Quang went to the police station to intervene on their behalf, he was handcuffed, kicked and beaten. The authorities insisted the teachers sign pledges to stop teaching, but they refused. Later that day, all were released and an official apologized to Quang for the beating.

Harassment of the house fellowship continues, Quang says.

Nevertheless, the Mennonite presence in Vietnam is active and growing. Dozens have been baptized, and relief efforts are conducted with local governmental authorities and the assistance of Mennonite Central Committee (MCC).

Mennonites first went to Vietnam in 1954, when MCC started work following the country's independence from France. Eastern Mennonite Missions sent the first missionaries in 1957, resulting in the formation of the Vietnamese Mennonite Mission, which was formally recognized by the government in 1964.—*MWC News Service*

MCC

Standing up to AIDS

A Somali woman speaks at a recent workshop on AIDS in Mogadishu. The workshop, funded by Mennonite Central Committee and organized and led by a Somali women's organization, drew 80 people."It seemed as if everyone had heard a story about a Somali relative who came from a neighboring country with AIDS and died after arrival," said Chantal Logan, MCC Somalia representative, who is jointly appointed with Eastern Mennonite Missions.

MPH community searches for light amid darkness of financial problems

The financial crisis at Mennonite Publishing House (MPH) in Scottdale, Pa., isn't just about dollars and cents, assets and debts. For the two local Mennonite congregations, it is also about people in the pew who have wanted to help build up the church.

"Many of these employees have put their hearts and souls into publishing over the years and consistently created materials that have helped congregations, even when they were being told to tighten their belts and things got really rough," says Donna Mast, who pastors the 130-member Kingview Mennonite Church with her husband, Conrad. "They gave sacrificially so that they could make sure the products didn't suffer. ... And now they need to know we care."

But they aren't feeling that, Mennonite Church USA executive director Jim Schrag told the MPH board during its Feb. 22-23 meeting in Newton, Kan. Schrag made a "pastoral visit" to Scottdale Feb. 15-18.

"People feel hurt and angry by feeling disregarded as persons, with individual potential and integrity, more than they feel hurt by what appears to be the current necessity to restructure," Schrag reported to the board. "Many referred to their personal sacrifice for a cause of the church and having that now negated by the process of personal and organizational deterioration that has occurred in recent years. ... Persons say, 'My contribution has come to this?' "

Kingview has 17 members who are MPH employees, plus about 20 who are MPH retirees. Mennonite Church of Scottdale, located across the street from the publishing house, has about 20 employees and 10 retirees among its 100 members.

One way they have felt disregarded, Schrag said, was the lack of oversight by both those directly responsible for MPH and those at the highest levels of the denomination, even as problems became increasingly evident. "It appeared to them that the larger church did not care about this or was inexcusably ignorant of these conditions," he said.

Many of these employees have put their hearts and souls into publishing over the years and consistently created materials that have helped congregations, even when they were being told to tighten their belts and things got really rough. They gave sacrificially so that they could make sure the products didn't suffer. . . . And now they need to know we care.—Donna Mast

Mennonite Church USA photo by Paul Schrock

Charles Shenk, interim pastor of Mennonite Church of Scottdale (left), and Donna and Conrad Mast, co-pastors of Kingview Mennonite Church, pose with lamps given to the two Scottdale, Pa., congregations by the nearby Pittsburgh Mennonite Church. The lamps are a gesture of support as the congregations grapple with the ramifications of Mennonite Publishing House's financial woes.

Pittsburgh Mennonite Church, about 45 minutes away in southwestern Pennsylvania, has reached out to the hurting MPH community. It commissioned Keith Hershberger, a potter and Pittsburgh member, to create oil lamps for the two Scottdale congregations.

"These Mennonite churches are the closest to us geographically, and three of us in this congregation have roots in Scottdale," says Pittsburgh co-pastor Carmen Schrock-Hurst, whose father, Paul Schrock, was a longtime MPH employee. "We don't pretend to know the depth of what they're going through, but we're perhaps a little more aware of what's going on because of all these connections.

"But it's my hope that people within the broader church can also reach out to the congregations with simple things, like thank-you cards. Many of us hold that beautiful *Hymnal: A Worship Book* in one hand and the *More-With-Less Cookbook* in the other, two wonderful projects of MPH. So we can write letters and thank the many dedicated brothers and sisters who have given their lives to produce these things."—*Laurie Oswald of Mennonite Church USA News Service and Rich Preheim*

Board reverses MPH printing plan

Members criticize idea to create team to direct publishing transformation.

Mennonite Publishing House (MPH) officials thought that divesting themselves of the printing operation in Scottdale, Pa., was one way to help solve their dire financial condition. Then they took another look at the numbers and concluded that they had little choice but to keep printing.

In a reversal from previous plans, the MPH board, meeting in Newton, Kan., unanimously voted on Feb. 23 to not sell or close the Scottdale printing operation. Either of those choices would have immediately required at least $500,000 for employee severances, equipment depreciation and other costs. And MPH is already in a liquidity crunch, trying to find financing to restructure $2.4 million in liabilities.

"We can't afford the other options because of the cash outlay," said board member Cal Britsch.

Furthermore, the printing operation is currently being used as collateral for bank loans.

With its action, taken at the recommendation of MPH management, the board halts sale negotiations with a potential buyer and commits to continuing printing for at least three years and directs management to develop a business plan for MPH printing operations in Scottdale and Newton.

Cutting costs: Cost-cutting measures already implemented helped make keeping the Scottdale printing operation more acceptable. Labor costs have been cut by $200,000 as the number of employees have been reduced from 27 to 15, "and our production is higher, if anything," said board chair Ken Loewen. The operation also reported a gross surplus (before cost allocations) of $120,000 last year.

Nevertheless, board members remained skeptical of printing's long-term future. "I'm struggling with maintaining a printing operation," said Sandra Schiedel. "However, because of the financial ticket involved, I feel we need to support this."

Once MPH's financial situation stabilizes, Loewen said, "then we can visit idealistic, philosophical reasons again" for eliminating printing.

But it remains to be seen who will make that decision. Board members strongly denounced a plan to create a "transformation team" to oversee the long-term revitalization of denominational publishing.

"If this board is not empowered ... to guide MPH into a transformed future, I will submit my resignation," said Jeff Wright.

The transformation team plan emerged at January's churchwide consultation on publishing and is scheduled to be addressed later this month by the Joint Executive Committee of Mennonite Church USA and Mennonite Church Canada; MPH is a binational agency accountable to both denominations through the JEC.

During the creation of the new church, other programs of the General Conference Mennonite Church, Mennonite Church and Conference of Mennonites in Canada were undergoing their own transformation processes, Mennonite Church USA executive director Jim Schrag told the board. Such work was done by various teams. But he said that did not happen at the former Mennonite Publishing House and Faith & Life Press, the precursors to MPH, due to financial problems in both organizations.

"The kind of envisioning of the future just did not happen in the way that other groups were able to do because they weren't facing the same kinds of challenges," Schrag said. "I would count that as unfinished agenda of the transformation process in both Canada and the U.S."

No regard? Board members saw the plan as a sign of no confidence in their work. "We have spent an inordinate amount of energy in transforming a business into something ... viable," Loewen said. "And now we are facing the dilemma of another level of authority which doesn't have to regard what we've done.

"There are many people on this board who won't be on this board if that's the case."

In other business, the board heard updates on plans to revive the *Mennonite Directory* and vacation Bible school curriculum, which were cut last year. The 2003 directory will be a joint effort of MPH and the Mennonite Church USA Executive Board, with the latter compiling the information. A fund appeal has raised $12,000 of the $20,000-plus needed for VBS curriculum. Another appeal is scheduled, since MPH wants the project to be fully funded before proceeding.—*Rich Preheim*

> The kind of envisioning of the future just did not happen in the way that other groups were able to do because they weren't facing the same kinds of challenges.
> —Jim Schrag

In the beginning...

silence
discovery
worship
wilderness
solitude

...Sabbath in the wilderness

Discover Wilderness Wind. Located in northern Minnesota, Wilderness Wind offers week-long canoe trips into the Boundary Waters. Waterfront cabins are also available for family and individual retreats. Come experience Sabbath in a new way.
2945 Hwy 169, Ely MN 55731 Phone 316 283-5132
wildernesswind@juno.com

Another casualty of Palestinian strife

MCC closes needlework shop because of collapse of local tourism industry.

After being pricked by five decades of Israeli-Palestinian conflicts, a Mennonite Central Committee (MCC) job-creation program has suffered the unkindest cut of all. The Palestinian Needlework Shop in the West Bank town of Surief ceased operation at the end of February.

The needlework is manufactured by the MCC-supported Surief women's cooperative, which sells its crafts in a variety of places, including Ten Thousand Villages stores in North America. The Palestinian Needlework Shop had been one of those outlets, catering to tourists. But like other tourist-dependent ventures in the area, it had been hit hard by the current Palestinian uprising against the Israeli occupation. MCC could no longer cover the shop's expenses.

There's so much history in this shop, this program.
—Sahir Dajani

"Needlework has been an important part of MCC's history in Palestine," says Alain Epp Weaver, who helps direct MCC programs in Palestine. "It certainly is the end of an era."

In 1952, MCC workers in Hebron and Jericho began working among Palestinian villagers and refugees to help them produce crafts embroidered with traditional Palestinian designs. The products became key items for Ten Thousand Villages.

When MCC opened its office in East Jerusalem in 1956, much of the needlework production was centralized. MCC staff distributed cloth and thread to women in villages and refugee camps, who in turn did the embroidery. After stitching was completed, MCC workers laundered, hemmed and labeled the needlework before shipping it to North America.

MCC photo by Matt Lester

Majida Abu Fara (left) and Zayna al-Ikl, members of a women's cooperative in the West Bank town of Surief, prepare cloth for embroidery. Mennonite Central Committee at the end of February closed the doors of one of the cooperative's outlets because of the declining tourist industry.

Working with MCC volunteers, Palestinian workers adapted traditional needlework for the local tourist market and for sale in North America. Classic motifs, such as the Bethlehem star and the Jerusalem cross, were added to napkins, placemats, tablecoths and pillowcases.

In 1982 MCC turned over administrative control for the needlework program to the Surief cooperative. MCC supported it during the past two decades by operating the Palestinian Needlework Shop as an outlet for Surief's products. But in the past 18 months, the number of women working at the cooperative has plummeted from 400 to 20 because of the collapse of the tourism industry.

"There's so much history in this shop, this program," says MCC development officer Sahir Dajani.

MCC's promotion of Palestinian needlework not only helped generate income for Palestinian women, but also raised awareness about Palestinian identity.

In the 1970s, when the very word "Palestinian" was taboo in Israeli political discourse, MCC's operation of the shop was viewed as suspect by some. In a 1974 letter to the Israeli newspaper *Haaretz,* Hebrew University workers urged Israelis to refrain from buying from the shop because it recognized the Palestinians as a people.—*MCC News Service*

Mennonite Your Way

"travel with a purpose"

England, Scotland & Wales
June 11-23

See Britain with all its pomp and formality

- Changing of the guard & London sites
- Mennonite Centre
- Welsh worship and community picnic
- Ancient Roman baths
- Scottish tartans, bagpipes and farms
- Cruise the Lake district by steamer
- Shakespeare's Avon
- Edinburgh Castle

*** *departure & return at Newark airport* ***

Itineraries available:
Box 425 • Landisville, PA 17538 • 717/653-9288 • 800/296-1991
Email: myw1525@aol.com • web: www.mywtours.com

Continued from page 5

Full circle

I enjoy the new *The Mennonite*, especially the editorials by Gordon Houser, Rich Preheim and Everett Thomas. But the Jan. 22 editorial ("Where Were You on Feb. 1?") had some information that bothered me. Here I thought we had merged, integrated, whatever, as one church. But the hiring for the agencies of the new church are according to the percentages of General Conference Mennonite Church members (25 percent) and Mennonite Church members (75 percent).

Where is Mennonite Church USA? Is it just on paper? Are we really just swallowed up by the bigger group? Shouldn't hiring be according to ability and qualification? I was really excited when the process of unification started. Now I'm not so sure.

I grew up in the Old Order Mennonite Church in Pennsylvania. I became a member of Lancaster Conference. My grandmother was an Oberholtzer and was related to John Oberholtzer, who was a founder of the General Conference Mennonite Church. So, I guess I've come full circle.

I almost left the Mennonite Church (Lancaster Conference) because it seemed to stress plain clothing as the most important part of the church. But while in voluntary service, I realized there were other branches. In voluntary service I met and married a GC girl and stayed in the Mennonite church. And I'm thankful that I did.—*Jack Stauffer, Newton, Kan.*

Vital role

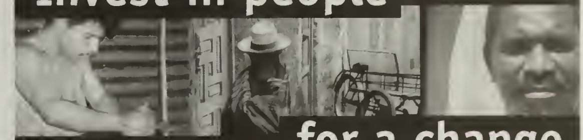
Congratulations to the staff and board of *The Mennonite.* Every issue gets better. The magazine is attractive, the arrangement of information is great, and the articles have been challenging and inspirational. I found the profile of the new Mennonite Church USA in the Feb. 5 issue to be so helpful in understanding the structure of our church. It is one issue I will keep on file. Be assured of my continued prayers for you in this ministry. You play a vital role in uniting us as members of Mennonite Church USA.—*Margaret Derstine, Lancaster, Pa.*

Family ties

Thanks to Dawn J. Ranck for her Jan. 8 article, "We Are Family Whether Single or Married," in which she sensitively and honestly discipled us that, as followers of Jesus, we are church to each other beyond marital and biological dimensions of family. As a church, let us listen carefully to the voices of our brothers and sisters on their unique journeys so we may truly experience the wonder and spiritual depth of the church as God's family on earth. —*Kathryn Hunsberger Seitz, Reedley, Calif.*

Give a gift subscription to *The Mennonite*.
Call 800-790-2498.

Invest in people



for a change

Help people escape poverty by giving them a hand up, not a handout. Have the satisfaction of knowing that your money is being used to make the world a better place.

1-877-772-7662
www.saronafund.com

Sarona
Global Investment Fund

This advertisement does not constitute an offer to sell or solicitation to buy securities in any state or province in which such offer or solicitation is not authorized.

A Continuing Education Event

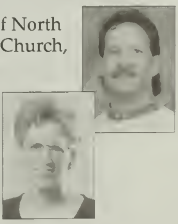
Beyond the Words:
Choosing Music to Fit Your Congregation

Join a contemporary musician and a scholar of worship and music to explore music that will allow worshippers to express their praise and prayer.

Date: Saturday, June 22, 2002

Presenters:
Mike Zehr, pastor of North Clinton Mennonite Church, Wauseon, Ohio

Rebecca Slough, assistant professor of church music, AMBS



Call:
1 + 800 964-2627
E-mail:
bsawatzky@ambs.edu

Associated Mennonite Biblical Seminary

3003 Benham Avenue
Elkhart, Indiana
46517-1999
www.ambs.edu

CALENDAR

Fraktur exhibit, designed by Roma J. Ruth and John L. Ruth, now showing through March 30 at Illinois Amish Interpretive Center, Arcola, Ill. For information, call 888-452-6474.

Lancaster Family History Conference April 5-6 at Lancaster (Pa.) Mennonite High School. For information or for a printable registration form, visit www.lmhs.org/ and click on Lancaster Family History Conference logo, or contact Lola Lehman at 717-393-9745.

Hyattsville (Md.) Mennonite Church 50th anniversary celebration, April 20-21, 2002. For information, contact the church at 4217 East-West Highway, Hyattsville, MD 20782; 301-927-7327.

WORKERS

Bennett, Melissa, has begun as youth pastor at Boulder (Colo.) Mennonite Church.

Duerksen, Carol, began Dec. 1, 2001, as director of youth ministries for Tabor Mennonite Church, Newton, Kan. She continues as editor of *With* magazine.

Limones, Juan, has begun as pastor of Luz del Evangelio Church, Dallas.

Martinez, Job, on Feb. 28 ended a pastorate at Luz del Evangelio Church, Dallas.

Rempel, Ed and Kathrine, began Jan. 1 as conference ministers for Rocky Mountain Mennonite Conference.

Romero, Pastor, was licensed and installed Dec. 9, 2001, as interim pastor of Roselawn Mennonite Church, Elkhart, Ind.

Vincent, Carl, has begun as pastor of Hanston (Kan.) Mennonite Church; he is also pastor of a Baptist congregation in Hanston.

BIRTHS

Baker, Samuel James Gingerich, Jan. 16, to Tony Baker and Stephanie Gingerich, Lansing, Mich.

Bergey, Rissa Nicole, Feb. 3, to Kevin and Teresa Miller Bergey, Franconia, Pa.

Cameron, William "Liam" Alexander Raymond, Dec. 4, 2001, to Scott and Margie Kurkjian Cameron, Los Angeles.

Dean, Amelia Kate, Feb. 6, to Jason and Tami Janks Dean, Elkhart, Ind.

Falls, Michael Tyler, Jan. 12, to James Jr. and Nichole Cooper Falls, Raleigh, N.C.

Fiz, Ana Cristina, Jan. 28, to Jorge and Bertie Pfaltzgraff Fiz, Denver.

Fuller, Christopher, Jan. 9, 1997, received for adoption Dec. 27, 2001, by Marjorie and Kayla Fuller, Columbus, Ohio.

Funk, Carter Jarek, Jan. 28, to Jonathan and Dianna Peters Funk, Andover, Kan.

Gerber, Sarena Nicole, Jan. 6, to Nolan and Lori Boller Gerber, Elkhart, Ind.

Graber, Mia Brenneman, Feb. 18, to Ruth Ann Brenneman and Galen L. Graber, Goshen, Ind.

Graber, Mikayla Marie, Oct. 17, 2001, to Rick and Deb Klopfenstein Graber, Pettisville, Ohio.

Harrison, Emily Noel, Jan. 31, to Ladd and Susan Ratzlaff Harrison, Gering, Neb.

Hartman, Taylor Marie, Dec. 1, 2001, to Monte and Toni Graber Hartman, Elkhart, Ind.

Hershberger, Jessica Lynn, Dec. 16, 2001, to Bill and Brenda Miller Hershberger, Millersburg, Ohio.

Hockman, Sophia Lyn, Feb. 3, to P. Ronald and Sheri Lyn Thomas Hockman, Perkasie, Pa.

Jantz, Isabel Rose, Jan. 24, to Jason and Kate Jantz, Wichita, Kan.

Kehler, Leah Mei Ling, Oct. 30, 2000, received for adoption Nov. 26, 2001, by Diane and Eric Kehler, Columbus, Ohio.

Kennell, Joshua Michael, Feb. 8, to Brian and Lori Voth Kennell, Newton, Kan.

Kline, Riley Jacob, Dec. 5, 2001, to David and Miriam Kline, Wilmot, Ohio.

Mennonite
Senior Sports Classic

Celebrate fitness, friends, and fun with games and sports for older Anabaptist adults.

Trek to the valley

June 20-22, 2002
Eastern Mennonite University
Harrisonburg, Va.

Phone: (800) 348-7468, Ext. 576
E-mail: stewardship@mma-online.org
Web site: www.mma-online.org

Sponsors: MMA
Mennonite Association of Retired Persons
Site sponsors: Eastern Mennonite University
Virginia Mennonite Retirement Center

Spiritual growth

We challenge each student to answer Christ's call to a life of nonviolence, witness, service and peacebuilding. Our campus is a caring community that helps students grow in their Christian faith. We encourage a variety of faith expressions—from praise songs to liturgical readings to silent meditation. And in settings ranging from university chapels to residence hall Bible studies.

Harrisonburg VA 22802
(800) 368-2665
www.emu.edu • admiss@emu.edu

EASTERN MENNONITE UNIVERSITY

Klopfenstein, Lucas Daniel, Jan. 23, to Dereck and Marisa Schipani Klopfenstein, Goshen, Ind.

Kornhaus, Kara Janae, Joel Aaron and Jared Andrew (stillborn), Dec. 21, 2001, to Kim and Lyla Kornhaus, Mount Hope, Ohio.

Kratz, Micah Lee, Dec. 27, 2001, to J. Randall and Melissa Kratz, Pennsburg, Pa.

Kuhns, Faith Maria, Oct. 22, 2001, to Amy and Leroy Kuhns, Dalton, Ohio.

Lechlitner, Dylan Devon, Jan. 25, to Doug and Kris Glenn Lechlitner, Elkhart, Ind.

Maltsberger, Morgan Malleck, Jan. 28, to Matt and Tara Friesen Maltsberger, Neodesha, Kan.

Marrero, Alexander Edwin, Jan. 24, to Juan and Jessenia Perez Marrero, Philadelphia.

Miller, Katrina Rae, Jan. 30, to Dave and Lori Miller, Wichita, Kan.

Nase, William Robert, Jan. 21, to Robert and Lisa Derstine Nase, Harleysville, Pa.

Newman, Saylor Quinn, Feb. 9, to Steve and Kris Pankratz Newman, Lincoln, Neb.

Schrock, Hannah Joy, Dec. 15, 2001, to Clete and Rachel Martin Schrock, Goshen, Ind.

Sharier, Benjamin Quinn, Dec. 27, 2001, to Thomas and Charlene Kurtz Sharier, Baltic, Ohio.

Shenk, Caleb Daniel, Jan. 14, to Jeff and Jennifer Helmuth Shenk, Elkhart, Ind.

Swartz, Hannah Nicole, Jan. 31, to Bruce and Sandi Frazier Swartz, Crimora, Va.

Sysaath, Andy, Jan. 30, to Chanethoon Sysaath and Phet Phet, Harrisonburg, Va.

Tyler, Allyson Marie, Jan. 25, to Mike and Stephanie Good Tyler, Fairfax, Va.

Unruh, Ainslie Jillian Schmidt, Jan. 19, to Lynn Schmidt and Trevor Unruh, Waterloo, Ont.

Wray, Griffin Jonathan, Jan. 24, to Dan and Rhonda Kinsinger Wray, Colorado Springs, Colo.

Yoder, Cedon Edward, Feb. 8, to Derek and Joy Smith Yoder, Hesston, Kan.

Yoder, Katelyn Anne, Nov. 20, 2001, to Dwight and Julie Yoder, East Petersburg, Pa.

Yutzy, Sara Elizabeth, Jan. 16, to Eric and Kim Webb Yutzy, Hutchinson, Kan.

MARRIAGES

Bergey/Schmidt: Laura Bergey, Franconia, Pa., and Wesley Schmidt, Bedminster, Pa., Jan. 19 at Franconia Mennonite Church.

Birky/Stutzman: Kara Birky, Colorado Springs, Colo., and Shane Stutzman, Buhl, Idaho, Feb. 2 at Woodland Park, Colo.

Fox/Swann: Bruce Fox, Manhattan, Kan., and Katrina Swann, Manhattan, Jan. 5 at First Presbyterian Church, Manhattan.

Kellogg/Kelly: Deren Kellogg, Champaign-Urbana, Ill., and Melissa Kelly, Seattle, Dec. 29, 2001, at Warm Beach Free Methodist Church, Stanwood, Wash.

Lehman/Shrock: J.E. Lehman, Kidron, Ohio, and Emma Shrock, Orrville, Ohio, Jan. 19 at Oak Grove Mennonite Church, Smithville, Ohio.

Long/Long: Gregory Long Jr., Perkiomenville, Pa., and Heather Long, Harleysville, Pa., Jan. 26 at Spring Mount (Pa.) Mennonite Church.

Phillips/Thompson: Verdene Phillips, Columbus, Ohio, and Gary Thompson, Columbus, Jan. 13 at Columbus Mennonite Church.

DEATHS

Augspurger, Harold Elmer, 93, Pulaski, Iowa, died Jan. 5 of heart failure. Spouse: Bonita Blasi Augspurger. Other survivors: children Virginia Berryman, William, Bonnie Payne; 12 grandchildren; 34 great-grandchildren. Funeral: Jan. 7 at Pulaski Mennonite Church.

Augspurger, Peggy Sue, 44, Iowa City, Iowa, died Jan. 21 of complications from diabetes. Parents: Larry and Darlene Augspurger (deceased). Survivor: brother Michael. Funeral: Jan. 25 at Wagler Funeral Home, Bloomfield, Iowa.

Beadle, Hannah Grace, Des Allemands, La., stillborn Jan. 17. Parents: Shawn and Pam Beadle. Memorial service Jan. 20 at Des Allemands Mennonite Church.

Bender, Aleda Leis, 89, New Hamburg, Ont., died Dec. 8, 2001. Spouse: Wilfrid Bender (deceased). Parents: Christian and Barbara Leis (deceased). Funeral: Dec. 11 at East Zorra Mennonite Church, Tavistock, Ont.

Brown, Fred Theodore Sr., 76, Stuarts Draft, Va., died Nov. 24, 2001. Spouse: Ada Harris Brown. Parents: George and Macie Bodkin Brown (deceased). Other survivors: children Freda B. VanFossen, Connie B. Grant; six grandchildren; two great-grandchildren. Funeral: Nov. 27 at Greenmonte Mennonite Church, Stuarts Draft.

Frey, Bonnie "Tab," 48, Cartersville, Ga., died Feb. 7 of cancer. Spouse: Phillip Frey. Parent: Genevive Seyl. Other survivors: children Sarah, Cory, Christopher, Konrad; four grandchildren. Funeral: Feb. 11 at Summit Mennonite Church, Barberton, Ohio.

Gerber, Alta, 91, Dalton, Ohio, died Jan. 26. Parents: Joshua and Sarah Gerber (deceased). Funeral: Jan. 29 at Kidron (Ohio) Mennonite Church

Gore, Sadie Schultz, 85, Pawnee Rock, Kan., died Jan. 18. Spouse: Hollis Gore (deceased). Parents: Abe and Susie Schultz (deceased). Survivors: daughter Mary Ellen Root; one grandchild; one great-grandchild. Funeral: Jan. 22 at Bergthal Mennonite Church, Pawnee Rock.

Let **MMA Capital Ministry** equip your church for its capital campaign

"...to equip the saints for the work of ministry, for building up the body of Christ."
– Ephesians 4:12

Does your congregation need help raising the necessary funds for a new building, addition, land acquisition, or debt reduction? MMA Capital Ministry helps congregations organize themselves to reach their goals and carry out the ministry to which God has called them.

To find out more, contact Chuck Buller, M.Div., at (559) 738-8829 or (559) 799-8964.

MMA Capital Ministry

MMA®
Stewardship Solutions

Hanks, Gardner Coe, 54, Boise, Idaho, died Feb. 2 of pancreatic cancer. Spouse: Suzie Harral Hanks. Parent: John W. Hanks. Other survivors: children Karin, Kathryn. Memorial service: Feb. 5 at Hyde Park Mennonite Fellowship, Boise.

Hofer, Marvin P., 78, Freeman, S.D., died Jan. 23. Spouse: Kathryn Stahl Hofer. Parents: Paul L. and Elizabeth Hofer Hofer (deceased). Other survivors: children Don, Priscilla Hofer, Ann Marie Reiling; four grandchildren. Funeral: Jan. 26 at Hutterthal Mennonite Church, Freeman.

Kennel, Elmer F., 91, Mountville, Pa., died Nov. 24, 2001, of congestive heart failure. Spouse: Edith Elizabeth Charles Kennel (deceased). Parents: Christian D. and Elizabeth Fisher Kennel (deceased). Survivors: children Rhoda, David, Elmer, Paul, Ruth Zale, Lois; nine grandchildren; four great-grandchildren. Funeral: Nov. 30 at Habecker Mennonite Church, Washington Boro, Pa.

Kreider, Rosanna Hershey, 88, Lancaster, Pa., died Jan. 14. Spouse: G. Frank Kreider (deceased). Parents: Harry P. and Anna Mae Rutt Hershey (deceased). Survivors: children Kenneth, Norman, G. Frank Jr., James, Janet Harrison, Linda Keeport; 16 grandchildren; 20 great-grandchildren. Funeral: Jan. 18 at Willow Street (Pa.) Mennonite Church.

Kropf, Bertha Krabill, 83, Albany, Ore., died Jan. 13. Spouse: (1st) Ray Kropf (deceased); (2nd) David "Merle" Kropf. Parents: John and Sarah Kennel Krabill (deceased). Survivors: children Walter, Leona; stepchildren Clarene Myers, Laverne Yoder, Stanley Kropf, Florence Gingrich, Jim Kropf; 25 grandchildren; 18 great-grandchildren; one great-great-grandchild. Funeral: Jan. 19 at Brownsville (Ore.) Mennonite Church.

Kropf, David "Merle," 89, Albany, Ore., died Jan. 30. Spouse: Bertha Krabill Kropf (deceased). Parents: Frank and Annie Kropf (deceased). Survivors: children Stanley, Jim, Clarene Myers, Laverne Yoder, Florence Gingrich; stepchildren Leona, Walter; 25 grandchildren; 18 grandchildren; one great-grandchild. Funeral: Feb. 2 at Brownsville (Ore.) Mennonite Church.

Kuhns, Irene Ernst, 85, Geneva, Neb., died Jan. 12 of cancer. Spouse: Don Kuhns (deceased). Parents: Emil and Katie Schrock Ernst (deceased). Survivors: children Richard, Donovan, Rodney, Lynn Stykes; nine grandchildren; 17 great-grandchildren. Funeral: Jan. 18 at Salem Mennonite Church, Shickley, Neb.

Kulp, Ida Tyson, 85, Perkasie, Pa., died Feb. 4. Spouse: Joseph Kulp (deceased). Parents: Jacob and Carrie Tyson (deceased). Survivors: children Richard, Dorothy Martin; seven grandchildren. Funeral: Feb. 9 at Perkasie Mennonite Church.

Lais, Daniel Franklin "Frank," 80, Canby, Ore., died Nov. 15, 2001. Spouse: Wanona Conrad Lais (deceased). Parents: Dan and Ella Egli Lais. Survivors: children Kenneth, Ray, Larry, Edwin, Sharon Moyer, Shirley Martin, Susan Boshart, Carol Kauffman, Janice, Eileen Springer; 21 grandchildren; two great-grandchildren. Funeral: Nov. 20 at Zion Mennonite Church, Hubbard, Ore.

Landis, Jacob B., 83, Lititz, Pa., died Jan. 29. Spouse: Grace Charles Landis (deceased). Parents: Henry H. and Mary Buckwalter Landis (deceased). Survivors: children Mary Siegrist, Martha Zimmerman, Lester, Helen Imhoff, Melvin; 23 grandchildren; 18 great-grandchildren. Funeral: Feb. 2 at Landis Valley Mennonite Church, Lancaster, Pa.

Landis, Violet Minner, 87, Brownsville, Ore., died Jan. 26. Spouse: John Landis. Parents: Harry and Dora Minner (deceased). Other survivors: children Faith Wenger, Ruth Wenger; five grandchildren; 15 great-grandchildren. Memorial service: Jan. 30 at Family Bible Church, Brownsville.

Lehman, Austin, 10, Kidron, Ohio, died Jan. 31 of cancer. Parents: Delbert and Connie Lehman. Other survivors: siblings Travis, Braden, Denver, Rosetta; grandparents Dennis and Grace Lehmen. Funeral: Feb. 2 at Chestnut Ridge Mennonite Church, Orrville, Ohio.

Lynn, James, 41, Cheraw, Colo., died Jan. 15 in a train-truck accident. Spouse: Rae Ann Lynn. Other survivors: children Micheal, Ki; stepdaughter Erin Bartlett. Memorial service: Jan. 18 at East Holbrook Mennonite Church, Cheraw, Colo.

Miller, Jake J., 86, Uniontown, Ohio, died Jan. 23. Spouse: Sue Miller. Parents: Joseph and Mary Miller (deceased). Other survivors: children Ella Toy, William, James, Samuel; six grandchildren. Funeral: Jan. 28 at Hartville (Ohio) Mennonite Church.

Miller, Malinda Wingard Chupp, 85, Goshen, Ind., died Dec. 30, 2001. Spouse: (1st) Levi Chupp (deceased); (2nd) Levi Miller (deceased). Parents: Samuel and Malinda Yoder Wingard (deceased). Survivors: children Mary Lou Martin, Linda Hostetler, Viola Bender, Dorothy Hoover, Carol Keener, Samuel Chupp, Harvey Chupp, LeRoy Chupp, Melvin Chupp; stepchildren Ruth Yoder, Ann Miller, Paul Miller, Titus Miller, James Miller; 27 grandchildren; 17 stepgrandchildren; three great-grandchildren. Funeral: Jan. 4 at North Goshen Mennonite Church.

Miller, Rachel Rheinheimer, 81, Goshen, Ind., died Jan. 28. Spouse: Samuel E. Miller (deceased). Parents: Edward and Laura Rheinhart Rheinheimer (deceased). Survivors: children Carol Kramer, Rosemary Rhoda, Gloria Hearten-Johnson, Donovan, Lynne; 14 grandchildren; 10 stepgrandchildren; 12 great-grandchildren; 20 stepgreat-grandchildren. Funeral: Jan. 31 at Waterford Mennonite Church, Goshen.

Encouraging Faithful Commitments

for your nonprofit organization

Privileged to work with Hesston Community Child Care and Schowalter Villa, Hesston, Kan., on the Generations Hand-in-Hand Campaign

A ministry-centered approach to fund raising, integrated marketing and communications, board and organizational development

ADVANCEMENT Associates

866-777-1606 toll free info@advanassociates.com
3816 La Mesa Drive, Fort Collins, CO 80524-9529

Rebekah Burch Basinger, Ed.D.
Principal
Pennsylvania Office

Jerry S. Kennell, MPA
Principal
Colorado Office

Cheryl Zehr Walker
Principal
Ohio Office

Oswald, Edna Stutzman, 87, Shickley, Neb., died Jan. 29. Spouse: Emanuel Oswald (deceased). Parents: David J. and Phoebe Stauffer Stutzman (deceased). Survivors: children Bob, Jan Noel, Carole Springer; 10 grandchildren; four great-grandchildren. Funeral at Salem Mennonite Church, Shickley.

Peters, Ada Friesen, 90, Hesston, Kan., died Feb. 13. Spouse: Abe A. Peters (deceased). Parents: P.C. and Katharine Doell Friesen (deceased). Survivors: children Leron, Ron; four grandchildren; two great-grandchildren. Funeral: Feb. 16 at Bethesda Mennonite Church, Henderson, Neb.

Quick, Marie Henderson, 99, Lyndhurst, Va., died Jan. 30. Spouse: Charles W. Quick (deceased). Parents: G.W. "Dick" and Osa Bridge Henderson (deceased). Funeral: Feb. 3 at Mountain View Mennonite Church, Lyndhurst.

Ringo, James, 88, Shipshewana, Ind., died Jan. 26. Spouse: Gladys Ringo. Parents: James T. and Maybelle Ringo (deceased). Other survivors: children Melody Stoddard, La Engel, Rose Fenstermader, Beverly Brainard, Joe Marshall; three grandchildren; one great-grandchild. Funeral: Jan. 30 at Shore Mennonite Church, Shipshewana.

Ruth, Alpheus Landis, 86, Lansdale, Pa., died Jan. 26. Spouse: Miriam Ruth (deceased). Survivors: children Esther Ruth Shisler, Mary Ellen Lehman, Samuel, Joseph, Phoebe; seven grandchildren; three great-grandchildren. Memorial service: Jan. 30 at Plains Mennonite Church, Hatfield, Pa.

Sprunger, Virginia Schwartz, 79, Elkhart, Ind., died Jan. 26 of cancer. Spouse: Max Sprunger. Parents: C.W.R. and Minnie Schwartz (deceased). Other survivors: children Ann, Lewis, Joseph, Jonathan, Edmund; eight grandchildren. Memorial service: Feb. 2 at Elkhart.

Swartzendruber, Ethel Carrier, 88, St. Lawrence, S.D., died Jan. 22. Spouse: Val Swartzendruber (deceased). Parents: Ed and Bessie Carrier (deceased). Survivors: children Stanley, Gary, Omar; five grandchildren. Funeral: Jan. 26 at St. Lawrence Community Church.

Toney, Hazel Garber, 78, Goshen, Ind., died Jan. 30. Spouse: Homer Toney (deceased). Parents: L. Anna and Leander Garber (deceased). Funeral: Feb. 2 at Yellow Creek Mennonite Church, Goshen.

Welty, Charles, 94, Nappanee, Ind., died Jan. 27. Spouse: Twila Welty. Parents: John M. and Fannie Fisher Welty (deceased). Other survivors: children Norma Ressler, Phyllis Miller, Wayne, Carlyle; stepchildren Keith Burckhart, Larry Burckhart; six grandchildren; three stepgrandchildren; 13 great-grandchildren; two stepgreat-grandchildren. Funeral: Jan. 31 at North Main Street Mennonite Church, Nappanee.

Wingard, Paul J., 86, Hollsopple, Pa., died Jan. 24. Spouse: Carrie Spory Wingard. Parents: Alonzo and Ella Johns Wingard (deceased). Other survivors: children Nova Jean Smoker, Cynthia Peterson, Paul Jr.; six grandchildren. Funeral: Jan. 28 at Thomas Mennonite Church, Hollsopple.

Wolber, Anna Raeuber, 98, West Liberty, Ohio, died Jan. 20. Spouse: Christian A. Wolber (deceased). Parents: Joseph and Nellie Raeuber (deceased). Survivors: children Paul, Marjorie Johns, Mary Steiner-Psolla; eight grandchildren; 10 great-grandchildren. Funeral: Jan. 22 at Bethel Mennonite Church, West Liberty, Ohio.

Wolfe, Mildred Ann, 48, Strasburg, Pa., died Jan. 9. Parents: Earl M. Wolfe (deceased) and Emily McMaster. Funeral: Jan. 12 at Willow Street (Pa.) Mennonite Church.

Wolff, Edward, 95, St. Joseph, Mich., died Dec. 25, 2001. Spouse: Lydia Schroeder Wolff (deceased). Parents: Friedrich and Regina Haugh Wolff (deceased). Survivors: children Gene, Edith Nickel, Christine Cloofelter, Doris Stucky, Rita Cox; 14 grandchildren; 12 great-grandchildren. Funeral: Dec. 28 at Starks & Mechinger Funeral Home, St. Joseph.

Yoder, John E., 85, Albany, Ore., died Jan. 20. Spouse: Ellen E. Yoder. Parents: Daniel E. and Magdalene Bontrager Yoder (deceased). Other survivors: daughter Mary M. Leichty; four grandchildren. Memorial service: Jan. 23 at Albany Mennonite Church.

Zehr, Delford F., 71, London, Ont., died Jan. 24. Spouse: Grace Lebold Zehr. Parents: Christian and Salome Zehr (deceased). Other survivors: son John; two grandchildren. Funeral: Jan. 26 at Valleyview Mennonite Church, London.

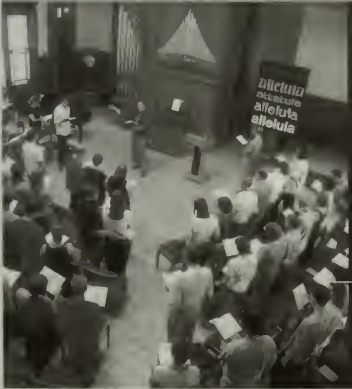
Zehr, Harold Wayne, 68, Tavistock, Ont., died Dec. 23, 2001. Parents: John and Clara Zehr (deceased). Survivor: son Jonathan. Funeral: Dec. 28 at Tavistock Mennonite Church.

It's easy to submit your event information to *The Mennonite*! Log on at www.themennonite. org and use the "For the Record" button to access our on-line forms.

You can also submit by email, fax or mail:

- **TheMennonite@ MennoniteUSA.org**
- **fax 316-283-0454**
- **P.O. Box 347, Newton, KS 67114**

FAITH ▪ SERVICE ▪ SCHOLARSHIP



Do you believe…

that Jesus meant what he said
and was talking to us?

Bethel College

Then you might feel at home
on the Bethel College campus
where students ask questions
that change their lives and the world.

www.bethelks.edu

300 East 27th Street
North Newton, Kansas
67117–0531

admissions@bethelks.edu

1-800-522-1887

Bethel College

"I would rather sit in the dust of Calcutta than on a throne in any other city." See why. Visit Kolkata.
Ed Miller at mccindia@cal3.vsnl.net.in.

Lititz Area Mennonite School seeks a full-time ***administrator***. July 2002. Call Kay Predmore at 717-626-9551 for further details.

Shalom Mennonite Church, Newton, Kan., desires half-time ***associate pastor***, with focus on youth and educational ministries. See http://home.southwind.net/~shalom/. Applications must be received by April 16, 2002.
Contact Don Goger, 316-283-3324; dg3998@yahoo.com.

New Covenant Christian School is seeking a ***middle school/high school math teacher*** to begin August 2002. NCCS is a member of the Mennonite Secondary Education Council and the Lancaster Area Council of Mennonite Schools.
Please send resumes to Neal J. Eckert, New Covenant Christian School, 452 Ebenezer Road, Lebanon, PA 17046; 717-274-2423; email neale@nccspa.org.

Connecting Families Weekend, April 19-21, 2002, at Antiochian Village, Ligonier, Pa. Theme: "The Children of God Living in the Kin-dom." There will be a special emphasis on glbt people with children. Connecting Families welcomes all gay, lesbian, transgendered and bisexual people, their families, friends and supporters. This is intended to be a safe, relaxing weekend to share common concerns regarding homosexuality as it affects our families, friends, churches and ourselves.
Contact 937-676-3221 or MikeAndLinda@pagefillers.com.

Lancaster (Pa.) Mennonite Middle School needs ***6th-grade teacher***, beginning Aug. 19, 2002. For more information, contact Joyce Thomas at 717-299-0436, ext. 311; thomasje@lmhs.com.
Lancaster (Pa.) Mennonite High School needs ***dormitory advisers***, beginning Aug. 19, 2002. May be combined with a teaching position. For more information, contact David King at 717-299-0436, ext. 304; kingda@lmhs.com.

Rocky Mountain Mennonite Camp is celebrating its 50th anniversary July 26-28, 2002.
For information, contact RMMC, 709 County Rd. 62, Divide, CO 80814; 719-687-9506, email rmmcamp@rmmc.org, or on the web at www.rmmc.org/camp.

Washington D.C.-area Mennonite church, in Hyattsville, Md., seeks experienced candidate for ***lead position in pastoral team***, available February 2003. Our new pastor will have a strong commitment to Anabaptist values and beliefs, peace/social justice issues and congregation-based decision making and leadership. Our ideal applicant will be gifted in preaching, comfortable with a diversity of member backgrounds and dedicated to the primacy of the life and teachings of Jesus Christ.
Interested people should contact Doug Schwartzentruber, Pastoral Search Committee chair, Hyattsville Mennonite Church, 9811 Bald Cypress Dr., Rockville, MD 20850; 301-315-9811; djs@comcast.net. You may visit http://rainsrc.umd.edu/HMC/index.htm to learn more about our congregation.

Messiah College's Sider Institute for Anabaptist, Pietist and Wesleyan Studies announces an ***international conference***, "(Re)Connecting Spirituality and Social Justice: Christian Visions, Christian Realities," at Messiah College, Grantham, Pa., May 30-June 1, 2002. This conference will provide the opportunity for scholars, pastors and laypeople to engage in conversations on the relationship between Christian spirituality and social justice. Keynote speakers include theologian Bonganjalo Goba, principal architect of South Africa's "Kairos Document"; Charles Marsh, author of *God's Long Summer: Stories of Faith and Civil Rights*; and William Willimon, Duke University. Fifty other papers and workshops will explore issues such as ecclesiology, race, hymnody, contemplation, prayer, the Eucharist and nurturing social activism.
For schedule and registration materials, visit www.messiah.edu/siderinstitute ("News & Events"). For brochures, contact Terri Hopkins at 717-766-2511, ext. 5235 or thopkins@messiah.edu.

Medical Director

Mennonite Mutual Aid (MMA) is seeking a medical director to provide global medical direction for insurance and education programs. This person will provide the medical expertise in developing and administrating insurance products, including participating in underwriting decisions and determining medical necessity/appropriateness of services and treatments. In addition, the medical director serves as a chief spokesperson for MMA on medical matters to professional medical affiliations and the Anabaptist community.

The candidate must be a physician with at least five years in direct patient practice and board certified, or eligible and willing to secure board certification, in insurance medicine. Previous experience with a health insurer, HMO, PPO, or PHO is desirable. Ideal work arrangement is to start at 70 percent time and move to full time over a few years.

MMA is an insurance and financial services organization. We offer a competitive salary, excellent fringe benefits, and a non-smoking work environment. Submit cover letter and resume to:

MMA
Human Resources Dept.
P.O. Box 483
Goshen, IN 46527
Fax: (574) 537-6635
hr@mma-online.org

MMA

Goodville Mutual
New Holland, Pa.

Find an agent near you for details about our competitive insurance packages!

www.goodville.com
or 800-448-4622

- Delaware
- Illinois
- Indiana
- Kansas
- Maryland
- Ohio
- Oklahoma
- Pennsylvania
- Virginia

affordable insurance

for vehicle, home, farm, small business, church

Fresno Pacific University School of Professional Studies seeks full-time faculty for two positions: ***associate dean, Center for Degree Completion***, and ***associate dean, Center for Professional Development***. The college of Fresno Pacific University seeks a full-time ***math faculty***.

See descriptions and qualifications at http://www.fresno.edu; http://HigherEdJobs.com; http://cccu.org; http://jobs@chronicle.com; or write to Fresno Pacific University, Provost Office, Attn. Dr. John Yoder, 1717 S. Chestnut, Fresno, CA 93702.

Philhaven will be celebrating its ***50th anniversary*** on Saturday, May 18, 2002, from 11 a.m. to 3:30 p.m. at its campus in Mount Gretna, Pa. A staff reunion will be held. If you or someone you know is a former staff member, please let us know their address so we can be sure to include them. Activities for children of all ages will be planned throughout the event.

To submit addresses, call 717-270-2443 or cek@philhaven.com.

Penn View Christian School is seeking a full-time ***middle-school music teacher*** beginning in the 2002-03 school year. Responsibilities include teaching general music (grades 6-8), directing vocal and handbell choirs and instructing small instrumental groups. Penn View offers a Christ-centered, academically excellent education for 594 students in kindergarten through eighth grade.

Send your resume to Rose Lambright, Middle School Principal, Penn View Christian School, 420 Cowpath Road, Souderton, PA 18964; 215-723-1196.

Zion Mennonite Church, Souderton, Pa., seeks a ***director of congregational care***. This is a part-time position. Duties include visitation of members in the hospital and retirement homes, organizing transportation and meals for members in need, serving as advocate on medical issues, comforting members and families at time of death, follow-up and outreach to visitors.

For information or to apply, contact Judy Murphy at 215-257-2218; jmurfy@nni.com.

St. John Mennonite Church seeks ***assistant director of youth***. We are a mid-sized, rural northwestern Ohio congregation, looking for a full-time person as assistant to the youth pastor, to assume responsibilities for junior and senior high ministries (relational, programmatic and discipleship). This applicant should have a passion to communicate the saving work of Jesus Christ, through lifestyle as well as proclamation. A working understanding or willingness to learn the "Son Life" approach to ministry is a plus. College education is desired, but not required. Discipleship Training (RAD, YES or YWAM) is also advantageous. We are looking for interested applicants to apply by March 15; start date ASAP thereafter.

Please send cover letter and resume to Assistant Youth Director Search, 15988 RD 4, Pandora, OH 45877; stjohnoffice@wcoil.com.

Protection Mennonite Church, Protection, Kan., is looking for a full-time ***pastor***. We are a rural, active, growing church. Contact us at 620-622-4418.

Camp Luz seeks individual(s) for ***voluntary service position*** beginning May 2002. Duties would include housekeeping, maintenance, kitchen help, hospitality; these duties are varied and flexible. Position includes housing, food, insurance and stipend.

Contact Deb Horst, 152 Kidron Rd., Orrville, OH 44667; 330-683-1246; email camp.luz@juno.com; www.campluz.mennonite.net.

Park View Mennonite Church, Harrisonburg, Va., seeks a full-time ***associate pastor for children, youth and family ministries***. Full job description at www.pvmchurch.org. Available summer 2002.

Send resume or inquiry to Search Committee, c/o Phil Kniss, 1600 College Ave., Harrisonburg, VA 22802; phil@pvmchurch.org.

Western Mennonite School is seeking qualified faculty and staff who have energy and passion for nurturing and educating today's youth in a Christ-centered educational setting. Western (grades 6-12) is located in the beautiful Willamette Valley in the Northwest.

For more information, contact Principal Eric Martin, 9045 Wallace Rd. NW, Salem, OR 97304; 503-363-2000 or Martines@teleport.com.

Opening June 2002:

- ***Assistant principal***: Significant leadership position for educator with interest and passion for curriculum development and supervision of instruction; will include some teaching duties. Administrative experience and qualifications desired. (Full-time, salaried.)

Openings Fall 2002:

- ***Math instructor***: Teaching secondary level math; certification required; also desire coaching and/or adviser capabilities. (Full-time, salaried.)
- ***Asst. cook***: To assist food services manager in meal preparation. (VS or salaried)
- ***Maintenance manager***: To assist facilities manager in maintenance and repair of physical plant and vehicles. (Full-time, VS or salaried.)

Help a prisoner get
The Mennonite.
Send contributions to:
Prisoner Fund, *The Mennonite*
P.O. Box 347
Newton, KS 67114.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Melanie Mueller, or email TheMennonite@MennoniteUSA.org.

TOURS IN 2002:

Europe and More

EUROPEAN HERITAGE TOURS:	JULY 12-29
IRELAND:	SEPTEMBER 20 - OCTOBER 1
SPECTACULAR SCANDINAVIA AND ITS FJORDS:	JUNE 17 - JULY 1
SWISS FLACIER EXPRESS:	AUGUST 12-26
SWISS-VOLHYNIAN MENNONITE HERITAGE TOUR:	SEPTEMBER 18 - OCTOBER 3

Far East

VIETNAM:	NOVEMBER 6-24

North America

ALASKA CRUISE TOUR:	JUNE 19 - JULY 1
EASTERN CANADA:	AUGUST 2-12
FALL FOLIAGE TOUR IN NEW ENGLAND:	OCTOBER 8-14
MAJESTIC CANADIAN ROCKIES:	JULY 15-28
MENNONITE & AMISH COMMUNITIES IN OHIO:	MAY 10-14

Service Tours

CHRISTMAS SERVICE TOUR TO PENNSYLVANIA:	NOVEMBER 28 - DECEMBER 3
SERVICE TOUR TO ISRAEL:	OCTOBER 25 - NOVEMBER 7

TOURMAGINATION
DISCOVERY & FELLOWSHIP

CALL 1-800-565-0451

E-MAIL: office@tourmagination.com
WEB: www.tourmagination.com

"Celebrating over 30 years of building bridges among Mennonites and other Christians around the world through custom-designed travel"

9 Willow Street
Waterloo, ON, Canada N2J 1V6

1011 Cath Road
Sellersville, PA, USA 18960

REG. #1S67624

TOURS IN 2003:

Mennonite World Conference Tours

ETHIOPIA & SIMBABWE:	JULY 30 - AUGUST 19
KENYA & TANZANIA:	AUGUST 2-19
SOUTHERN AFRICA:	JULY 29 - AUGUST 19
TANZANIA & KENYA:	AUGUST 1-19
WEST AFRICA:	JULY 29 - AUGUST 19
ZAMBIA & ZIMBABWE:	JULY 31 - AUGUST 19
ZIMBABWE:	AUGUST 1-19
ZIMBABWE:	AUGUST 8-27

Service Tours

PARAGUAY SERVICE TOUR:	APRIL 3-17

Methodists ring dinner bell for Lord's Supper

Rich Preheim

United Methodist Church members' spiritual diet should include the Lord's Supper every week, believes a denominational committee. So it will recommend the encouragement of weekly Communion celebrations, according to Worldwide Faith News.

Under a mandate from the United Methodist Church General Conference, the denomination's top lawmaking body, the Holy Communion Study Committee is developing a comprehensive paper on Communion theology and practice. While affirming weekly observances, committee members say they will not seek church legislation mandating it.

"Out of faithfulness to the Sunday worship encouraged by John Wesley and the wider tradition of the church, and believing that our United Methodist worship life and fellowship will be enriched as we live into weekly celebration of the Lord's Supper on the Lord's Day," the committee said in a working statement, "the Holy Communion Study Committee affirms the value of the United Methodist Church moving towards a richer sacramental life, including weekly celebration of the Lord's Supper as advocated by the general orders of Sunday worship in our United Methodist hymnals and book of worship, while recognizing that not every service will include Holy Communion."

The committee will present its findings at the denomination's 2004 convention.

TIDBITS

Thirty-eight percent of respondents to a recent survey said they were buying more Christian books than they were two years ago.—*NRB*

The Jerusalem Hilton is now called the David Citadel Hotel.—*Go Israel News*

During religious life, nearly 30 percent of the nation's 85,000 Catholic nuns have experienced sexual trauma, ranging from rape to exploitation to harassment. —*National Catholic Reporter*

The Wesleyan Church has set a goal of doubling its international membership, adding 150,000 members by 2005.—*The Wesleyan Advocate*

A recent survey found that 49 percent of Evangelical Lutheran Church in America members thought that the Sermon on the Mount was preached by someone other than Jesus.—*The Lutheran*

Strike up the band

Leadership magazine has conducted some reconnaissance on the worship wars. Among the magazine's findings:

- Sixty-five percent of congregations use at least one-fourth contemporary songs in their music mix.
- More than half of all congregations use electronic keyboards, and one-fourth use horns.
- Congregations using primarily contemporary music average 505 worship attenders each week, compared to 166 for congregations using traditional music and 282 for congregations using a blend of both styles.
- Ninety percent of blended congregations use hymnals, while only 30 percent of contemporary congregations do. About 25 percent of blended congregations use chorus books for contemporary songs.
- Eighty percent of contemporary congregations use a large screen with a video projector in worship.

On a related note, *Leadership* also presented the top 10 list from a recent poll of favorite worship songs. In descending order, "Amazing Grace" by John Newton, "How Great Thou Art" by C. Boberg and S.K. Hine, "Because He Lives" by William Gaither, "Great Is Thy Faithfulness" by T.O. Chisholm, "The Old Rugged Cross" by George Bennard, "What a Friend We Have in Jesus" by Joseph Scriven, "To God Be the Glory" by Fanny Crosby, "Majesty" by Jack Hayford, "Shout to the Lord" by Darlene Zschech and "Holy, Holy, Holy" by Reginald Heber.

Strike up the band (reprise)

Various recording artists had a busy and successful 2001. Compilation albums by various artists accounted for four of the Christian Music Trade Association's 10 best selling albums of the year, reports *Wireless.* The soundtrack to the movie *O Brother, Where Art Thou* was third, *Songs 4 Worship: Shout to the Lord* was fourth, *WoW 2001* was seventh, and *WoW Hits 2002* was eighth.

Topping the list was Mannheim Steamroller with *Christmas Extraordinaire,* followed by *Satellite* by P.O.D. Donnie McClurkin's *Live in London and More* was fifth, and *Worship* by Michael W. Smith was sixth. Rounding out the top 10 were *Declaration* by Steven Curtis Chapman and *Free to Fly* by Point of Grace.

Nearly 50 million albums were sold in 2001, a 13.5 percent increase over 2000. Twenty percent of all sales were in the adult contemporary/pop genre, and 19 percent were gospel. Rock and "praise and worship" each notched 13 percent of sales.

Failing grades

Here comes one more report card lamenting the downward trend in school scores. *American Family Association Journal* reports that both "evangelical" students in public schools and students at "typical" Christian schools are sliding into secular humanism and bound for socialism.

The periodical cites something called the PEERS test, which bills itself as an "objective means for measuring the understanding of how biblical principles apply to all areas of life." The test classifies students into four categories: Christian theism, moderate Christian, secular humanism and socialism.

As recently as 10 years ago, the test found the students at both public and Christian schools to be classified as moderate Christian. But now both groups are ensconced in the secular humanism category and on a trajectory to be socialist by 2010. TM

RESOURCES

Where Was God on September 11? Seeds of Faith and Hope, edited by Donald B. Kraybill and Linda Gehman Peachey (Herald Press, 2002, $10.99), is a collection of essays, articles, sermons and letters that reflect the views of more than 70 Christian leaders and thinkers as they struggle with questions of faith and seek to be people of peace in a world of terror.

The Bride of the Lamb by Sergius Bulgakov, translated by Boris Jakim (Eerdmans, 2002, $40), is regarded as one of the most important books produced in the modern Orthodox church. Bulgakov explores the nature of created beings, the relationship between God and the world, the role of the church and such eschatological themes as the second coming of Jesus, resurrection and judgment, and the afterlife.

Bread for the Enemy: A Peace and Justice Lectionary, compiled, edited and introduced by Dorothy Jean Weaver (2001, $4), will take you on the journey of God's people as they discover a way of peace through the centuries. Order from Peace and Justice Committee, P.O. Box 173, Orrville, OH 44667, 330-683-6844, mcpjc@sssnet.com.

God's Orchard: Fruit of the Spirit in Action by Helen Lepp Friesen (Kindred Productions, 2002, $7.99) includes stories of people who live the fruit of the Spirit in action.

Beyond Doubt: Faith-Building Devotions on Questions Christians Ask by Cornelius Plantinga Jr. (Eerdmans, 2002, $16) unpacks the truths of the Christian faith by raising such basic questions as: What is God like? Why pray? How do people see Jesus? What is the shape of the godly life? If the Lord is with us, why do we suffer?

Hymn Index to People and Places in the Bible lists hundreds of hymns that mention a specific person or place, drawing on 103 hymnals, supplements and collections from 21 denominations, including the Mennonite Church. For information, contact Church Music Resources, 1951 N. 64th St. #41, Mesa, AZ 85205.

Engaging Anabaptism: Conversations With a Radical Tradition, edited by John D. Roth (Herald Press, 2002, $19.99), includes essays by 13 Protestant and Catholic scholars on how their understandings of the Christian faith have been shaped by their encounter with the Anabaptist tradition.

The Wisdom to Choose: A Comprehensive Guide to Health and Independence for Elders by Dixon Arnett and Wende Dawson Chan (Studio 4 Productions, 2002, $16.95) covers topics such as lifestyles, healthy aging and how to find and use social services proven to help seniors live as independently as they want as long as they can. Order from 818-700-2522 or 888-782-5474.

Change Across Cultures: A Narrative Approach to Social Transformation by Bruce Bradshaw (Baker Academic, 2002, $24.99) contends that lasting cultural change comes only when the stories by which people live are transformed by the narrative of God's redemptive relationship with creation.

The Old Religion in a New World: The History of North American Christianity by Mark A. Noll (Eerdmans, 2002, $24) looks at the arrival of Christianity in the New World, focusing especially on what was new about the outworking of organized Christian religion on the American continent by comparison with European Christianity.

thanks to everyone...

...who has affirmed *The Mennonite*'s new look. We deeply appreciate your comments and support. Here's a sampling of what several readers think of the redesigned magazine:

I just got *The Mennonite* out of my mailbox and LOVE the new look! I especially like the four-color and readability of the new format! I look forward to reading all of it tonight!...Starting with "A pastoral word" is a very positive start for me.... THANKS to all of you for your hard work in continuing to create a good publication for the Mennonite Church.
—Sharon Heatwole, Goshen, Ind.

Congratulations to everyone at *The Mennonite* for the beautiful new publication you have produced. Your use of 4-color seems to me to be very sophisticated and meaningful, used to enhance the content or "story" and not detract from it. I look forward to my next issue!*—Laurie Wurth Pressel, Director of Communications, Bluffton College*

Wow—nice look, nice job. This from someone who feared the results of a make-over.*—Susan Sommer, Coordinator, Illinois Mennonite Conference*

TheMennonite

www.themennonite.org
800-790-2498

************************CAR-RT LOT**C-025
<10940> 71
5100 12/03 205377 Q:1 219
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

Loving the neighbor is evangelism

"You shall love your neighbor as yourself."—Mark 12:31a

April 7 has been designated Evangelism and Church Planting Sunday in Mennonite Church USA. Nelson Kraybill claims rather audaciously that "the future of the Mennonite Church … looks evangelical" (page 16). He also points out that it is the "evangelical Mennonite churches that have been the most successful at reaching across ethnic, racial and economic boundaries."

But sharing the gospel comes hard for us. For whatever reasons, many Mennonites are reluctant to tell others about Jesus. We are afraid that if we speak of what we have experienced, someone will say we are hypocritical because we don't act like they believe a Christian should act. Or we may think it is wrong to foist our convictions on others. Or we think that if we silently live lives of integrity, others will "get it" by osmosis.

But if faith in Christ is a treasure for us, it is just as priceless for our neighbors. Consequently, if we do not work as hard at sharing our faith with our neighbors as we work at our own spiritual formation, then we are not following the new commandment Jesus added to an old one.

What is priceless for us is also a treasure to be shared with our neighbors.

When religious leaders asked Jesus to name the most important commandment, he responded first with the words from Deuteronomy 6:4-5 that were central to the faith of his people: to love God with all the heart, soul, mind and strength. But he did not stop there. He quickly added the words from Leviticus 19:18 about loving one's neighbor.

This shift for Old Testament believers represents an equally profound shift for us. It is not enough to worship God; we are also expected to love our neighbors as deeply as we love ourselves.

This new commandment in Mark 12 is also a "Great Commission." If we want to find a basis for our efforts at sharing the gospel, this is a good place to begin. But how do we become evangelical, if we want to? One way is to bring our heart, soul, mind and strength to this matter of loving our neighbors.

For example, becoming evangelical will require knowing the neighbors we are wanting to love as much as we love ourselves. Some neighbors are pre-Christian. Some are nominally Christian. Some are post-Christian. The way we think about approaching each must be different.

A neighbor who never went to church, never heard about Jesus and knows nothing about the Bible is pre-Christian. As Clarence Rempel points out in his column on page 2, a growing number of our American neighbors fit into this category. Rempel demonstrates by his experience how to appropriately love the neighbor sitting beside him.

Many of our neighbors may profess to be Christian but belong to no church. They may claim to be "spiritual but not religious" (page 12) and see no need for accountability to a faith community. Expressing our faith to such neighbors requires us to describe the blessings of spiritual disciplines and attending to religious ceremonies and doctrines.

But post-Christian neighbors may be the most difficult to love with all our heart, soul, mind and strength. These are the folks who got a dose of Christianity at some point in their lives, got hurt or found the experience empty and are now turned off. They have been inoculated against the Christian message. But a steady friendship that is present for all of life's pains and joys can provide such a neighbor with encouragement to rebuild faith.

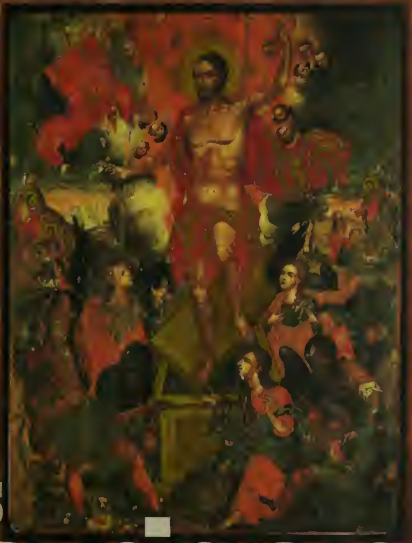
A favorite expression from mission leaders calls us to share the gospel with neighbors "across the street and around the world." For most of us, the neighbors across the street—or colleagues at work—are the only people with whom we have an opportunity to share our faith. These are also the neighbors that Jesus commanded us to love as much as we love ourselves.

The heart of evangelism lies in this expectation that what is priceless for us is also a treasure to be shared with our neighbors. Jesus makes it clear that witnessing to our faith, with integrity and grace, is as great an obedience as loving God with all our heart, soul, mind and strength.—*ejt*

The Mennonite

www.themennonite.org

March 19, 2002



Jesus is risen

Page 8

12 The work of Christ

16 Hearing the Word

20 A matter of life and death

32 Easter and the axis of evil

A PASTORAL WORD

The church and people of color: a challenge

Gilberto Flores serves as director of leadership development and denominational minister for Mennonite Church USA. He served 25 years as pastor and church planter in Guatemala, Honduras and Texas.

At the churchwide convention in Nashville, Tenn., last July, delegates approved a resolution titled "Anti-racism Vision and Goals for 2000-2010." This statement calls Mennonite Church USA to teach and practice anti-racism as a spiritual reality based on biblical principles related to worship, community life and mission. Its first goal proposed to place clear, anti-racist language in Mennonite Church USA bylaws and other formation documents. Its second goal was to develop a strategy to work for the full participation of people of color in the life of the church.

Racism is a problem with theological, biblical, ecclesiastical and pastoral implications. It affects everything the church is, thinks and does. Racism challenges the values of Christian ethics and puts a discordant note in the message of reconciliation and peace of the gospel of Jesus Christ. Salvation and liberation, offered by God through grace for the sake of all human beings, turn incoherent in the face of racism. Consequently, this statement from Nashville is excellent; it provides a framework for all future serious, formal and practical discussions of racism and its consequences in the life of the church. This decision also opens the doors in order that we can have a church for everyone.

Here are some challenges we face in making this vision a reality:

1. Formal decisions don't always change the ethical behavior of a social community. In the case of the church, the power of the Spirit of God is needed to achieve this. Without the regenerating power of the Holy Spirit, it is difficult for individuals and institutions to walk the path of holistic renewal.

2. Racism perpetuates an insular missional syndrome. This refers to, among other things, the old practice of evangelism that sees people of color as religious trophies, without the intention of seeking their full incorporation into the life of the church that evangelizes them. It sees these new converts as "them" instead of as "us." A church that wants moral change for those on the outside but resists being transformed will find it difficult to be missional in its identity and evangelizing in its practice.

3. In front of us lies an arduous pastoral task: We must reorient congregational life toward a new Christian concept: the multicultural and global faith community. The faith community formed by those redeemed in Christ appreciates ethnic and cultural differences and the different social characteristics of each group. It also transcends all these differences; upon being baptized on the basis of a common confession of faith, all come to enjoy a new humanity through the resurrected Christ (Ephesians 2:11-22).

4. The church must turn its eyes and fix its attention on the beautiful paradigm of the kingdom, where God presides over the celebration of reconciliation. The table serves all those coming to dinner from the four corners of the world. It is an eschatological reality that is yet imperfect but that by the Holy Spirit is becoming concrete step by step.

5. The church of Jesus Christ cannot and should not include marginalized members, congregations or associations. The true church of Christ is one: one body, one reality, one alone, with all human shades and backgrounds yet still one in every way. People of color—Hispanic, African-American, Native American, Asian and others—need to have spaces at the table, to be united in the Anabaptist fiesta that celebrates the Christ of God, to whom is the glory forever and ever. In order to achieve all this, Mennonite Church USA must go beyond the formal agreement in Nashville, must invest all the goodwill of its members and redefine pastoral tasks and congregational life. In the end, a whole transformation, nothing more, nothing less. TM

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing: **Marla J. Cole**
Advertising: **Melanie Mueller**
Secretary: **Marla J. Cole**
Design: **Merrill R. Miller**
Editor emeritus: **J. Lorne Peachey**

Offices:
1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@MennoniteUSA.org
phone: 800-790-2498 fax: 316-283-0454

TheMennonite

Vol. 5, No. 6, March 19, 2002

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for January and December when it is published on the second and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 128562, GST no. R122192453. Subscription rates: $36.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave., Scottdale, PA 15683-1999.

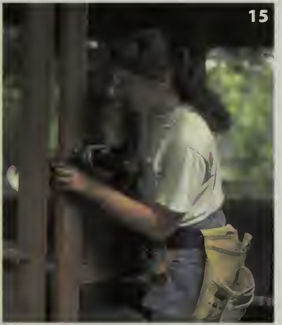
Cover art is *Resurrection* from the Byzantine Museum, Athens, Greece.

Web site: **www.themennonite.org**

Mennonite Church USA

CONTENTS

MAR 22 '02
AMBS
LIBRARY
ELKHART, IN



8 Jesus is risen
Why Jesus' resurrection matters—*C. Norman Kraus*

12 The work of Christ
A different approach to understanding Jesus' death and resurrection—*Laverne Rutschman*

15 Agreements, not assumptions
Mennonites from South Dakota and New York talk about short-term missions.—*Gordon Houser*

16 Hearing the word
Are we listening as well as we could to all parts of the body of Christ?—*Tammerie Spires*

20 New initiative is matter of life, death
Anabaptist Center for Health Care Ethics wants to provide a resource to the church.—*Rich Preheim with Ray Snader*

21 Mission network appoints directors

22 Ukraine schools get boost from MCC
22 grant recipients located in rural villages founded by Mennonites.—*Mary Raber*

23 Computer work nets Bethel honor

DEPARTMENTS

2 A Pastoral Word
The church and people of color: a challenge—*Gilberto Flores*

4 Readers say

4 In this issue

6 News digest

18 Leadership
A model for racial reconciliation—*Kenyetta Aduma*

30 Mediaculture
All's fair in love and figure skating.—*Gordon Houser*

32 Editorial
Easter and the axis of evil—*Everett J. Thomas*

No war and no witness
I live in New York City and am concerned that little news about the peace movement here is getting out to the rest of the world. The mainstream media and occasional articles I've seen from home in Canada give the impression that all Americans, particularly New Yorkers, support the current war in Afghanistan. However, since shortly after Sept. 11, there have been peace demonstrations throughout New York with people boldly proclaiming, "Our grief is not a cry for war." Thousands of people have joined marches and vigils to show their disagreement with the military option chosen by the Bush administration, and many participants in the recent demonstrations against the World Economic Forum carried signs calling for an end to the war.

As Christians and as members of a peace church, what are we doing to let our governments (Canada is also supporting the war) and people around the world know that we do not accept killing in retaliation for killing? Is there something that we could do to be in solidarity with victims of violence while also calling for an end to the cycle of violence?—*Kristen Mathies, New York*

I rejoice in the faithfulness of the Church of the Brethren as they have publicly declared a strong and courageous commitment to peace and nonviolence. Seeing their statement reminded me how deeply disappointed I was that Mennonite Church USA has not responded to the Sept. 11 tragedy in a similar way. The statement released by Mennonite Church USA late last year is tentative and timid.

It is time for the editors of our church publications to call on Mennonite Church USA to get back to the basics of our faith and promote especially the old/new ethic of peace and nonviolence, that famous third (actually first) leg of the Anabaptist vision. The current focus on being a missional church is certainly responsive to the direction we have received from Jesus, but in these days and times, a courageous public stance on the Christian ethic of love, peace and nonviolence seems like a higher priority, at least in the short term.

The leadership of our church has a responsibility to lead the church and to publicly declare a nonviolent stance for all in government and the nation to see. Leadership in the Church of the Brethren has done so, and perhaps it is time for Mennonite Church USA to stand up and be counted as well. —*Tom Frank, West Simsbury, Conn.*

Balanced reporting
Recently there have been a number of letters requesting what the writers believe to be a more balanced view of the news. We have never been so grateful for *The Mennonite* as we have since Sept. 11. Where else can we hear another side to the news? We do not expect our church periodicals to parrot the nationalist perspective. While none of our eyes is totally sin-free, we believe and pray that *The Mennonite* writers have eyes a lot less sin-fogged than those of the national media. We need to hear truthful reporting from people who are on the scene standing alongside the poor, hurting and oppressed. So often the news we are fed comes from wealthy oppressors and those whose eyes are blinded by their thirst for power and dominance to satisfy their greed (oil), prejudice (stereotyping ethnic and religious groups) and militarism.

Please keep faithfully providing us with truthful news, even if it hurts. We still need to hear it and make appropriate changes to bring our lives into greater conformity to Jesus.—*Paul G. and Miriam T. Burkholder, Lititz, Pa.*

The Lenten journey
Gordon Houser's article ("Lent Calls Us To Journey Together," Feb. 19) is one of the best things I have ever seen on Lent. I have clipped it and will be using it in my own teaching and writing. That this article appeared in *The Mennonite* was another indication to me that a genuine miracle is taking place.

I experienced that last month when I attended the Day of Prayer for World Peace in Assisi, Italy, and saw the very prominent role that was given to the Mennonite representative. It was a deeply moving experience. Thanks for your help on my Lenten journey this year. You are so right: We do not travel alone.—*Ivan Kauffman, Washington*

You talk in the editorial ("From Fat Tuesday to Good Friday," Feb. 19) about growing from one point of view into another point of view, from a feeling that Mennonites were the only real Christians to an understanding of the rituals from different tra-

IN THIS ISSUE

Last summer a group of leaders from Unidad Cristiana de Iglesias Menonitas, a district of South Texas Mennonite churches, published their concerns about racism in some short-term mission programs ("Stories of Protest About Short-term Missions," July 3, 2001). Since then, associate editor Gordon Houser has been interviewing these and other leaders to delve further into their experiences (page 15). We also invited Tammerie Spires, associate pastor at Peace Mennonite Church in Dallas, to listen in and report on UCIM's conversation with mission agencies (page 16). Coincidentally, columnists Gilberto Flores (page 2) and Kenyetta Aduma (page 18) chose to focus on dismantling racism. May we listen well to all parts of the body of Christ.—*ejt* ditions within the faith. This is exactly why I was so taken by Mennonites: their willingness to look beyond the "religion" they absorbed when they were children into a faith they learned as adults. This is why I have found a home with these crazy ethnic Germans (who accept me as if I knew what I was doing and as if I had been a Mennonite all my life). There is this openness to look beyond. You expressed it so well in your editorial. Thank you. *—Jim Compton-Schmidt, Elkhart, Ind.*

What about Russian sisters?

I was somewhat disappointed and surprised to see this headline twice in the Feb. 19 issue: "In the 1870s, Lancaster County, Pa., Mennonites Help Their Russian Brethren." I think there would have been room on the lines for "brothers and sisters." Beyond that, thanks for your steady efforts to improve the contents and readability of *The Mennonite.—Ken Seitz, Reedley, Calif.*

Anabaptists Down Under want a home too

Ron Adams' "Glad to Be a Mennonite" (A Pastoral Word, Feb. 5) got a big amen from us. His point that "the big deal is the desire ... to be connected to something larger, deeper and stronger than ourselves" was echoed later in the issue by Kathleen Kern. She said, "I felt I had come home" and described Mennonites in Bluffton, Ohio, as people who "knew who they were and why."

Both of us were raised in Lancaster County, Pa., as non-Mennonites (even though we were Hurst and Huber) and sensed that we had come home when we joined the Mennonite Church. As we work with new Anabaptists here in Australia, we hear over and over again how special it is to be part of a tradition—something many Christians have not experienced yet long for. But also like Adams, Kern and ourselves, new Anabaptists Down Under want a home where peacemaking, community, service and social justice are seen as central to the gospel and the church.*—Mark and Mary Hurst, Sydney, Australia*

More prayer and discussion

With great sadness I read the article, "$4.5 Million in Debt, MPH Eyes Big Cuts ..." in the Jan. 22 issue of *The Mennonite*. For 61 years I have been greatly enriched spiritually by the publications of Mennonite Publishing House. From the time I was a small child in Sunday school to the years I used the Mennonite Church's excellent church school curriculum in the Presbyterian church as head of Christian education, I have always been grateful for MPH and have considered its outreach equal to, or perhaps greater than, any other mission outreach in our church.

When I read that the Mennonite Church is saving $80,000 a year by eliminating supplemental medical insurance benefits for a group of MPH retirees, I was dismayed. I'm sure these workers were not being paid high salaries during their many years of dedicated service to our church and its mission. To save $80,000 a year at their expense is doing them a disservice and is not presenting a good model to encourage talented young people to enter the great mission field of writing, editing and publishing. I think this matter deserves more prayer and discussion.*—Audrey Musser Murray, Annapolis, Md.*

I am related to a person who has lost his job at Mennonite Publishing House, Scottdale, Pa. After giving more than 20 years of his life to Mennonite publishing and printing, he was told he was done. Few people outside of his community and family know the countless evenings he spent back at the office just to get his job done. He considered it not just his job but a ministry. He did it for us. I just want to say here how much I appreciate all the efforts of those who worked and still work there.

The stories I hear of how this "restructuring" is being handled and all the grief, pain and anger that is being felt by people in Scottdale break my heart. Is it really being handled Christ's way?

I agree (Readers Say, Feb. 19) that everyone who ever benefited from Mennonite publishing should send $10 to help eliminate the debt and include a note of thanks for all the materials that have been part of their lives.*—Lois Alderfer, Perkasie, Pa.*

Afflicting the hospital

Regarding Joyce M. Shutt's letter (Readers Say, Feb. 19), what is David Weaver teaching his sheep if he lives in unrepentant sin? Will not those he teaches learn that it is OK to live in unrepentant sin? If we can go to heaven unrepentant of our sins, why was it necessary for Christ to die on a cross?

It has been said, "The church is not a museum for saints but a hospital for sinners." But what hospital would accept patients knowing beforehand that they would not accept treatment? Would not the whole hospital soon be afflicted?

Matthew 7:21-23 says, "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven. On that day many will say to me 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many deeds of power in your name?' Then I will declare to them, 'I never knew you; go away from me, you evildoers.' "*—Emanuel Schlabach, Winesburg, Ohio*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—two or three paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. *—Editors*

Conference starts raising funds for MPH

SWANTON, Md.—Declaring their love and concern for those affected by the turmoil at Mennonite Publishing House, Allegheny Conference delegates have launched a fund-raising campaign to retire MPH's debt and hope the rest of the denomination joins them.

The conference includes the two Mennonite congregations in Scottdale, Pa., the longtime home of MPH.

At their March 2 session in Swanton, delegates approved a resolution to create a committee to raise funds within the conference and try to expand the campaign across Mennonite Church USA and Mennonite Church Canada. Allegheny leaders will take the plan to next month's Constituency Leaders Council meeting in Kansas City, Kan.

An impromptu offering raised more than $3,000 from the 100 delegates at the Allegheny session.

"Herein lies a future for true transformational, creative work," says MPH board chair Ken Loewen. "Thank you, Allegheny Conference. You are modeling the compassion and work of God in our midst."

The resolution commits the delegates to "love and care" for those affected by the changes at MPH and to pray for MPH and denominational leaders "as they discover and carry out their ministry within the mission of our church."

In response to Allegheny's initiative, MPH has established a debt-reduction account with Mennonite Financial Credit Union. Donations for the project can be mailed to MPH and made out to "MPH-Debt Reduction Fund" (see page 32).

this date in Mennonite history

March 19, 1998—The Mennonite Church and General Conference Mennonite Church general boards gather in North Newton, Kan., for their first joint meeting.

EMU hosts first Sept. 11 trauma seminar

HARRISONBURG, Va.—Like many other clergy in New York City, Andrew Nunez has had a difficult six months. Since the Sept. 11, 2001, terrorist attacks, he has had to deal with the nagging anxiety experienced by the parishioners of his small Bronx congregation, which has been compounded by a depressed economy.

"People are expressing their anger; people are losing their jobs," Nunez said. "We are trying to see how we can help those in our communities."

He was one of 10 participants in the first session of Seminars on Trauma Awareness and Recovery (STAR), a series of trainings jointly offered by Church World Service and Eastern Mennonite University's Conflict Transformation Program. The school hosted the Feb. 18-22 event on its Harrisonburg campus. Weeklong sessions will be held each month for two years.

STAR's aim is to equip religious leaders with tools to deal with the ongoing post-Sept. 11 problems in their congregations and communities. The curriculum focuses on trauma and healing and provides a broad introduction to justice, security and peace-building issues.

CPT

Lenten ashes

Residents of rural communities along the Opon River near Barrancabermeja, Colombia, observe as Christian Peacemaker Teams member Lisa Martens (right) and a local woman burn a death list in a Lenten service. The residents are in a region of the embattled country that is controlled by the FARC rebel group. As a result, paramilitary groups have threatened them with death, even though most are not part of FARC. CPT is conducting weekly Lenten services, where lists of those threatened are burned to symbolize new life out of the ashes.

"I'm really looking forward to taking this back with me and seeing how it works," said Susana Albo, a community organizer who works with the religious community in the Bronx.

STAR coordinator Carolyn Yoder said one of the most important skills is helping foster dialogue within congregations and communities. "There is a way to discuss critical issues that's not divisive," she said. "Many feel that their voices are being stifled, and in a dialogue format, you can give voice to everybody who wants to be heard. ... In a national crisis, that in itself is a type of trauma healing."

MCC help bound for volcano victims in Congo

AKRON, Pa.—Mennonite Central Committee (MCC) is planning to send $185,000 to assist victims of the Jan. 17 volcano in the eastern region of Congo. Nearly $40,000 will be used immediately for the local purchase of food, medicine, blankets and other household items. Funds will also be given to help children and teachers return to school.

MCC is also planning to ship a container with relief kits, school kits, clothing and soap.

Corrections: Grace Christian Fellowship in Cork, Ireland, is not a member of the Anabaptist Network as reported in the March 5 issue but is only exploring collaborating with the network on short-term mission work. Also, the photo was not taken by Tom Price.

The aid will go to 10,000 people living in two church-sponsored refugee camps near Bukavu, a city south of Goma. Congolese Mennonite churches help maintain the camps, which target victims who have not been assisted by other efforts. MCC will also sponsor a team of workers to distribute the aid and offer peace training to local church leaders.

The volcano killed several hundred people and left hundreds of thousands homeless. An estimated 60,000 people or more are without permanent shelter.—*MCC News Service*

AMBS to oversee Kansas extension program

ELKHART, Ind.—A longtime conference-based theological education program in Kansas has been adopted by Associated Mennonite Biblical Seminary in Elkhart. The AMBS board, meeting last month, approved adding the North Newton-based Great Plains Seminary Education Program.

South Central and Western District conferences have sponsored Great Plains for the past 20 years, with some direction from AMBS so students could receive AMBS credit. Now the program, to be called AMBS-Great Plains, will be included in the seminary's budget, and the seminary will authorize hiring of administrators and faculty and oversee curriculum development.

"AMBS-Great Plains … has great potential in central Kansas," said current director Floyd Bartel. "I would like to see us promote the availability of seminary training here with other church communities around us. It's an opportunity for them and for us to learn from each other and enrich the training of leadership for church ministries."

As an extension program, students may eventually be able to complete two-thirds of AMBS master's degree requirements through Great Plains courses. A local governing board will continue to give leadership to the program.

Bluffton gets grant for student loans

BLUFFTON, Ohio—Bluffton College has received a $25,000 foundation grant to be used for interest-free loans to students. The grant is the first of four yearly installments totaling $100,000 that the school is eligible to receive.

The money is earmarked for Bluffton students who otherwise might be unable to complete their education. "This loan fund will be very helpful to our students when unexpected gaps occur in their funding while pursuing their degree," says Lawrence Matthews, Bluffton director of financial aid.

The grant comes from the Charles E. Schell Foundation, established in 1932 for the educational benefits of citizens of Ohio, Kentucky and West Virginia.

"This is a significant new resource for Bluffton College students," says college president Lee Snyder. "We are appreciative of the Schell Foundation for the grant and for their support of students who have particular needs in meeting education goals."

Bible commentary series names new editor

Zerbe

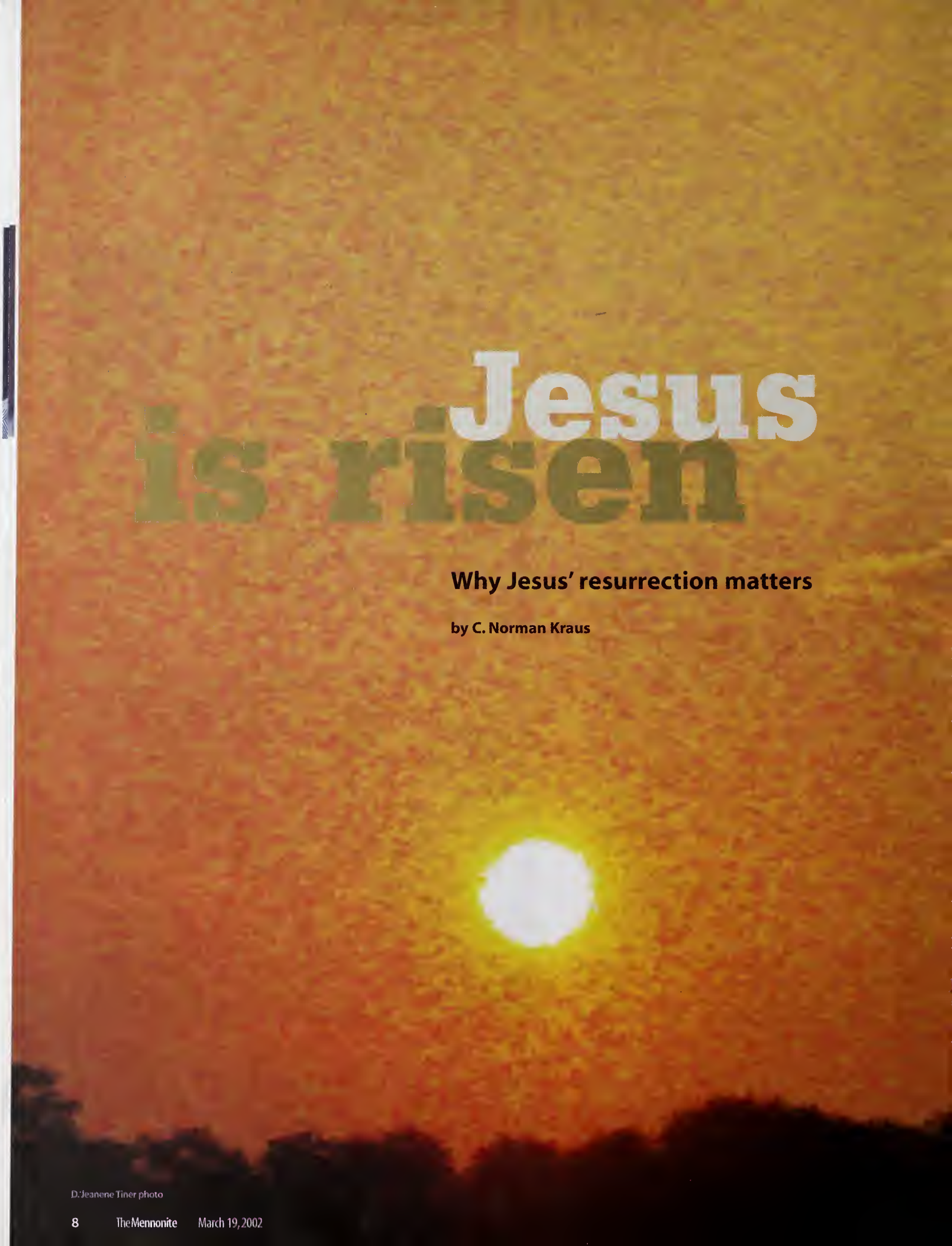
WINNIPEG—Gordon Zerbe, associate professor of New Testament at Canadian Mennonite University in Winnipeg, has been named the New Testament editor for the Believers Church Bible Commentary series. He succeeds Willard Swartley of Associated Mennonite Biblical Seminary in Elkhart, Ind., who has served as New Testament editor since 1989.

Zerbe has taught at Canadian Mennonite University and its predecessor, Canadian Mennonite Bible College, since 1990. He holds degrees from Tabor College in Hillsboro, Kan., Mennonite Brethren Biblical Seminary in Fresno, Calif., and Princeton (N.J.) Theological Seminary.

The Believers Church Bible Commentary series is the work of six denominations: Mennonite Church USA, Mennonite Church Canada, Mennonite Brethren, Brethren in Christ, Church of the Brethren and Brethren Church. Herald Press publishes the series. Two new volumes are scheduled for release in 2002.

Chicago celebration

John Burke (center) and his wife, Mamie, receive a plaque during a Feb. 10 service celebrating Burke's 28 years as pastor of First Mennonite Church in Chicago. Burke is the first African-American pastor of the 130-member congregation, which grew out of General Conference Mennonite Church mission efforts in the early 20th century. Presenting the plaque on behalf of Chicago Area Mennonites is George Providence, a pastor at Reba Place, a Mennonite congregation in Evanston. Chicago Area Mennonites is an organization of 21 congregations and more than 2,330 members.



Jesus is risen

Why Jesus' resurrection matters

by C. Norman Kraus

D. Jeanene Tiner photo

In May 1985 two well-known theologian-philosophers met on the campus of Liberty University in Lynchburg, Va., to debate the question, Did Jesus rise from the dead? One of the debaters was Anthony Flew, the famous skeptical British philosopher of religion; the other was Gary Habermas, a conservative theologian from Liberty University. They both agreed that the resurrection is to be understood as a literal reanimation of Jesus' physical body to an earthly life and that this is the "defining, distinguishing characteristic of true" Christianity. According to two panels of expert judges, Habermas won the debate decisively, though not unanimously. Presumably this was a great victory for orthodox Christians, and the debate was published, along with the comments of several other philosophers and theologians.

I wonder whether they were not debating the wrong question. Does it really matter whether the physical atoms of Jesus' dead body were resuscitated, as some claim? Both debaters assumed a modern, materialistic definition of the resurrection as a literal physical reanimation of the dead physical body. Presumably scientists could detect such a change by physio-chemical analysis, as, for example, in the case of the shroud of Turin. Yet that goes beyond the clear statement of the biblical text.

Alive and present: The heart of the issue is whether there was a transforming historical event in the experience of the apostles that changed their lives and continued to transform the lives of those who, like the apostle Paul, came to know Jesus as alive and present. Was there a transformation of Jesus' mode of existence ("resurrection") that justified their claim that he remains the living Lord and Savior of those who follow him? That is clearly supported by the text.

continued on page 10

continued from page 9

Paul insists that the resurrection was a historical event witnessed by Jesus' immediate followers, but he uses metaphors to describe the mystery of this historical transformation. Beyond that he asserts vigorously that it is foolish to stumble at the idea of resurrection because one cannot tell how the dead are raised or what kind of a body they will have (1 Corinthians 15:35-36).

Resurrection in the New Testament signals a powerful transformation of human life. It enabled Jesus to transcend the physical sphere of impermanence, weakness and frustration. Paul says Jesus was raised to the sphere of the "imperishable" to glory, power and spiritual freedom (1 Corinthians 15:42-45). Unfortunately the word resurrection has lost much of its punch for us. In our materialistic, scientific culture it has been reduced to a synonym for physical resuscitation or, at the opposite extreme, to a symbol for a subjective spiritual experience.

Resurrection in the New Testament signals a powerful transformation of human life.

In Paul's world the physical (flesh) was associated with weakness, instability, dishonor, "dust" and "the first Adam" (1 Corinthians 15:42-45). For Paul, Jesus in his earthly life before resurrection was limited by these "fleshly" factors. Now he has transcended these limitations. He is risen from the realm of death beyond the dominion of death (Romans 6:9). He has not just survived as an individual in a realm of spirits. His death did not cut him off from his disciples, although it changed the mode of his presence with them. He has made the great transformation from his historical mortal body to his historical immortal body—a transformation his followers anticipate (Romans 6:5,8). He continues as the life-giving Spirit breathing new energy and understanding into his followers. He is not just a memory but a presence among them that can be named and whose name has power to heal.

The Gospel of John introduces the transition between the presence of the pre-crucifixion Jesus and the continuing spiritual presence of Jesus in a highly integrated way. Jesus did not go away and send another individual to take his place. He came back as a historical reality present in the form of the Spirit as he promised in John 14:18-19. Indeed, the living spirit that indwelled the new movement was recognized to be none other than the Spirit (breath) of Jesus breathing life into his "body." The Spirit continues the transformed life of Jesus in and with his body, the church. This was the new reality introduced by the resurrection.

Transforming presence: Resurrection represents a new stage in God's plan for history in and through Jesus' continuing work. So perhaps the question to which we should be giving priority is not, Did Jesus' physical body rise from the dead at a particular time and place some 2,000 years ago? Instead, Is Jesus arisen and showing himself alive in his body, the church, today? Are we, like Mary, seeking a familiar individual physical body in the graveyard? Or are we heeding the angel's words, "He is not here; … he is going ahead of you to Galilee" (Mark 16:6-7)? Surely the testimony of Paul emphasizes the latter: the living, transforming presence of Jesus set loose in the world.

Paul's understanding of the meaning and significance of the resurrection has been crucial to the church. Like us, he stands as one dependent on the witness of others to the actual happenings surrounding those tumultuous, frightening, confusing days. And like us he came to know the living Jesus in a spiritual mode as the power of resurrection and life beyond the fear of death. For him, Jesus is the heavenly head and leader of what Clarence Jordan called "the God Movement," directing it in its struggle toward the great reconciliation of all things (Ephesians 1:9).

Paul explains his understanding of the significance of Jesus' resurrection in Romans 5–6. His full argument is complex and assumes a first-century Jewish worldview, but his main point about resurrection is clear. He writes that just at the right time Christ died for the "weak" and "for the ungodly" (5:6), i.e., those today we might call practical atheists. The goal of Jesus' death and resurrection is the introduction of a new kind of life, a life in harmony with God beyond alienation and the controlling power of death. His death and resurrection have reconciled and empowered those who share in them to live beyond the fear of death and God's wrath (6:4-11). He assures us that in God's time we will also share in the fullness of Christ's resurrection beyond the ravages of physical death, but now his resurrection means empowerment of the Spirit to live a Christlike life.

Convincing evidence: The most effective proof that Christ rose from the dead is not to be found in historical testimony to past events. Neither can it be convincingly demonstrated by philosophical or theological arguments. Only in the display of his living, reconciling power through the church can it be irrefutably demonstrated. Only in the lives of individuals who have been "buried with him in baptism" and raised to "newness of life" (Romans 6:4) do we find convincing evidence. The primary issue is not what happened to the physical body of Jesus of Nazareth but whether the risen, living Christ is even now presenting "himself alive … by many convincing proofs" (Acts 1:3). That is the challenge to the church during this Easter season.

C. Norman Kraus is a retired teacher, missionary and author and is a member of Park View Mennonite Church, Harrisonburg, Va.

by Mary E. O'Dell

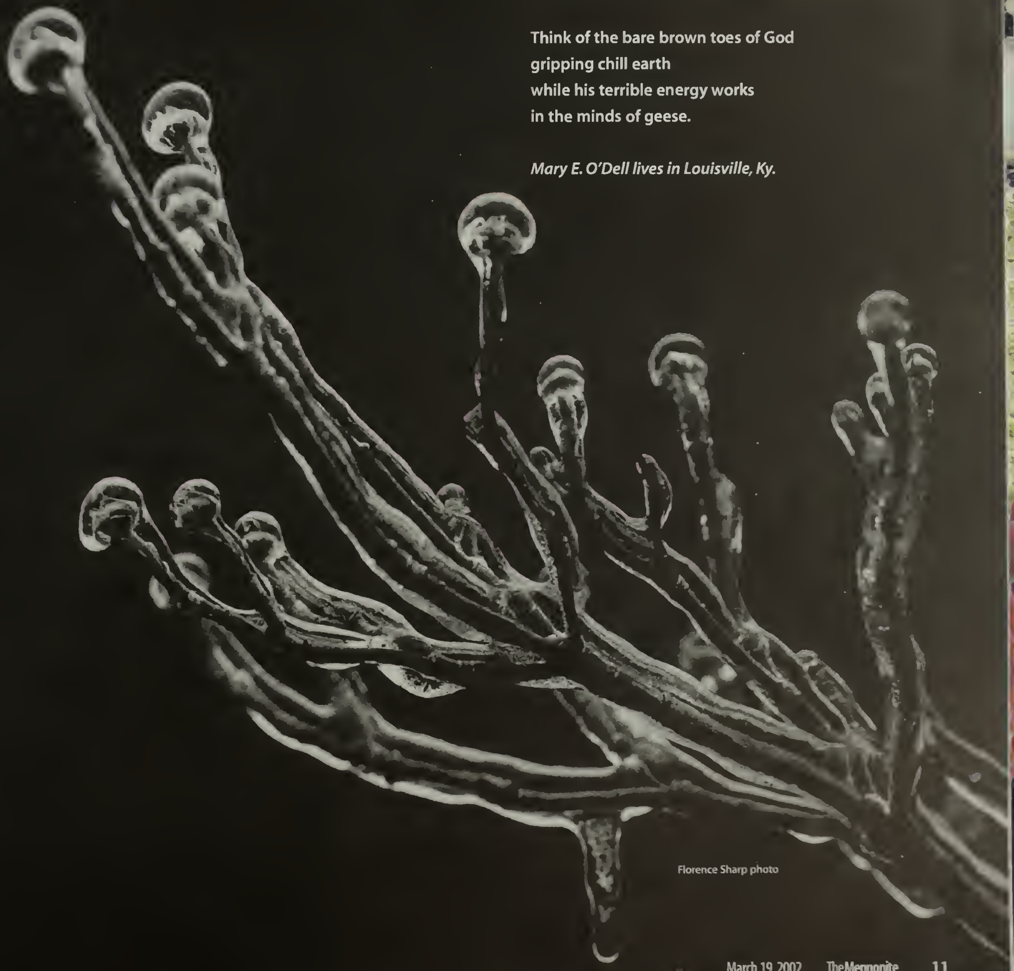
How to anticipate spring

Think of the hardy roots of grass where they lie
beneath clotted ice,
faces of violets womb-curled in darkness
and patient as fertilized ova.

Consider sand, wide-shingled
and endlessly pounded by sins of the sea,
eggs of fishes
spewed like faith's abundance through frigid waters.

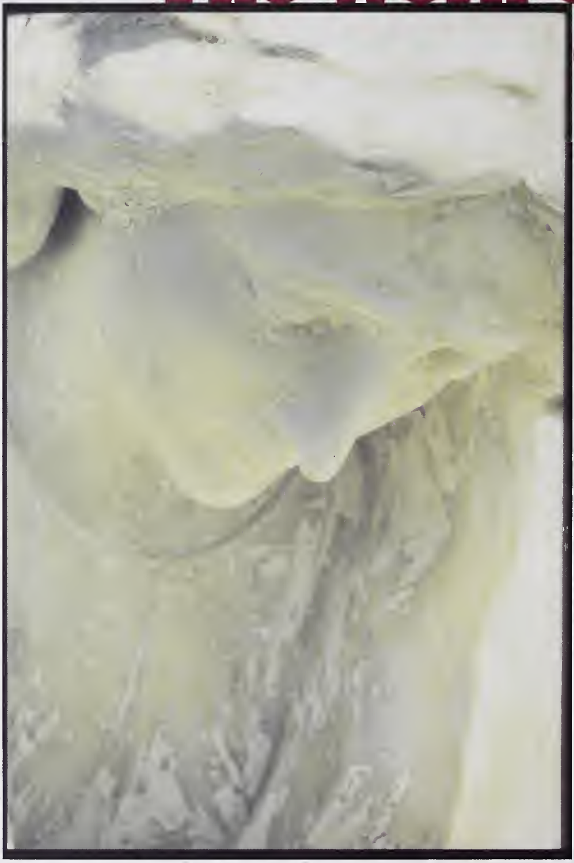
Think of the bare brown toes of God
gripping chill earth
while his terrible energy works
in the minds of geese.

Mary E. O'Dell lives in Louisville, Ky.



Florence Sharp photo

The work of Christ


CLEO Photography

A different approach to understanding Jesus' death and resurrection

Where there is a Christian, there is a new humanity.

The old has passed away. Behold, something new exists.

—2 Corinthians 5:17, adapted from the Nueva Biblia Española

by Laverne Rutschman

Christians have developed many theological responses around the meaning of the death and resurrection of Jesus. Each response reflects the historical context in which it was presented. (See the box on page 13.)

As we celebrate Holy Week, our churches are identified with the symbol of the cross. Cross and faith are inseparable. However, we find it increasingly difficult to speak of the cross in a way that evokes a response today.

Is there another approach to the understanding of the life, death and resurrection of Jesus that speaks to us in our context in a way that is more experiential than the various theological theories through the centuries?

Latin American theologians often speak of the reservoir of meaning found in a given biblical text or concept that speaks to us in our context. This means we can approach the Bible with the assurance that it will address our situation. The added meaning revealed by a given text does not necessarily invalidate past meanings revealed in different historical situations. Together the old and the new provide enrichment.

With this in mind, I want to consider the work of Christ and the new life in him from a different perspective that goes back to the earliest levels of human experience relating to the practice of sacrifice. The many kinds of sacrifice described in the Bible, especially in Leviticus, suggest centuries of development. They have much in common with the practice of other people of that part of the world. Fundamental to all sacrifice, however, despite later diversity, is the universal conviction that life must be renewed by the surrender of other life.

Genesis 22 describes Abraham feeling compelled to sacrifice Isaac, his firstborn son, according to the custom of the age. People then believed life could only be renewed on all levels by incorporating the surrendered life into that of the clan and of nature or of nature deities. Such sacrifice guaranteed renewed fertility, exhausted in the previous season of growth, and made possible the arrival of

The death of Jesus clearly demonstrates the ancient sacrificial concept that life is shared only as it is surrendered.

the growing season when all nature awakes with renewed energy.

Some Native American tribes, upon taking the life of an animal, asked its forgiveness with the assurance that its life was to be surrendered in order to be incorporated on a higher level into the life of the one who took it.

Examples of this practice abound, many not attractive. The Aztecs captured prisoners as sacrificial victims, often in the thousands, to assure the health and existence of their people by satisfying the voracious appetite of their gods. Even here, though, the purpose of the sacrifice is the renewal of life.

In the story of Abraham, divine intervention changed the picture radically. The deity is no longer a nature god whose energy has been exhausted through the previous cycle of nature. God is revealed to Abraham as personal. God calls Abraham to exercise faith, a new religious dimension that places the cyclical concept of energy on a different plane. The surrender of life was still practiced but it was carried out through a substitute with whom the one who would traditionally be the sacrificial victim is identified.

The concept of surrendering life for others is not foreign to us. It is not unusual for someone to sacrifice his or her life in order that another may have life. Even secular civilization periodically sacrifices a generation of young men and women in war to guarantee the preservation of the nation. Capital punishment is carried out as a religious rite, and the purpose seems to relate to the health of society, not by incorporating the surrendered life into that of others but by eliminating what threatens social well-being.

The death of Jesus clearly demonstrates the ancient sacrificial concept that life is shared only as it is surrendered. We see in Jesus the perfection of the divine image. The human-divine life surrendered on the cross was given that others might live by embracing this new life in Christ. This affirmation resonates throughout the New Testament and in the worship of the church through the centuries.

The first passage of Scripture many of us learned as children, John 3:16, speaks to this experience. God loved the world and gave his only son, not unlike the firstborn in the sacrificial tradition. Those who embrace him have this new life, described as eternal. This sacrifice is not repeated. The source of this new life is inexhaustible and does not demand the circulation of energy. There was a resurrection. The new life is permanent. Paul writes it is no longer he who lives but Christ in him (Galatians 2:20). He also writes, "Christ in you, the hope of glory" (Colossians 1:27b). The coming of the Holy Spirit, the Spirit of Christ, is the manifestation of this new life in the individual believer and in the community, the church (Acts 2).

Second Corinthians 5:17 emphasizes the communal nature of this new life. In each Christian, the total believing community is present. The old life has passed away. The new life in Christ is shared. We are not only members of the new fellowship, a corporative view, but all are present in each member of the new community, an incorporative con-

continued on page 14

Theories of atonement: from Anselm to Crossan

The Christus Victor concept suggests the conviction of the early Christians relating to the cosmic significance of the work of Christ in his victory over the destructive powers. The ransom theory spoke to people in a period when travelers were often abducted and kept for ransom. It dominated Christian thinking until the time of Anselm of Canterbury (1033-1109). Anselm's satisfaction theory spoke to a feudal society. Human sin in the face of a righteous God demands either punishment, i.e. eternal separation from God, or satisfaction that would enable God to overlook human sin. Only human beings should make satisfaction, but only God is able to do so. Christ, through his vicarious suffering, made satisfaction possible. Peter Abelard (1079-1144), with his subjective view of atonement, considered the contemplation of the cross adequate to bring about repentance and the transformation of human life. Hugo Grotius (1583-1645), in his governmental theory, saw the death of Christ as a penal example that satisfied both God and the sovereignty of the law. In the United States, Horace Bushnell (1802-1876) promoted the moral influence theory.

All these concepts and others can find some basis in biblical teaching, but none satisfies all biblical criteria or speaks to us adequately today. In an article in *The Christian Century* (March 7, 2001), S. Mark Heim notes that many people do not buy any concept of atonement relating to the cross. For John Dominic Crossan and others who speak of the pre-Easter Jesus, there is no need for the cross. The meaning of Jesus relates to his healing ministry and social teachings, not to his death and resurrection.—*Laverne Rutschman*

This new life is a possession to be celebrated. It is also a hope to be anticipated. It awaits its final manifestation in the coming kingdom, as Jesus taught and prayed.

continued from page 13

cept. As in the parable of the talents, we are called to enrich that aspect of the divine life entrusted to us. This enriched life must be shared or surrendered so that others may have life.

This new life is contemplated in the Old Testament in the prophetic vision of the new humanity, when "the earth will be full of the knowledge of the Lord as the waters cover the sea (Isaiah 11:9b; Habakkuk 2:14) and when the Torah will be inscribed in the heart and not on tablets of stone (Jeremiah 31:33). This new humanity participates in the life of God.

This new life is a common theme in our hymns. Many of us were brought up with gospel songs such as the one that affirms: "He lives, he lives, Christ Jesus lives today. … He lives within my heart." We also sing of the Christian life with the assurance of Christ's presence, "Blessed assurance, Jesus is mine."

This new life is at the heart of Communion, in which we celebrate the presence of God in Christ. The bread and wine speak of Jesus' sacrifice and our participation in the new life offered through him. The liturgical act described as partaking of the flesh and blood of Christ incorporates his life in our own as a believing community.

This new life we have embraced in Christ is to be shared not only in our believing communities. As a Christ to our neighbor, we are also called to share this new life with others, cost what it may, that it might become incorporated in their lives. It also affects our attitude of sharing in our relation with the earth and all its creatures, for they also reflect the divine life and presence.

Sharing this new life resonates with the theologies of liberation that offer it to the oppressed of our earth by seeking their liberation from all injustice and from sin and death. It is in harmony with the early church and the 16th-century Anabaptists as well as modern martyrs who surrender their lives in order that others might live. On all levels it is costly. Grace is freely given, but, as Dietrich Bonhoeffer has taught us, it is not cheap.

This ancient yet always relevant theology of sacrifice provides an open window for people of other faiths. The surrendered life of Christ is offered to all. By removing theological barriers, the transforming power of the new life is offered to all who are willing to embrace it.

This new life is a possession to be celebrated. It is also a hope to be anticipated. It awaits its final manifestation in the coming kingdom, as Jesus taught and prayed.

This does not deny the validity of the many historical theories of the atonement, but it provides a foundation by emphasizing not death but the surrendered life that is shared. The transformed life of discipleship practiced in a community in which the Spirit of Christ is present provides liberation from the burden of sin, alienation and the threat of nonbeing.

Jesus said, "I came that [you] may have life, and have it abundantly" (John 10:10b). Isn't this the purpose of the life, death and resurrection of Christ? Isn't this the Good News? TM

Laverne Rutschman is a retired missionary and a member of Shalom Mennonite Church, Newton, Kan.

Agreements, not assumptions

Mennonites from South Dakota and New York talk about short-term mission.

by Gordon Houser

Harley and Sue Eagle, co-program coordinators of the Oglala Lakota Nation Unit for Mennonite Central Committee, hired a carpenter from the local Pine Ridge reservation in South Dakota to build a porch for them. He told them he had been employed by the tribal council to build wheelchair ramps for the elderly on the reservation, but the council ran out of money. Later Harley spoke with the leader of a group of white Christian youth who were building ramps.

Harley and Sue follow a policy not to host short-term mission groups on the reservation, where they have served the past five years. Instead they make themselves available to the hundreds of youth who come each year—most of them not Mennonite—to try to help them understand the local people's situation.

"Groups tend to look at superficial problems," Harley says, then benefit by getting exposure to another culture. But usually "they don't take time to learn why there's poverty or what their connection to it might be," he says.

While some Mennonite groups have shown understanding, many church groups do not. As in South Texas (see "Hearing the Word," page 16), groups often don't communicate ahead of time with the people they come to serve. Or if they do, their priority does not seem to be really helping the people at Pine Ridge.

For example, Harley says he has heard from Native people there, "Why don't they come in the winter when we don't have propane?"

When Harley and Sue speak with groups, they point out racial and cultural factors that are often harmful. For example, whites often come with superior attitudes, assuming their culture or way of doing things is better. Other examples abound:

- inappropriate eye contact;
- rounding up children for the day without checking with the parents;
- assuming that Lakota ways are evil when those values actually are similar to those of Christ;
- taking photos;
- telling people's stories without permission;
- thinking Native people suffer poverty because it's their fault, that they are lazy.

"The first step," says Harley, "is to understand racism, then hear stories of how racism affects us, then learn about our culture. Racism causes misunderstandings, stereotyping and mistrust of people from the white, European culture. In all its manifestations, racism hurts not only our partners here in the Oglala Lakota Nation but also white Christians who come with good intentions, in the name of Christ."

Skjold Photographs (for illustration only

Good communication: Michael Banks, pastor of King of Glory Tabernacle, a predominantly African-American congregation in Bronx, N.Y., also emphasizes the need for good communication. He says that in general, short-term mission groups "are very valuable as long as volunteers are properly oriented and have a clear sense of what is needed." Problems come when groups are "operating out of assumptions instead of agreements."

Groups that come to an urban setting such as New York may feel overwhelmed by a certain level of sophistication, a different definition of community, a different landscape from what is familiar to them. Therefore, Michael recommends that each group have a supervisor to help process or debrief what goes on during the group's time in the city.

When that happens, he says, "there is a wonderful work of transformation" that bridges barriers that may arise between short-term mission groups and local people. Volunteers often get caught in the cross fire when both groups fail to communicate properly, he says.

The first step is to understand racism, then hear stories of how racism affects us, then learn about our culture.—Harley Eagle

Sometimes everything works fairly smoothly. For example, since Sept. 11, his community has had many groups come that are more "needs specific, focused on the task at hand." Their collaboration has been a witness to others, Michael says. "They've been great."

Over the years, Michael and Addie, his wife, former Mennonite peace evangelists, have developed "internalized criteria" they hope to write up and share with others. They want to extend their learning to the larger New York City Mennonite scene.

One approach they want to promote is to identify members of short-term mission groups who may be there just for the adventure. Rather than ignore or chide them, Michael says, such people should be accepted and dealt with differently. Provide them with a time of learning, he says.

Isn't that a burden for communities hosting such groups? "No," he says, "it's fair exchange." It's a way to give, to help with the formation of young people's spiritual life, especially as it pertains to learning about racism. He sees such an approach as holistic. "The dynamic," he says, "is a transformed life."

Gordon Houser is associate editor of The Mennonite.

Hearing the Word

Skjold Photographs (for illustration only)

Are we listening as well as we could to all parts of the body of Christ?

by Tammerie Spires

The Gospels name Jesus many different ways, perhaps none more boldly than John: "In the beginning was the Word, and the Word was with God, and the Word was God" (1:1). What does it mean that our Savior is described as God's Word? What does it mean to be a people of God's Word? Clearly it means that to love God—and neighbor as self—is to listen to God's Word and to our neighbors' words.

Who are we listening to? We listen to stories about how God spoke love through Jesus' life. We listen to each other's stories of how the Spirit moves in our lives. We listen to our leaders' voices, helping guide us into God's Word and will for our corporate lives.

But are we listening as well as we could to all the parts of this body of Christ? Some parts of the church have been thought of as peripheral, underneath, outside. How well do we hear these voices?

Some parts of the church have been thought of as peripheral, underneath, outside. How well do we hear these voices?

Representatives of the South Texas Mennonite community have spoken of their pain and frustration over the way the larger church relates to them. For years they have expended inordinate gifts of time and care to offer learning opportunities to visitors, who go home strengthened. However, these gifts cost the South Texas community, which is itself weakened by the effort.

When South Texas churches spend time and energy hosting visitors and enabling their learning, what energy is not getting spent in internal capability development? Who is strengthening and enriching the South Texas churches? The current situation involves a net loss to the South Texas churches, so in effect the poorest of our churches are subsidizing the learning and development of our more affluent churches.

What is Damascus Road?

Damascus Road anti-racism training is a process designed to call Anabaptist congregations, conferences, denominational offices and other church-based institutions to effective, faithful anti-racist action.

It has not been the intent of (predominantly white) visitors to behave in ways that injure or offend the (predominantly Hispanic) churches in South Texas, but injury has been done.

Demon of racism: Some question whether it is necessary to describe this injury as racist. The Damascus Road anti-racism training (see box on this page) teaches that when white communities benefit at the expense of communities of color, the demon of racism is at work. In this situation, no one has intended racist behavior, but that has been the result. We must use results and not intentions to determine whether a behavior is racist. To name this demon is to begin to cast it out.

Last July, Unidad Cristiana de Iglesias Menonitas (UCIM, an organization of South Texas Mennonite churches) hosted a conversation that included representatives from the South Texas Mennonite communities, Mennonite Board of Missions, South Central Conference and Mennonite Central Committee. I attended at UCIM's invitation to listen, reflect and assist with caucusing.

The group explored the impact of groups visiting South Texas to do what is called "short-term missions" but what usually consists of service projects. Issues include these:

- Hosting visitors takes time, energy and resources away from internal community development. South Texas churches are building up visitors' faith journeys at significant cost to their own.
- Decisions about what will be done during visits is decided by visitors rather than in consultation with hosts.
- South Texas Mennonites attempting to communicate about relationship problems have experienced not being heard or respected.
- Visiting workers have focused more on doing projects than on building relationships or transferring skills. This has led some South Texas communities to internalize a mindset of dependency.
- Some people in both hosting and visiting com-

If the larger Mennonite church wants historically unempowered communities to have reason for continued loyalty, their voices must be heard.

munities fear that the process of raising and resolving issues will itself damage relationships.

The group split into white and Latino caucus groups to facilitate honest sharing about particular issues. Following the caucus, each group presented its commitments to improving relationships.

Agree and disagree in love: The Latino caucus committed itself to finding ways to work together with local and other Mennonite churches, learning more about the systemic nature of problems with short-term mission or service projects, learning about ways to agree and disagree in love so that truths can be shared without fear of hurting others, envisioning goals and objectives for missions and ultimately to seek new creativity in Christ.

The white caucus committed itself to providing training for visiting groups (with the content of that preparatory training to be decided by the host communities), to participating in briefing and debriefing within the time frame of each visit and to entering into the long-term process of relationship-building, with repentance for pain inflicted on South Texas communities. Local community members also committed themselves to establishing an agency in South Texas to coordinate the hosting of visitors to prevent overburdening a few people.

The conversation needs to continue; questions and challenges remain (see box at right). Do we have ears to hear?

The less freedom a member of a community has to exit, the more important having a voice becomes, if loyalty is to be maintained. When a member does not feel free to leave or to speak, one could argue that that constitutes abuse, similar to that experienced by a woman who cannot leave her abusive spouse. Clearly, if the larger Mennonite church wants historically unempowered communities to have reason for continued loyalty, their voices must be heard.

For this reason, the consultation in July was both important and troubling. It was important because it established a venue for frank conversation. It was troubling because that conversation was made so difficult by cultural differences, power disparities and economic inequities.

The South Texas churches continue to process these issues and to want to be in relationship with other churches. Other Mennonite communities must take care not to abuse this generosity. One act of justice might be to cease short-term mission trips until additional dialogue has created relationships of mutual benefit, with primary benefits going to and being defined by the communities mission workers seek to visit.

Let's realize that these communities—often primarily people of color—need to have veto power over anything mission workers propose to do. Let's realize that white Mennonites need hearing aids, and the best place to get them is in the Damascus Road process. Our new denomination's focus on being a missional church needs deep and wide underpinning by anti-racist analysis and accountability to communities of color if we are to do mission and service in just ways.

Tammerie Spires is associate pastor at Peace Mennonite Church, Dallas.

Is there hope?

Was it necessary to approach the issue of short-term mission in South Texas (STSTM) as a racism problem? I don't believe so, and neither does 99 percent of our congregation.

Could we have received the same response and commitment to work on these issues had we not written an angry letter to *The Mennonite* (Aug. 7, 2001)? Absolutely. A letter written in love would have invoked the same action, without the negative reaction, pain and hurt.

Does STSTM need organization and lack good leadership? Yes, without a doubt. We have no organized program; we have 10 contact people who don't work together. We have problems, but we are finally stepping in the right direction. This group will come up with some good guidelines.

Are we looking at these problems from Christ's perspective or from our own agenda? South Texas Mennonites need to unite in love, work through our differences and forgive. There are issues between leaders that need to be put in Jesus' hands before we can expect to work together on this issue. All feel the division here, not just me. I hear over and over again, "We need to work on the issues that are separating us."

Is there hope? Yes, in Jesus.— *Richard Walter, a member of La Iglesia Menonita, Brownsville, Texas*

Are short-term missions biblical?

Why do short-term mission groups, who want to "do missions" in our area, come with their agenda, their budget and their time frame without consultation with the local community? Why do they not begin the process of dialogue with our community from the beginning?

Are short-term missions biblical if they do not form authentic relationships? How can true relationships be formed between communities when the whole essence of short-term missions deters dialogue and promotes racist results?

Unless you travel more than 500 miles, are you even on a mission trip?

When asked why she didn't do missions in her own (white) community, one young woman responded that "people here seem happier and more receptive to our message." What does this say about our society?

Why do Northerners assume they have the resources to "save" South Texas communities? When one pastor from Mexico said his source of strength came from God, not help from the North, he was called "prideful" by a white pastor. What does this mean?—*Felipe Hinojosa, Edinburg, Texas, a peace and justice educator for Mennonite Central Committee Central States*

A model for racial reconciliation

Kenyetta Aduma is director of the Mennonite Church USA Executive Board Office of Cross-Cultural Relations.

Mennonite Church USA has embraced the vision to eradicate racism within the church and truly become a unified body. This vision should also be an integral part of our peace witness.

The Office of Cross-Cultural Relations was formed to ensure ministry to and participation of people of color within all aspects of Mennonite Church USA. This office desires that once our church becomes a truly unified body we will be a model to the world for racial reconciliation.

As Christians and as members of Mennonite Church USA, we are to be a demonstration of God's living Word. Jesus said we are to be the salt and light of this world (Matthew 5:13-14). When the world sees the body of Christ, they should see God in us and desire what we have: a personal relationship with God and unity with one another.

In a sermon, my pastor, Bishop Leslie Francisco III, gave application to those Scriptures saying, "We are God's finest representation of his manifested purpose here on earth."

In examining ourselves, we must ask, What kind of witness do we have? What are we representing to the world if we as the body of Christ cannot reconcile? Will others want to come to Christ and be a part of the church if we are not one?

Jesus prayed that we would be one as he and God are one. John 17:22-23 says, "And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, even as thou hast loved me" (KJV).

God desires to manifest his glory and power through us. However, we limit this manifestation by perpetuating stereotypes, prejudice, discrimination, racism and sexism. Division in the body of Christ dims our light and takes away our effectiveness.

John T. Allen states in *Let My People Know* (Son-Rise, 2000) that "unifying the body of Christ brings the fullness of his anointing for his work and a potential that is unlimited."

Some may think we have too many differences to be one, but we are created in God's image and likeness; we are designed to be one (Genesis 1:26-27). Through our Lord we are able to be one.

The choice is ours. We can come together as one and use our uniqueness for the good of the whole and function as God intended, or we can maintain divisions and miss what God wants to do through us. When we allow this division in the church we allow Satan entrance into our lives.

God desires all people, from all backgrounds, to take our place in the kingdom and use our gifts to fulfill his purpose. We are to help each other perfect our gifts to bring glory to God. We are each part of the body and need each other (1 Corinthians 12).

Jesus sent us into the world as God sent him (John 17:18). He gave us a mighty commission to go into all nations and make disciples and set a pattern to follow (Matthew 28:19-20).

With the missional church focus, we are redirecting our thoughts and seeking to be missional in all of our ministries. Preaching the gospel into all nations starts with our neighborhoods and communities. This means we will get out of our comfort zones and minister to all people, including those of different cultures.

Our missional focus and starting point as a new church should begin by each of us repenting of wrong thoughts, attitudes, actions, inaction, racism, prejudice, discrimination and sexism. We need to yield to the Holy Spirit and allow transformation and forgiveness to permeate our spirit. We can move forward and get to know one another and respect each other despite cultural differences. It is only then that we can seek God for direction in fulfilling his purpose as one and go forth doing what he has called us to do.

Goodville Mutual
New Holland, Pa.

Find an agent near you for details
about our competitive insurance packages!
www.goodville.com
or 800-448-4622

- Delaware
- Illinois
- Indiana
- Kansas
- Maryland
- Ohio
- Oklahoma
- Pennsylvania
- Virginia

affordable insurance

for vehicle, home, farm, small business, church

***The Mennonite* makes a great gift!**
Call us at 800-790-2498.

Photo courtesy of Mennonite Historical Archives, Goshen, Ind.

From this day forward

A simple vow – 'for better, for worse' – seems an understatement of life's most complex calling. Everyday chaos that never appears in wedding-day dreams. Responsibilities that grow faster than a toddler's shoe size.

But there's help. Your MMA counselor has **health, life,** and **disability insurance plans** to protect your family – in sickness and in health. MMA's many **investing** services provide secure footing toward your future. MMA supports young families in other ways, too. It funds **educational resources** such as Stewardship University courses on budgeting, fitness, faith, and more.

To locate your nearby **MMA counselor** – another lifelong partner – call **(800) 348-7468**. Because that 'for richer, for poorer' promise *will* be put to the test.

MMA®

Stewardship Solutions

MMA, P.O. Box 483, Goshen, IN 46527

New initiative is matter of life, death

Anabaptist Center for Health Care Ethics wants to provide resources to church

In vitro fertilization, stem-cell research, genetic engineering and other topics are not just reserved for the scientific community. Rather, they have emerged as concerns for the faith community, says George Stoltzfus. That's why he is leading an effort to help Mennonites deal with the religious implications of health-care issues.

Stoltzfus was a physician and hospital administrator for 35 years before serving from 1996 to 2000 as the last general secretary of the former Mennonite Church. Now he is combining his experiences in the medical and church fields as the sole staff member of the new Anabaptist Center for Health Care Ethics (ACHE).

While still in its formative stages, ACHE eventually wants to offer assistance to help the church—at the congregational, conference and denominational levels—wade through the complexities and conflicting opinions in health care. That includes creating a network of experts and other resources for the church, consulting services for health-care institutions and assistance for developing denominational statements.

"We, as an Anabaptist community, probably need ... to refuse to take the easy, black-and-white answers on a whole lot of these questions," Stoltzfus says.

That point was emphasized by ethicist and philosopher Stanley Hauerwas at an ACHE-sponsored seminar prior to the Mennonite Health Assembly Feb. 28-March 3 in Knoxville, Tenn. "The Mennonite health system should be different from other health systems because your view of health and death is different from the wider society," he told the 100 participants.

ACHE is supported by six organizations: Mennonite Central Committee U.S., Mennonite Health Services, Mennonite Mutual Aid, Mennonite Medical Association, Mennonite Nurses Association and Mennonite Chaplains Association. Stoltzfus began work last June and spent October to February conducting focus groups and surveys to help direct the organization's work. He reported his findings at the Knoxville assembly.

"One of the commonly raised issues was the constant increase in health-care costs and questions of making it possible for all people to have health care," says Stoltzfus, who works out of his home in Elkhart, Ind.

Other concerns were end-of-life issues, fertility problems, mental illness, abortion, cloning and alternative health care. Also needed is the articulation of a consistent pro-life stance. "Whether we're talking about abortion, capital punishment or war, we're always on the side of life," Stoltzfus says.
—Rich Preheim with Ray Snader

The Mennonite health system should be different from other health systems because your view of health and death is different from the wider society.
—Stanley Hauerwas

Ethicist and philosopher Stanley Hauerwas (left) and George Stoltzfus of the new Anabaptist Center for Health Care Ethics field questions during a seminar at the Mennonite Health Assembly Feb. 28-March 3 in Knoxville, Tenn.

Assembly celebrates 50 years of health service

More than 300 health-care professionals, including practitioners, administrators and board members, met in Knoxville, Tenn., for Mennonite Health Assembly's 50th anniversary gathering.

The assembly traces its beginning to February 1952, when six Mennonite hospital and nursing home administrators, at a meeting of the American Protestant Hospital Association, formed the Association of Mennonite Hospitals and Homes. At this year's meeting, a Saturday-night celebration featured 1950s food, music and games.

Plenary speakers in Knoxville were David Greenhaw, president of Eden Theological Seminary in St. Louis; Valerie Rempel, professor at Mennonite Biblical Seminary in Fresno, Calif.; Richard B. Hostetter, medical director of Cancer Treatment Centers of America in Goshen, Ind.; and Howard Brenneman, president of Mennonite Mutual Aid in Goshen.

Brenneman discussed growing health-care costs, pointing out that many people with insurance keep increasing their use of expensive medical providers, which in turn drives up insurance costs that other people can't afford.

"Can we now be [conscientious objectors] to some of the pressures around us, understanding that God is there and capable of miracles?" Brenneman asked.

Mission network appoints directors

Left to right: J. Robert Charles, John F. Lapp, Sheldon Sawatzky, Linda Shelly, Jorge Vallejos, Steve Wiebe-Johnson

Mennonite Mission Network has completed assembling its leadership to direct the network's efforts around the globe by appointing five regional directors plus a director for short-term and North American work.

Regional directors are J. Robert Charles, Europe; John F. Lapp, West Asia and Middle East; Sheldon Sawatzky, East Asia; Linda Shelly, Latin America; and Steve Wiebe-Johnson, Africa. They are responsible for developing and administering programs, arranging placement and support for workers and building relationships with partners in their regions.

In addition, Jorge Vallejos has been named director of Service, Learning and Discipleship, which coordinates short-term and Mennonite Voluntary Service assignments.

Charles served with Mennonite Board of Missions in Belgium from 1980 to 1988 and had directed MBM's Europe and Africa programs since 1996.

Lapp had been West Asia and Middle East director for MBM and the Commission on Overseas Mission (COM) since 1997. He previously served with MBM in Israel from 1988 to 1991 and with Mennonite Central Committee (MCC) in Palestine from 1991 to 1996.

Sawatzky served in Taiwan with COM from 1965 to 1997, then after his return to the United States administered COM-MBM work in China, Hong Kong, Japan, Korea, Macau, Mongolia, Taiwan and Thailand. He also served as interim COM executive secretary.

Shelly had spent the past nine years as MCC's Latin America/Caribbean program director. She previously served with MCC in Latin America and in MCC's personnel department.

Wiebe-Johnson had been MBM's West Africa administrator since 1995, located in Benin and in Ivory Coast, where he is currently completing a term. He has also worked with MBM in England, Liberia and Ghana and with MCC in Paris.

Vallejos had been director of Short-Term Mission for MBM since 1996. In addition to his mission network role, he is director of the Office of Convention Planning with the Mennonite Church USA Executive Board.

Charles, Lapp and Vallejos are based in the mission network's office in Elkhart, Ind. Sawatzky and Shelly work out of the Newton, Kan., office.

The six positions and their departments compose the network's Global Ministries division, which is led by senior executive James R. Krabill.—*MMN*

A community of learning, faith, respect

Explore your interests • Build your skills • Nurture your faith • Prepare for life

An ethic of service in a Mennonite peace church tradition

Bluffton College
The Truth Makes Free

Bluffton, Ohio

Call today to arrange a campus visit:
1-888-214-7744
admissions@bluffton.edu
www.bluffton.edu

Ukraine schools get boost from MCC

22 grant recipients located in rural villages founded by Mennonites.

When choosing between roofs over their head or books in their students' hands, Ukrainian teachers chose the latter. As a result, Mennonite Central Committee (MCC) has given grants of $100 to $250 to 22 schools for academic programs.

"Many schools have leaky roofs, but eventually they'll get fixed," says MCC worker Rebecca Spurrier, who last year visited 30 historically Mennonite villages in the Ukraine to learn about the concerns of people in depressed rural areas. "Teachers told me that if students have an interest, but no study materials, the interest dies. We wanted to encourage students as a way of helping people focus on the future."

It's remarkable how many dedicated educators persist, even though they're largely without money and materials. The schools run on enthusiasm.
—Rebecca Spurrier

Each school signed a contract stipulating that the MCC grant would be used for academic programs, which have suffered in the face of urgent needs and lack of government funding. The schools that received grants, usually with smaller student bodies and in more isolated areas, are in villages founded by Mennonites, located in the region of Molochansk, formerly Halbstadt, which was organized in 1804. About 100,000 Mennonites lived in Ukraine during the 19th century. "There is still some memory of Mennonites, which gives us some natural connections," Spurrier says.

She approached elementary schools because they are often the focus of village life and have a vested interest in community development. "I asked people what changes they had observed in the last few years," Spurrier says. "I tried to find out where they saw improvements and what was getting worse."

Poor transportation, unemployment and lack of access to information means that children in the villages tend to grow up with few aspirations for the future. Spurrier learned that since the collapse of the Soviet Union a decade ago, school directors have felt a sense of abandonment by the government. Resources no longer flow from the regional administrative centers, and school staff have to solicit donations from parents or businesses. Their new self-reliance has positive aspects, but where unemployment is the norm, they find it difficult to keep asking for more from people who have little to spare.

"It's remarkable how many dedicated educators persist, even though they're largely without money and materials," Spurrier says. "The schools run on enthusiasm. They're the institutions that bring people together."

Committees of teachers, parents and students decided how the MCC grant money would be spent before receiving it. "That process is part of the gift," Spurrier says. "We want to encourage people to work together, be accountable and give the system a chance to function as it should.

"It's a real joy to visit again and see what they bought. They got encyclopedias, maps, photocopiers and library books. Many said they never imagined ever being able to purchase these things."

Mennonites started immigrating to Ukraine in the late 18th century at the invitation of Russian ruler Catherine the Great. But World War II and persecution in the years immediately after virtually eliminated the Mennonite population in Ukraine as Mennonites fled to Europe and North and South America or were exiled or executed.—*Mary Raber for MCC News Service*

Summer Enrichment Experiences

Eastern Mennonite Seminary
A Graduate Division of Eastern Mennonite University

Call: 1-800-710-7871
Email: semadmiss@emu.edu

- Summer Institute for Spiritual Formation
- Summer Institute for Youth Ministry
- World Mission Institute (in Philadelphia)
- Summer Unit of Clinical Pastoral Education
- Cross-Cultural Encounter with the Holy Land
- Cross-Cultural Experience USA

Short-term Courses

- Anabaptist Theology
- Biblical Foundations for Peacemaking
- The Church in Mission (offered online)
- Jeremiah
- Mennonite Faith & Polity

Computer work nets Bethel honor

Four computer entrepreneurs were honored March 4 as the recipients of Bethel College's Young Alumni Award for 2002. Brothers Karl Friesen, class of 1986, and Kurt Friesen, class of 1988; Kurt's wife, Gwen Neufeld, class of 1989; and friend Jeff Stehman, class of 1987, founded one of the first Kansas-based Internet service providers.

The group incorporated SouthWind Internet Access in 1994. By the time they sold the business in 1999, it had 50 employees and served more than 11,000 customers from its offices in Wichita.

"The Alumni Awards Committee was impressed by the remarkable success of the SouthWind venture," says committee coordinator Harold Moyer. "This group of Bethel alumni built the enterprise into one of the largest in this area."

Kurt Friesen was SouthWind president, secured the initial financing, built the company servers and was the liaison to the telephone companies. Karl Friesen configured and managed the routers. During this time he also taught computer science at the North Newton, Kan., school. Stehman, the only one of the four with previous commercial Internet experience, returned to Kansas from New York to serve as SouthWind's systems administrator and was initially the business's only paid employee. Neufeld was business manager.

Karl Friesen lives in Hesston, Kan.; Kurt Friesen and Neufeld live in North Newton; and Stehman lives in Duvall, Wash.

Ownership changes for Web service

Mennonite.net, which provides Web sites for denominational congregations and institutions, has become an independent organization after being operated by Goshen (Ind.) College and Mennonite Mutual Aid (MMA).

Goshen-based Churchwide Technologies, with Mennonite.net founder Michael Sherer as president, became effective Feb. 16. It will continue to provide the same services, including template Web sites, Web site hosting and email.

"Even though Goshen College and MMA will no longer be involved in the day-to-day operation and leadership of Mennonite.net, our organizations will likely be involved, together with other church agencies, in supporting the [company's] mission," says Barth Hague, Mennonite.net's departing executive director.—*MMA News Service*

The Spirituality of Gossip

Grapevine: The Spirituality of Gossip

Gossip has always been an integral part of community. Sometimes its effects are ruthless, leaving the reputations and spirits of individuals ruined. But gossip can also be a healthy way of making meaning out of ordinary events, teaching morals and values, establishing community parameters, and creating a sense of belonging and security.

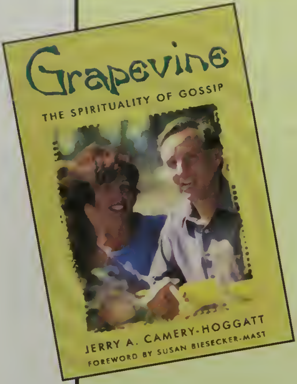
In our Christian communities and homes, gossip becomes even more important. How can seemingly small disagreements end in a painful church split? Why does one sibling turn out to be the lost sheep and another the poster child? Jerry A. Camery-Hoggatt shows that, more than any other factor, our gossip controls the spiritual climate of our churches, communities, and homes.

Grapevine: The Spirituality of Gossip exposes the destructive power of everyday, ordinary talk, but also shows the way to healing, uplifting —grace-full gossip.

Paper, 222 pages, $14.99; in Canada $23.49

Herald
Press

1 800 245-7894 www.mph.org



To submit event information to *The Mennonite*, log on at www.themennonite.org and use the "For the Record" button to access our on-line forms.

You can also submit by email, fax or mail:
- TheMennonite@MennoniteUSA.org
- fax 316-283-0454
- P.O. Box 347, Newton, KS 67114

CALENDAR

Michiana Anabaptist Historians spring meeting, March 23, 9 a.m., at Prairie Street Mennonite Church, Elkhart, Ind. The theme is the 10th anniversary of MAH. Contact 574-533-7819.

WORKERS

Byler, Janet and Urban, Slatington, Pa., are beginning a three-year Mennonite Central Committee (MCC) assignment in Honduras with the "connecting people" program.

DeJesus, Artemio, was installed Nov. 16, 2001, as pastor at Luz y Verdad Church, Lakeland, Fla.

Krejsa, Joanne, San Luis Obispo, Calif., is beginning a three-year MCC assignment in Haiti as a community health worker.

Mast, Christina and Nevin, Harrisonburg, Va., are beginning a three-year MCC assignment in Mozambique as community development workers.

Miller, James, Harrisonburg, Va., is beginning a three-year MCC assignment in Nicaragua as an urban community peace worker.

Sauder, Kathleen and J. Anthony (Tony), Philadelphia, are beginning a three-year MCC assignment in Honduras. Tony will work with community development in agriculture, and Kathleen will work with community development in dental and health.

Steiner, Glenn, was installed Dec. 2, 2001, as pastor at Bahia Vista Mennonite Church, Sarasota, Fla.

Washington, Dynale and Jodie, Detroit, are beginning a two-year MCC assignment in Detroit as community church workers.

Weaver, Dawn, Narvon, Pa., in December began a two-year MCC assignment in Akron, Pa., as secretary for administrative services.

Wells, Tara, Birmingham, Ala., is beginning a two-year MCC assignment in Birmingham as a lab manager.

Yordy, Elton (Bud) and Sharon (Shari), Flanagan, Ill., are beginning a three-year MCC assignment in Cambodia. Bud will be finance/administrative assistant, and Shari will work as a partnership program officer.

BIRTHS

Belsley, Morgan Renee, Jan. 17, to John and Katrina Delicath Belsley, Pekin, Ill.

Brazis, Cedric Philip, Feb. 10, to Philip and Ruth Miller Brazis, Burbank, Ohio.

Buerge, Jessi Lee, Feb. 12, to Kevin and Diane Briggs Buerge, Garden City, Mo.

Cheng, Daniel Eugene, Sept. 28, 2001, to Wen and Julie Landis Cheng, Los Angeles.

Clark, McKenzie Ann, Jan. 31, received for adoption Jan. 31 by Brian and Carrie Yoder Clark, Sarasota, Fla.

Estes, Lauren Renee, Jan. 22, to Stacey and Kristin Schlabach Estes, Harrisonburg, Va.

Gerber, Karsten Jacob, Feb. 12, to Karsten and Joanna Haman Gerber, Telford, Pa.

Hackman, Drew Henry, Jan. 17, to Andre and Shelly Henry Hackman, Baltimore.

Hershberger, Micah Dylan, Sept. 6, 2001, to Robert and Christa Lehman Hershberger, Mount Eaton, Ohio.

Hertzler, Lauren Anne, Dec. 20, 2001, to Keith and Vivian Yoder Hertzler, Powhatan, Va.

(RE)CONNECTING SPIRITUALITY AND SOCIAL JUSTICE:
CHRISTIAN VISIONS, CHRISTIAN REALITIES

An International Conference at Messiah College,
Grantham, Pa., May 30–June 1, 2002

Sponsored by the Sider Institute for Anabaptist, Pietist and Wesleyan Studies, with generous funding from the Lilly Endowment and Mennonite Central Committee, the conference will feature keynote addresses by William Willimon, Duke University, Bonganjalo Goba, a principal architect of South Africa's Kairos Document, and Charles Marsh, author of *God's Long Summer: Stories of Faith and Civil Rights*.

The program will include more than fifty additional presentations (papers or workshops) on hymnody, prayer, ecclesiology, meditation, poverty, homelessness, nurturing social activism, liturgy, and preaching.

For more information, program schedule, and registration materials, visit www.messiah.edu/siderinstitute and click on "News & Events," or call (717) 766-2511, ext. 5235, to receive a brochure.

MESSIAH COLLEGE
SIDER INSTITUTE FOR
ANABAPTIST, PIETIST
& WESLEYAN STUDIES

www.messiah.edu/siderinstitute

TOURS IN 2002:

Europe and More
EUROPEAN HERITAGE TOURS:...................... JULY 12-29
IRELAND:......................... SEPTEMBER 20 - OCTOBER 1
SPECTACULAR SCANDINAVIA AND ITS FJORDS:......................JUNE 17 - JULY 1
SWISS GLACIER EXPRESS: .... AUGUST 12-26
SWISS-VOLHYNIAN MENNONITE HERITAGE TOUR:....... SEPTEMBER 18 - OCTOBER 3

Far East
VIETNAM: .... NOVEMBER 6-24

North America
ALASKA CRUISE TOUR:...................... JUNE 19 - JULY 1
EASTERN CANADA: .... AUGUST 2-12
FALL FOLIAGE TOUR IN NEW ENGLAND:.... OCTOBER 8-14
MAJESTIC CANADIAN ROCKIES:.................. JULY 15-28
MENNONITE & AMISH COMMUNITIES IN OHIO: MAY 10-14

Service Tours
CHRISTMAS SERVICE TOUR TO PENNSYLVANIA:.. NOVEMBER 28 - DECEMBER 3
SERVICE TOUR TO ISRAEL:.... OCTOBER 25 - NOVEMBER 7

TOURS IN 2003:

Mennonite World Conference Tours
ETHIOPIA & ZIMBABWE:.............. JULY 30 - AUGUST 19
KENYA & TANZANIA:............................ AUGUST 2-19
SOUTHERN AFRICA:.................... JULY 29 - AUGUST 19
TANZANIA & KENYA:............................ AUGUST 1-19
WEST AFRICA: .... JULY 29 - AUGUST 19
ZAMBIA & ZIMBABWE: .... JULY 31 - AUGUST 19
ZIMBABWE:.. AUGUST 1-19
ZIMBABWE:.. AUGUST 8-27

Service Tours
PARAGUAY SERVICE TOUR:......................... APRIL 3-17

TOURMAGINATION
DISCOVERY & FELLOWSHIP

CALL 1-800-565-0451

E-MAIL: office@tourmagination.com
WEB: www.tourmagination.com

"Celebrating over 30 years of building bridges among Mennonites and other Christians around the world through custom-designed travel"

9 Willow Street
Waterloo, ON, Canada N2J 1V6

1011 Cathill Road
Sellersville, PA, USA 18960

REG. #1S67624

Hildebrand, Conner Henry, Jan. 14, to Gaylan and Elaine Sawatzky Hildebrand, Altona, Man.

Hochstetler, Jaci Starr, Feb. 15, to Brent and Esther Yoder Hochstetler, Goshen, Ind.

Jantzen, Bonnie Elizabeth-Adline, Feb. 11, to Darwin Jantzen and Terri Kisling, Crete, Neb.

Lehman, Katelyn Paige, Feb. 16, to Kent and Kim Ropp Lehman, Kalona, Iowa.

Martin, Elliot Ross, Jan. 13 to Todd and Rebecca Workman Martin, Dalton, Ohio.

Myers, Maira Rene, Feb. 16, to Gary and Joleen Miller Myers, Harrisonburg, Va.

Nisly, Georgia RyAnn, Feb. 15, to Carly and Jenny Hochstedler Nisly, Kalona, Iowa.

Rushly, Seth Clayton, Jan. 29, to Levi and Ellie Hacket Rushly, Garden City, Mo.

Schultz, Presley Caroline, Feb. 23, to M. Sheila Tabilon and Christopher Schultz, Napa, Calif.

Scott, Isabelle Shanna, Feb. 22, to Andrea Lind and Jon Scott, South Bend, Ind.

Shelly, Rece Liam, Feb. 14, to R. Lucas and Karen Gagliardino Shelly, Quakertown, Pa.

Spicher, Joshua William, Dec. 28, 2001, to Jocelyn Spicher, Goshen, Ind.

Troyer, Rachael Marie, Nov. 13, 2001, to Marlin and Kathy Yoder Troyer, Dalton, Ohio.

Tyler, Morgan J.R., Dec. 31, 2001, to Brent and Mary Sauder Tyler, Pioneer, Ohio.

MARRIAGES

Beiler/Miller: Darlene Beiler, Lancaster, Pa., and Jason Miller, Lancaster, Feb. 1 at Landisville (Pa.) Mennonite Church.

Beller/Mast: Barbara Beller, Lansdale, Pa., and Oliver Mast, Elverson, Pa., Feb. 2.

Boyer/Hostetler: Melissa Boyer, Jerome, Pa., and Josh Hostetler, Boswell, Pa., Feb. 23 at Carpenter Park Mennonite Church, Davidsville, Pa.

Fagley/Sharp: Susan Fagley, Elizabethtown, Pa., and Greg Sharp, Manheim, Pa., Dec. 8, 2001, at Landisville (Pa.) Mennonite Church.

Heatwole/Yoder: Chad Heatwole, Annandale, Va., and Joanna Yoder, Harrisonburg, Va., Nov. 24, 2001.

Hochstedler/Litwiller: Denise Hochstedler, Kalona, Iowa, and Tim Litwiller, Washington, Iowa, Feb. 9 at East Union Mennonite Church, Kalona.

Kurka/Zehr: Holly Kurka, Lincoln, Ill., and Randy Zehr, Morton, Ill., Dec. 29, 2001, at Lincoln Christian Church.

Sanders/Stutzman: Lora Sanders, Garden City, Mo., and Kelby Stutzman, Garden City, Feb. 9 at Sycamore Grove Mennonite Church, Garden City.

DEATHS

Bontrager, Viola Fern Hershberger, 98, Kalona, Iowa, died Feb. 7. Spouse: Christopher Bontrager (deceased). Parents: Chancy and Mary Yoder Hershberger (deceased). Survivors: children Velma Yoder, Helen Miller, Betty Messenger, ClaraBelle Schlabaugh, Carolyn, Marlyn, Marjorie Friesen; 24 grandchildren; 38 great-grandchildren; nine great-great-grandchildren. Funeral: Feb. 11 at East Union Mennonite Church, Kalona.

Pastoring at the Beginning of Life

Health Care Ethics
in the Faith Community

A conference for pastors and others interested in the stewardship and ethics of assisted reproduction

April 4-5, 2002

Goshen College Church-Chapel

Ph: (574) 535-7536 • E-mail: sheldonwb@goshen.edu
www.goshen.edu (click on "Calendar," go to April 4, 2002)
Registration deadline: March 28

Sponsored by: Goshen College, Mennonite Mutual Aid, and Anabaptist Center for Health Care Ethics

GOSHEN COLLEGE CULTURE FOR SERVICE

Hesston College
Start here, go everywhere

Looking for a safe environment in a harsh world? Hesston College could be the answer to your prayers.

When students enroll at Hesston College, they enter a unique atmosphere that will guide them through the most important two years of the college experience. Hesston's nurturing environment and caring faculty and staff foster personal, spiritual and academic growth. Students will mature in a safe place as they learn, live and grow in faith.

Box 3000, Hesston, KS 67062
800-995-2757, admissions@hesston.edu, www.hesston.edu

Bowman, Wade M., 71, Harrisonburg, Va., died Feb. 5. Spouse: Lois Burkholder Bowman. Parents: Luther and Ottilla Lahman Bowman (deceased). Other survivors: daughter Wanda Harder; two grandchildren. Funeral: Feb. 7 at Weavers Mennonite Church, Harrisonburg.

Gerber, Vickie Black, 40, Kidron, Ohio, died Feb. 5 of cancer. Spouse: Jody Gerber. Praents: George and Carol Black. Other survivors: children Tara, Kristen, Emily. Funeral: Feb. 9 at Sonnenberg Mennonite Church, Kidron.

Godshall, Sondra G., 67, Hatfield, Pa., died Jan. 30 of complications from Parkinson's disease. Spouse: Richard Godshall. Parents: Gilbert and Isabelle Giles (deceased). Other survivors: children Anne, Molly Tomlin, Robin Kuhns, Susan Frain; six grandchildren. Funeral: Feb. 2 at Zion Mennonite Church, Souderton, Pa.

Goering, Roland R., 84, North Newton, Kan., died Feb. 20. Spouse: Fern Goering. Parents: Henry A. and Lydia Stucky Goering (deceased). Funeral: Feb. 23 at Bethel College Mennonite Church, North Newton.

Graham, Jimmie, 69, Kalona, Iowa, died Jan. 25 of myelofibrosis. Spouse: Marilyn Burkey Graham. Parents: Jasper and Amber Graham (deceased). Other survivors: children James, Joy, John. Funeral: Jan. 31 at Lower Deer Creek Mennonite Church, Kalona.

Hendricks, Marvin, 86, Green Lane, Pa., died Feb. 13. Spouse: Mabel P. Gross Hendricks (deceased). Survivors: children Curt, Pearl Walters, Edi Rupp, Esther Davis, Ruth Jent, Vern Basey; 13 grandchildren; 20 great-grandchildren. Funeral: Feb. 16 at Wellspring Church of Skippack, Skippack, Pa.

Hochstetler, Ken, 46, Apple Creek, Ohio, died Feb. 12. Parents: Harvey and Nettie Hochstetler (deceased). Survivors: siblings Elsie Zuercher, Roy, Ron. Funeral: Feb. 16 at Kidron (Ohio) Mennonite Church.

Ingold, Sadie Stalter, 98, Ludlow, Ill., died Feb. 16. Spouse: Roy A. Ingold (deceased). Survivors: children Paul, Leroy, John, Virginia Peachey; 19 grandchildren; 29 great-grandchildren; one great-great-grandchild. Funeral: Feb. 19 at East Bend Mennonite Church, Fisher, Ill.

Kinsinger, Orpha, 96, Kalona, Iowa, died Feb. 14. Parents: Kores and Emma Martin Kinsinger (deceased). Funeral: Feb. 17 at Kalona Mennonite Church.

Klassen, Diedrich F., 95, Altona, Man., died Jan. 25. Spouse: Tina Hiebert Klassen (deceased). Parents: John D. and Susie Falk Klassen (deceased). Other survivors: children Dorothy, Ruth, Stephen. Funeral: Jan. 29 at Pembina Valley Baptist Church, Winkler, Man.

Klassen, Tina Hiebert, 93, Altona, Man., died Dec. 17, 2001. Spouse: Diedrich F. Klassen. Parents: H.J. and Agatha Hiebert (deceased). Other survivors: children Dorothy, Ruth, Stephen. Funeral: Dec. 20 at Pembina Valley Baptist Church, Winkler, Man.

Lehman, Sylvia, 86, Walnut Creek, Ohio, died Jan. 30. Parents: Daniel and Katherine Zuercher Lehman (deceased). Funeral: March 2 at Sonnenberg Mennonite Church, Kidron, Ohio.

Martin, Roy M., 72, Lancaster, Pa., died Dec. 30, 2001. Spouse: Edna G. Martin. Parents: C.Z. and Alva M. Martin (deceased). Other survivors: children Karen, Darrell, Nancy Rickerhauser, Steven; six grandchildren. Funeral: Jan. 3 at Neffsville Mennonite Church, Lancaster.

Mennonite Your Way

"travel with a purpose"

THE GREAT NORTHWEST
May 13-23

NEW TOUR

See the beauty of Washington, Oregon and northern California close up.

- Seattle and Portland
- Mount St. Helens
- Columbia River Gorge
- Crater Lake View
- Rogue River boat ride
- Stunning Oregon coastline
- Willamette Valley farms and flowers
- Fellowship with local Mennonites
- Redwood forests of CA
- Meet Kent our guide

**** tour begins in Seattle and ends in San Francisco ****

Itineraries available:
Box 425 • Landisville, PA 17538 • 717/653-9288 • 800/296-1991
Email: myw1525@aol.com • web: www.mywtours.com

Cross-cultural learning

The cornerstone of our Global Village Curriculum is the innovative cross-cultural program in which all students participate. Students select from a wide variety of study/travel options, all led by our own professors. The current "Best Colleges Guide" ranks EMU number six nationally in the study-abroad category.

Harrisonburg VA 22802
(800) 368-2665
www.emu.edu • admiss@emu.edu

Eastern Mennonite University

Miller, Leona E., 80, Louisville, Ohio, died Feb. 11. Parents: Joseph and Mary Stuckey Miller (deceased). Funeral: Feb. 15 at Beech Mennonite Church, Louisville.

Nyce, Leila Clymer, 95, Souderton, Pa., died Jan. 9. Spouse: Earl H. Nyce (deceased). Parents: Harry B. and Elizabeth Shelley Nyce (deceased). Survivors: children E. Kenneth, Jeanette Stauffer; six grandchildren; nine great-grandchildren. Funeral: Jan. 19 at Souderton Mennonite Homes.

Pauls, Lilly Bartel, 94, Inman, Kan., died Feb. 1. Spouse: Alvin W. Pauls (deceased). Other survivors: children Larry, Florence Martens; 10 grandchildren; 17 great-grandchildren; three great-great-grandchildren. Memorial service: Feb. 4 at Inman Mennonite Church.

Pullman, Paul P., 76, Freeman, S.D., died Feb. 11. Spouse: Lavina Pullman Pullman. Parents: Paul A. and Sara Kleinsasser Pullman (deceased). Other survivors: children Judy Bittner, Randy, Ron, LeRoy, Karen Bartling; 19 grandchildren; nine great-grandchildren. Funeral: Feb. 14 at Hutterthal Mennonite Church, Freeman.

Ressler, Paul L., 91, Orrville, Ohio, died Feb. 9 of cancer. Spouse: Florence Kandel Ressler. Parents: Joseph and Mary Wenger Ressler (deceased). Other survivors: children Bill, Janet Yoder, Paul, Linda, Gerald; 11 grandchildren; 11 great-grandchildren. Funeral: Feb. 13 at Pleasant View Mennonite Church, North Lawrence, Ohio.

Roth, Heide Dibbern, 42, Cairo, Neb., died Dec. 26, 2001, of leukemia. Spouse: Marvin Roth. Parents: Joy (deceased) and William Dibbern. Other survivors: children Joshua, Megan, Caleb. Funeral: Dec. 31 at United Methodist Church, Cairo.

Ruth, Naomi Clemens, 94, Souderton, Pa., died Jan. 27 of Alzheimer's disease. Spouse: Paul Ruth (deceased). Survivors: children Cleta Reinford, Walton, Eleanor, Vernon, Leonard; 15 grandchildren; 32 great-grandchildren; one great-great-grandchild. Funeral: Feb. 1 at Salford Mennonite Church, Harleysville, Pa.

Schmidt, Orlando, 77, Kansas City, Mo., died Feb. 14. Spouse: Ruth Wenger (deceased). Parents: Alvin and Mary Isaak Schmidt (deceased). Survivors: son John. Funeral: Feb. 18 at Rainbow Mennonite Church, Kansas City, Kan.

Stucky, Virgil, 74, Moundridge, Kan., died Feb. 11. Spouse: Verna M. Stucky. Parents: Sylvanus and Anna Schrag Stucky (deceased). Other survivors: son Mark. Memorial service: Feb. 16 at Hesston (Kan.) Inter-Mennonite Fellowship.

Stutzman, Marjorie Erb, 80, Kalona, Iowa, died Dec. 25, 2001, after a sudden illness. Spouse: Arnold Stutzman (deceased). Parents: Truman and Anna Marie Erb (deceased). Survivors: children Rosalie Jaurigne, Cheryl Gingerich, Roger; 14 grandchildren; five great-grandchildren. Funeral: Dec. 29 at Lower Deer Creek Mennonite Church, Kalona.

Wideman, Joseph, 60, Edmonton, died Feb. 5. Spouse: (1st) Glenna Wideman (deceased); (2nd) Maria Wideman. Parents: John and Edna Wideman (deceased). Other survivors: children Charmaine Symborski, Shauna Carrick, Royden, Burt Turi, Zoltan Turi; four grandchildren. Funeral: Feb. 11 at Salem Mennonite Church, Tofield, Alta.

Do you know where your money is?

Through the **Sarona Global Investment Fund** you can do more than avoid objectionable industries ... you can make the world a better place by helping poor entrepreneurs in the developing world.

1-877-772-7662
www.saronafund.com

Sarona
Global Investment Fund

This advertisement does not constitute an offer to sell or solicitation to buy securities in any state or province in which such offer or solicitation is not authorized.

FAITH ▪ SERVICE ▪ SCHOLARSHIP

Do you believe...

that Jesus meant what he said
when he told us to put away the sword?

*Then you might feel at home
on the Bethel College campus
where students ask questions
that change their lives and the world.*

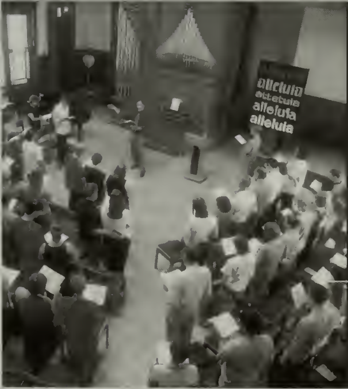
Bethel College

www.bethelks.edu

300 East 27th Street
North Newton, Kansas
67117–0531

admissions@bethelks.edu

1-800-522-1887



First Mennonite Church, Wadsworth, Ohio, seeks ***church organist*** for Sunday morning services and Wednesday evening choir practice.

Call the church at 330-334-1863 and leave a message, or call Donna Mumaw at 330-335-1233.

Central Christian School, Kidron, Ohio, is seeking applicants for the 2002-03 academic year: ***middle school principal, high school principal, instrumental music director, middle school math teacher***.

Direct inquiries to Frederic Miller, 330-857-7311 or fredmiller@centralchristian.k12.oh.us.

Bethany Birches Camp, Plymouth, Vt., seeks ***summer staff*** to provide a Christian camp experience for children. Positions available June 15-Aug. 10. Paid positions include: 10 counselors, day-camp counselor, cook and assistant cook. Volunteers also needed weekly for kitchen and maintenance.

Additional information is available at 2610 Lynds Hill Rd., Plymouth, VT 05056; 802-672-5220; bbc@valley.net.

Ephrata Mennonite School seeks applicants for the following teacher openings for the 2002-03 school year: (1) ***combination math/computer teacher***, (2) ***junior high language arts teacher,*** (3) ***upper elementary teacher***. Ephrata Mennonite School has 213 students enrolled in grades K-9.

Contact David Sauder, Ephrata Mennonite School, 598 Stevens Road, Ephrata, PA 17522; 717-738-4266; email dsauder@ephms.com.

Fresno Pacific University School of Professional Studies seeks full-time faculty for two positions: ***associate dean***, Center for Degree Completion, and ***associate dean***, Center for Professional Development. The college of Fresno Pacific University seeks a full-time ***math faculty***.

See descriptions and qualifications at http://www.fresno.edu; http://HigherEdJobs.com; http://cccu.org; http://jobs@chronicle.com, or write to Fresno Pacific University, Provost Office, Attn. Dr. John Yoder, 1717 S. Chestnut, Fresno, CA 93702.

A Continuing Education Event

Beyond the Words:

Choosing Music to Fit Your Congregation

Join a contemporary musician and a scholar of worship and music to explore music that will allow worshippers to express their praise and prayer.

Date: Saturday, June 22, 2002

Presenters:

Mike Zehr, pastor of North Clinton Mennonite Church, Wauseon, Ohio

Rebecca Slough, assistant professor of church music, AMBS

Call:
1 + 800 964-2627
E-mail:
bsawatzky@ambs.edu

Associated Mennonite Biblical Seminary

3003 Benham Avenue
Elkhart, Indiana
46517-1999
www.ambs.edu

Goshen College is seeking ***director of admissions*** to start immediately. Responsible to help set student admissions goals and to achieve them by leading a 10-member department team. Successful candidate will have strong leadership, management and communication skills. B.A. (master's preferred) with at least 5 years experience in higher ed admissions and/or sales force management required.

For more information and application instructions, please see position listing on employment page of www.goshen.edu. Goshen College is committed to Christian beliefs as interpreted by the Mennonite Church. AA/EEO employer; women and minority candidates are encouraged to apply. Applications accepted until position filled.

Goshen College seeks applicants for half-time ***head coach, women's basketball***, beginning July 1, 2002. This half-time position could be combined with additional administrative responsibilities. Coaching responsibilities include recruiting quality student athletes within Goshen College and NAIA guidelines; supervising assistant coaches, managers and statisticians; planning, developing, organizing and implementing budgets and schedules. M.A. required, with instructional and coaching expertise suitable to the college level. Successful experience in coaching basketball with a desire to build a successful program. Review of applications will begin immediately and continue until the position is filled.

Please send a letter of application, resume and three professional or business letters of reference to Amy Hartman, Administrative Assistant for Human Resources, Goshen College, Goshen, IN 46526-4795; tel. 574-535-7707; fax 574-535-7060; email amymh@goshen.edu. Complete the personnel information form found on Goshen College's Web site, www.goshen.edu, under "Employment." Women and minority people are encouraged to apply. Goshen College, an affirmative action employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church. Faculty members are also expected to share a commitment to this mission.

Washington D.C.-area Mennonite church, in Hyattsville, Md., seeks experienced candidate for ***lead position in pastoral team***, available February 2003. Our new pastor will have a strong commitment to Anabaptist values and beliefs, peace/social justice issues and congregation-based decision making and leadership. Our ideal applicant will be gifted in preaching, comfortable with a diversity of member backgrounds and dedicated to the primacy of the life and teachings of Jesus Christ.

Interested people should contact Doug Schwartzentruber, Pastoral Search Committee chair, Hyattsville Mennonite Church, 9811 Bald Cypress Dr., Rockville, MD 20850; 301-315-9811; djs@comcast.net. You may visit http://rainsrc.umd.edu/HMC/index.htm to learn more about our congregation.

Is God calling you to use your leadership abilities, management skills and two years of cross-cultural experience to serve others through ***Mennonite Central Committee***? For this year, MCC needs people to provide leadership in MCC Great Lakes, Congo, Ethiopia, Philippines, Mozambique, Rwanda/Burundi, Burkina Faso, New Orleans, South Africa/Lesotho/Swaziland and Vietnam. In 2003, MCC will need leaders in South Dakota, Sudan and Russia/Ukraine, as well as a director for its Visitor Exchange Program. Plan ahead. Apply now.

Contact Charmayne Brubaker, Human Resources, 717-859-1151; cdb@mcc.org; or your nearest MCC office for job descriptions and more information about these upcoming MCC leadership openings. Application review begins immediately.

Menno Haven Camp and Retreat Center, Tiskilwa, Ill., seeks three full-time/year-round positions: ***program director, administrative assistant and maintenance person***. All open immediately.

For further information, contact Doc Johnson, 815-646-4344 or email doc@mennohaven.com.

Philhaven will be celebrating its ***50th anniversary*** on Saturday, May 18, 2002, from 11 a.m. to 3:30 p.m. at its campus in Mount Gretna, Pa. A staff reunion will be held. If you or someone you know is a former staff member, please let us know their address so we can be sure to include them. Activities for children of all ages will be planned throughout the event.

To submit addresses, call 717-270-2443 or cek@philhaven.com.

Protection Mennonite Church, Protection, Kan., is looking for a full-time ***pastor***. We are a rural, active, growing church. Contact us at 620-622-4418.

Shalom Mennonite Church, Newton, Kan., desires half-time ***associate pastor***, with focus on youth and educational ministries. See http://home.southwind.net/~shalom/. Applications must be received by April 16, 2002.

Contact Don Goger, 316-283-3324; dg3998@yahoo.com.

International Guest House, Washington, D.C., a mission project of Allegheny Mennonite Conference, has openings for single people for ***one-year voluntary service*** assignments (beginning dates March 1, June 1 and July 15) and couples on Aug. 20, 2002 and 2003.

For information, contact IGH, 1441 Kennedy St. NW, Washington, DC 20011; 202-726-5808; fax 202-882-2228; email igh-dc@juno.com.

Western Mennonite School is seeking qualified faculty and staff who have energy and passion for nurturing and educating today's youth in a Christ-centered educational setting. Western (grades 6-12) is located in the beautiful Willamette Valley in the Northwest.

For more information, contact Principal Eric Martin, 9045 Wallace Rd. NW, Salem, OR 97304; 503-363-2000 or Martines@teleport.com.

Opening June 2002:

- ***Assistant principal:*** Significant leadership position for educator with interest and passion for curriculum development and supervision of instruction; will include some teaching duties. Administrative experience and qualifications desired (full-time, salaried).

Openings Fall 2002:

- ***Math instructor:*** Teaching secondary level math; certification required; also desire coaching and/or adviser capabilities (full-time, salaried).
- ***Asst. cook:*** To assist food services manager in meal preparation (VS or salaried).
- ***Maintenance manager:*** To assist facilities manager in maintenance and repair of physical plant and vehicles (full-time, VS or salaried).

St. John Mennonite Church seeks ***assistant director of youth***. We are a mid-sized, rural northwestern Ohio congregation, looking for a full-time person as assistant to the youth pastor, to assume responsibilities for junior and senior high ministries (relational, programmatic and discipleship). This applicant should have a passion to communicate the saving work of Jesus Christ, through lifestyle as well as proclamation. A working understanding or willingness to learn the "Son Life" approach to ministry is a plus. College education is desired, but not required. Discipleship Training (RAD, YES or YWAM) is also advantageous. We are looking for interested applicants to apply by March 15; start date ASAP thereafter.

Please send cover letter and resume to Assistant Youth Director Search, 15988 RD 4, Pandora, OH 45877; stjohnoffice@wcoil.com.

Bluffton College seeks applicants for a full-time position in ***religion/biblical studies*** beginning fall 2002; one year, with possibility of conversion to tenure track. Ph.D. required (A.B.D. considered) with specialization in Old or New Testament. Teach introductory and advanced biblical studies courses in an expanding religion department. Participation in scholarly and churchly activity expected. Demonstration of commitment to the Anabaptist-Mennonite, peace church tradition of Bluffton College required. Rank/salary commensurate with background and experience within the college pay scale. For more information, see www.bluffton.edu. Review of applications will begin immediately and continue until the position is filled.

Send letter of interest, vitae, three letters of reference submitted directly from the referee and official transcripts to Elaine Suderman, Administrative Assistant for Academic Affairs, Bluffton College, 280 W. College Ave., Bluffton, OH 45817-1196. EOE. Members of under-represented groups are encouraged to apply.

Change in address? Call us at 1-800-790-2498.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Melanie Mueller, or email TheMennonite@MennoniteUSA.org.

A window on the world
news
discussion
photo gallery
resources
get involved
www.mcc.org
Akron, PA 17501 [illegible]

All's fair in love and figure skating

Gordon Houser

We all want life to be fair. On the playground we hear the refrain, "That's not fair." Many of us join in when things don't go the way we wish they would.

How should we respond to life's unfairness? Should we admit that life isn't fair, then move on? Or should we try to change situations to bring greater justice (another word for fairness).

If we are figure-skating fans, we may have responded to unfairness by sending emails to the International Olympic Committee (IOC) protesting the judges' decision (i.e., five of the nine judges) to give the gold medal in pairs figure skating to the Russian pair over the Canadian pair at this year's Winter Olympics in Salt Lake City. Many thought it obvious that Canadians Jamie Salé and David Pelletier outskated Russians Elena Berezhnaya and Anton Sikharulidze.

Several days later, the IOC decided to award the Canadian pair a gold medal as well. Justice triumphed—or did it? Many Russians didn't think so.

The Olympics are supposed to be about fair play, competition without the interference of politics. But history shows a spotty record. The judging results in the pairs figure skating fell along old Cold War lines (with France's judge breaking the tie). The athletes seem to get along well enough, even if the judges and fans do not.

One fan at the opening ceremony was President George W. Bush. When the Iranian athletes marched in, the largely U.S. crowd cheered. Bush appeared to scowl, having named Iran part of an "axis of evil."

Others scowled at Bush's use of this term in his State of the Union speech, referring to Iran, Iraq and North Korea. Former President Jimmy Carter called it "overly simplistic and counterproductive."

In our increasingly complex world, we are drawn to simplistic ways to make things fair. For example, the recent movie *John Q* addresses the issue of health care and how unfairly people are treated, particularly by insurance companies. Many people like to knock HMOs and seem to want health care available for everyone, and the movie supports this blame game. Yet it also includes a statement that these same people don't want higher taxes and voted down universal health care.

We always find it easier to blame someone else for our problems. It is much harder to look at ourselves and acknowledge our faults. One of those faults, perhaps, is our set of priorities.

It is telling that people seem to get more upset by the unfairness of the judging in figure skating than the unfairness of health care or access to wealth or food distribution.

Speaking of food distribution and our tax dollars at work, Mennonite Doug Hostetter went to Afghanistan last November to deliver $130,000 in food aid and blankets to displaced Afghans. In a talk to Mennonites, reported the *Dallas Peace Times*, Hostetter held up a U.S.-dropped meal package he brought back from Afghanistan and said: "This meal cost $14 to purchase plus $65 to deliver. The beans inevitably explode on landing. The rice is inedible. Peanut butter is lost on Afghans. That leaves jelly and a couple of crackers." For $32, Hostetter's organization bought and delivered food to feed a family of six for a month.

Fairness can feel elusive. As Holy Week approaches, we remember our Lord, who sought justice for others but suffered injustice.

BOOKS

The Earth Is the Lord's: A Narrative History of the Lancaster Mennonite Conference by John L. Ruth (Herald Press, 2001, $59.99) represents a huge amount of work. This 1,392-page book begins in Zurich with the 1614 execution of Hans Landis, an ancestor of Lancaster leaders. Ruth's narrative skills keep you reading, as he distills a vast amount of information into a story with dramatic elements. While he refers to scholarly debates about certain events, such as what really happened in the Amish division in 1693ff., Ruth's writing for the most part is clear and readable. Although much here is of interest to general Mennonite readers, the book seems written primarily for longtime members of Lancaster Conference. Scattered throughout are references to family relations that make it read like a family history. This gives the book an in-house sense that leaves outsiders, such as I, feeling like, well, outsiders. Even so, there is much to learn in this important book.

FILMS

Dragonfly (PG-13) raises the question of life after death. An ER doctor (Kevin Costner) gets messages from his wife, a pediatrician who dies while working in Venezuela with the Red Cross. He must overcome his belief that nothing exists after death in order to learn the meaning of the messages he is getting. The film has little depth (of character or theology) and pointedly omits any reference to Christ.

VIDEOS

Ghost World (R) is a quirky, comical film about two teenage girls just out of high school who see everyone else as "stupid" or "weird." After playing a mean practical joke on a lonely man, Enid (Thora Birch) decides to meet him, then tries to help him break out of his reclusiveness. The film moves beyond typical teen angst and its satirical jabs at our superficial culture to show the deeper need we all have to belong.

Janna L. Bowman recently returned from Colombia, where she worked through Mennonite Central Committee for Justapaz, a peace agency of the Colombian Mennonite Church. After seeing the movie **Collateral Damage**, in which a fire fighter played by Arnold Schwarzenegger goes after a terrorist from Colombia, Janna wrote a letter to Schwarzenegger, inviting him "to see the real Colombia that the movie missed. Come meet people who don't play war for thrills but who experience it as their dry daily bread." Thus far, Arnold has not responded, she says.

Lilly Endowment Inc. **National Clergy Renewal Program/2002**

"As a deer longs
for flowing streams,
so my soul longs
for you, O God."
— PSALM 42:1

At the center of the congregation is the pastor. Spiritual guide, scholar, counselor, preacher, administrator, confidant, teacher, pastoral visitor, and friend, a pastor has a privileged position and performs many roles. In season and out, a pastor is called upon to lead communities to the life-giving waters of God.

The National Clergy Renewal Program, offered by Lilly Endowment Inc., is intended to strengthen Christian congregations by providing an opportunity for pastors to step away briefly from the demands of daily parish life and to engage in a period of renewal and reflection. The Endowment will provide as many as 100 grants of up to $30,000 each directly to congregations for support of a renewal program for their pastor.

Applications are now being accepted. Applications must be postmarked by July 19, 2002, and the award announcement will be made by December 2002.

LILLY
ENDOWMENT
INC

For information: Send an e-mail to clergyrenewal@yahoo.com contact the program's Web site: www.clergyrenewal.org, call 317/916-7302, or write Lilly Endowment Inc., Religion Division, 2801 North Meridian Street Post Office Box 88068 Indianapolis, Indiana 46208. Indiana clergy should apply only to the Lilly Endowment Clergy Renewal Program for Indiana Congregations.

EDITORIAL

```
************************CAR-RT LOT**C-025
<10919>                                        71
5100  12/03  205377  Q:1                      218
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947
```

Everett J. Thomas

Easter and the axis of evil

It is better to take refuge in the Lord than to put confidence in mortals.—Psalm 118:8

When President Bush speaks of an "axis of evil," I speculate that he and his administration have military intelligence about some sinister plan being hatched by Iran, Iraq or North Korea. After all, why else would our leaders escalate the rhetoric at a time when the world needs stability? I confess that every news story describing another military success against the network of terrorists gives me perverse comfort. Each assurance leaves me secretly believing that the actions directed by our leaders will reduce the odds of another airliner flying into a skyscraper—or some catastrophic event like it.

Now is the time to testify that the God of Easter is greater than the demons and forces that converged on Sept. 11.

But then I remember my visit to the demilitarized zone along the border between the two Koreas more than 30 years ago. If I sensed any evil present in 1971, it was on both sides of the tall building facades that each side erected in a silly game of one-upmanship. If there was an axis of evil there, it went perpendicular to that border and had plenty of evil on each side. Since then, apparently, nothing has changed.

So once again I must deal with my chronic fears and human tendency to place hope in human leaders. It is a seductive shortcut to trust that the government will take care of the world in which I live and in which I have so much invested. After all, I can hear and see them assuring me every day on television, while God expects me to have blind faith in his salvation. It is tempting to latch on to what we can see and hear, especially when we watch folks being just plain awful to each other.

Psalm 118 was selected as the reading for Easter Sunday 2002 long before Christians heard of the Taliban and an al-Qaida network. But what better message to a Christian world struggling to make sense of a war on something called "terrorism."

Psalm 118 is filled with assurances about God's steadfast love. It is full of reminders that God will protect us from our enemies. Its overall theme calls us to trust in God rather than counting on other human beings to save us.

Easter Sunday is about the Creator of the universe allowing human beings to do their worst. In Jerusalem nearly 2,000 years ago, they did. It meant a gruesome death for Jesus. At Calvary, the Creator demonstrated that God is greater than the worst that humans can wreak on each other.

For those of us who claim the Easter story as the centerpiece of all human history, now is the time to testify that the God of Easter is greater than the demons and forces that converged on Sept. 11. Now is the time to trust in God to defend us rather than trusting in mortals to bring justice and peace—as we define those—for our comfort.

Violence does beget violence, and the human reaction is to fight when attacked. God asks us to not fight but actively resist those who would fight in our name. God asks us not to be comforted by a burgeoning war economy that might improve our standard of living and, at the same time, might reassure us each night with televised successes.

"The Lord is my strength and my might," says the psalmist in verse 14. "He has become my salvation."

This Easter, God is asking us to acknowledge that we too often put our faith in mortals. This season, more than any other, God is inviting us to believe that our salvation comes only from our Heavenly Father.—*ejt*

Clarification

On Nov. 28, 2001, *The Mennonite* became a legal entity separate from Mennonite Publishing House in Scottdale, Pa. Contributions sent to MPH do not help *The Mennonite.* Conversely, contributions received by *The Mennonite* do not help MPH.

Over the past months, many readers have suggested that someone start a fund toward which Mennonite Church members (in Canada and the United States) can contribute to help reduce the indebtedness carried by MPH. Recently just such a fund was established (see page 6). Send your contribution, made payable to "MPH-Debt Reduction Fund," to MPH, 616 Walnut Ave., Scottdale, PA 15683. For more information, call MPH at 724-887-8500.—*ejt*

APR 8 '02 AMBS
LIBRARY
ELKHART IN

The Mennonite

www.themennonite.org

April 2, 2002

A different way in Afghanistan

Page 8

12 I know that my Redeemer lives

16 The connection between death and taxes

20 MPH board replaced

32 The publishing mess

Release from prisons

Dorothy Nickel Friesen is senior pastor at First Mennonite Church, Bluffton, Ohio.

Some five years ago I received a letter from Don. He was in prison in Lima, Ohio, just 15 minutes from my home. I responded cautiously to the letter and suggested I become certified to be a prison visitor and make our acquaintance. However, Don was transferred, and I never made the trip to meet him face to face. I am shamed by my cautiousness. We wrote letters for more than five years; I accumulated a thick file of his handwritten, often decorated, letters.

I learned about the boredom of prison life broken only by classes for a high school equivalency degree or college credit. I learned about the lack of meaningful religious life and the sheer joy of corresponding with a stranger who was "out," who was "free" and who was "saved." Don became my friend. He is now released and beginning a new life in another state. I will meet Don some day, and we will continue our friendship.

Pastoring a congregation where folks sit in pews, sing songs, give money and generally do the right thing has been my fortunate experience. Yet I have had to deal with members who faced terrible things such as child molestation, drunk driving, bankruptcy, embezzlement and domestic abuse. Some parishioners have even spent time in prison for criminal acts or for civil disobedience. Many of the charges carried serious consequences, and members of their extended families were locked in prisons of shame, anger and frustration.

As a pastor I have a hard time publicly sharing about these difficult situations because of confidentiality commitments and also because of my own prison of fear. It is not easy to know when the community of faith is helpful and when it will be another invasion of dignity.

Prisons are big business in our country. We have become a nation that sees bars of steel as a way to make sure the "bad" and the "good" are separated. But is that really the case? Statistically, the majority of those in prison are poor, people of color, lack education, resources and access to support systems and are often victims themselves.

One particularly egregious assault on the human family occurs when immigrants are deported or detained in jails, prisons or detention centers for long periods of time because of laws created in 1996 to secure our border with Mexico. The broad powers of the Immigration and Naturalization Service have disrupted many legal resident families; about 20,000 people, including more than 4,000 children, are now held daily waiting for hearings. (For more information, contact Rebecca Jiminez Yoder, Mennonite Central Committee U.S., Immigration Concerns, P.O. Box 500, Akron, PA 17501.)

As a Mennonite Church, we must cry out against such fear-based legislation. We must ensure that human rights are protected both around the world and here at home. We must speak out, stand up and reach out. We must have expanded hearts of love rather than imprisoned hearts of fear.

The criminal justice system has a place in our society, and I believe in due process. Certainly those who break laws must pay the consequences. But we are fooled if we think all those in prisons deserve to be there. We are foolish if we think that all people have adequate legal representation when faced with particularly complicated situations.

Don, my friend, was a constant reminder that prison is not home. He broke the law and paid the price with a maximum sentence. He was released. I suspect his prison experience will forever mark his life and his faith. In his last letter to me he thanked me for being his friend, his pastor and for talking Jesus with him. What Don does not know is that he released me from a certain prison of luxury and let me enter his life through friendship. As a result, I will think about prisons more. TM

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing: **Marla J. Cole**
Advertising: **Melanie Mueller**
Secretary: **Marla J. Cole**
Design: **Merrill R. Miller**
Editor emeritus: **J. Lorne Peachey**

Offices:

1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@MennoniteUSA.org
phone: 800-790-2498 fax: 316-283-0454

TheMennonite Vol. 5, No. 7, April 2, 2002

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for January and December when it is published on the second and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 128562, GST no. R122192453. Subscription rates: $36.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave., Scottdale, PA 15683-1999.

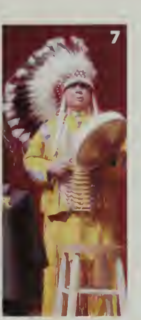
Cover photo by Mennonite Central Committee

Web site: **www.themennonite.org**

Mennonite Church USA

CONTENTS

9


7

12

15

8 **Operation Different Way**
In Afghanistan, Mennonite agencies demonstrate contrast to military action.—*Rich Preheim*

12 **I know that my Redeemer lives**
Reflections on Sept. 11—*Rachel Nafziger Hartzler*

16 **The connection between death and taxes**
Seven misconceptions about war tax resistance—*Charles Carney*

19 **Thinker with a vast impact**
Conference draws 300 to assess the impact of the late John Howard Yoder.—*Robert Rhodes*

20 **MPH board replaced in 'radical move'**
JEC action to assume control fueled by mediation report on retirees' benefits.—*Everett J. Thomas*

22 **Missional church will take teamwork**
New group formed to help make new denominational vision a reality.—*Laurie Oswald*

DEPARTMENTS

2 **A pastoral word**
Release from prisons—*Dorothy Nickel Friesen*

4 **Readers say**

4 **In this issue**

6 **News digest**

18 **Speaking out**
Mutual fright prompts action.—*Marian Claassen Franz*

30 **Wider world**
New museum elevates world's great religions.—*Rich Preheim*

32 **Editorial**
The publishing mess—*Everett J. Thomas*

Our future is evangelical

J. Nelson Kraybill asked, "Is our future evangelical?" (March 5). Thankfully he answered that it is. His affirmation is understandably cautious, given the hegemony of a Reformed version of evangelicalism in America. Yet evangelicalism is far from monolithic, and Anabaptist evangelicalism is gaining strength and voice, especially in the Two-Thirds World and among scholars outside the Mennonite churches. Our challenge is to gain the same recognition for this version of evangelicalism within the Western world, including the United States. We trust that, with courageous and visionary leadership from the likes of Kraybill, evangelicalism Anabaptist-style will be a revitalizing force in our churches and institutions.—*Rodney J. Sawatsky, Grantham, Pa.*

I was born again in an evangelical church community that celebrated a sincere love for Jesus and enfolded the lost, the broken and the needy within our community. I grew solidly and deeply in both faith and discipleship for many years before finding my way into the Mennonite fold. But shortly thereafter, at a meeting of Pennsylvania Mennonites, I was stunned, confused and grieved to hear respected leaders— while at the same time teaching tolerance, understanding and grace for the diversity among us— teaching with vehement scorn and mockery about our evangelical brothers and sisters. Perhaps, thanks to writers and leaders like Kraybill, we can face the harm that has been done by stereotyping and begin to embrace what may in fact be the other half of our "loaf."—*Carie Good, Taftsville, Vt.*

The wonderful articles in the March 5 issue (especially by Rempel, page 2, Swora, page 12, and Kraybill, page 14) brought me back to the late Leslie Newbigin's modest plea to Western Christians: Can we all at least agree that the gospel is so vital that it must be shared with all human beings? This is also my personal plea to the newly born Mennonite Church USA, where disagreement and conflict over certain issues seem to be depriving us of our commitment to spread the gospel. The March 5 issue was a good reminder for us to keep our proper confidence in our Christian identity and the gospel.—*Shuji Moriichi, Minneapolis*

I am troubled by much of what Kraybill has to say in his article. He insists that a Trinitarian faith is essential to Anabaptism. Why? There have been Christians of all christological stripes since the time of Jesus: unitarians, adoptionists, subordinationists. Why take this fourth-century dogma and give it precedence over these other christologies that are equally if not more scripturally defensible? Also, Kraybill insists on the unique revelation of God in Jesus Christ. Daily we are learning more about the godly faiths of other religions. There are Sufis, Jews, Hindus and Buddhists who have much to teach us. They do not need to hear the proclamation of Jesus' uniqueness. Our need to keep insisting on such uniqueness says more about our insecurity of our faith than it says about the power and love of God.—*Mitchell Brown, Wilmette, Ill.*

Kraybill's question, "Is our future evangelical?" needs a wider treatment before we can answer. It would be helpful not to have this be a we-they kind of debate.

Is there any proof that so-called evangelical churches are indeed growing faster in adding those being saved? Or is this the church's form of bigger and better? It is hurtful to say that the growing edge of the church has vibrant worship, expectant prayer, costly discipleship and bold witness. Many churches bearing these marks are not growing.

In some ways the question is too narrow in the way it is posed. To be evangelical is to proclaim the good news. Kraybill says, "It is evangelical Mennonite churches, for example, that have been most successful at reaching across ethnic, racial and economic boundaries." Would further examination find that these congregations are homogeneous in the categories given? Can't we bless both? Is it possible for churches in our rural communities, where few of these differing categories exist, to be fully evangelical?—*Donald R. Steelberg, Wichita, Kan.*

Spiritual but not religious

I found Mathew Swora's article "Spiritual but Not Religious?" (March 5) to be condescending to those people (including me) who identify themselves as spiritual rather than religious. Swora is right about the need to undertake disciplined efforts in relating to God in order to maintain a healthy spiritual life, but he is wrong in assuming that all nonreligious people join his friend Bob in

IN THIS ISSUE

Associate editor Rich Preheim took several stories about relief and service workers in Afghanistan and describes the Mennonite presence of healing and hope in that war-weary country (page 8). Marian Claassen Franz reports how frightened many Europeans are by U.S. policy in this war against terrorism (page 18). Charles Carney dispels seven misconceptions about those who refuse to pay for such wars and become war tax resisters (page 16). As U.S. Tax Day arrives on April 15, we reflect on the fruits borne by our money given to the church and by our money given to our government.—*ejt* failing to exercise this discipline. Many of us who refer to ourselves as spiritual rather than religious take our relationship to God seriously and pour lots of energy into making God an integral part of our lives. This is, in fact, why many of us leave organized religion: We find that organized religion has muffled God's voice in favor of human voices to the point where we must go elsewhere to experience God in fulfilling ways.—*Daniel Shank Cruz, Goshen, Ind.*

As a hospital chaplain in an urban setting, I recognize that although it is a delicate road to travel, I agree with Swora about the need to start by listening to the stories of pain that often accompany the decision to distance from the church or "religion." My hope is that by simple modeling and caring listening I can be at least one example in these individuals' lives of a religious person who is also safe. I strongly believe in the need for "spiritual disciplines, ritual, doctrine and community," although I am also aware that it is often impossible for individuals to move beyond traumatic experiences until their feelings around those experiences have been validated.—*Ruth Johnston, Minneapolis*

Anabaptist or Mennonite?

Regarding "Anabaptist or Mennonite?" (March 5): "Anabaptist" seems to be a growing preference among the younger churches in the Southern Hemisphere, perhaps because "Mennonite" carries more cultural baggage. I believe these churches use the former term more in a theological and biblical sense rather than historical. The term "Mennonite" is heavily historical; we remember that most of the Dutch Anabaptists refused to be named after a person and since 1530 have called themselves "Doopsgezinde" (baptism-minded).

In many contexts, "Mennonite" has become a very good name, but it can also be a barrier elsewhere, as Harvey Plett commented ("Striving for a Theological Stance, page 11). And yes, we need more dialogue with the traditions that helped make the *Martyrs' Mirror* such a big book. Perhaps we need to live for a time as Anabaptist-Mennonites until the Spirit gives us further light.—*C.J. Dyck, Elkhart, Ind.*

The crisis at MPH

Thank you for your coverage of the problems at Mennonite Publishing House in Scottdale, Pa. (Feb. 5 and March 21). My big fear is that people will view the whole situation as a fluke or aberration and not think that it has any bigger meaning. Some time along the way we will need a case study to explain what happened. A couple of writers have expressed the opinion that management did not make bad decisions, implying that all the problems are due to outside forces. The most positive spin one could offer is that management made what they thought were the best decisions. They obviously made some serious mistakes.

We need to find a way to examine the situation fully without turning it into a public grilling of past management. I don't want to hold them up to public ridicule, but we need to realize that without proper financial controls and oversight something similar could happen at any of our agencies, schools or camps. Mennonites have had their share of financial scandals. This particular one may be the biggest problem Mennonites have ever faced, at least in my lifetime.—*Randy Clouse, Goshen, Ind.*

Suggestions given in *The Mennonite* to send cards or thank you notes to MPH employees who lost their jobs and retirement benefits are good. However, that will not help pay their bills. Could there be a plan of sending money for these people? There was a plan for the Sept. 11 tragedy in New York City. Certainly there could be an organization in our church to fairly and justly distribute any money sent to help these people, even though there were no lives lost in Scottdale, Pa. First consideration should be given to those who lost their retirement benefits. If such a plan would be made known in our church papers, I believe many would contribute to help our brothers and sisters.

Also, it seems there should be a difference between blame and responsibility. If responsibility cannot be determined, such situations will continue to happen.—*Dean Swartzendruber, Kalona, Iowa*

In "Board Reverses MPH Printing Plan" (March 5), Ken Loewen states that labor costs have been cut by $200,000 as the number of employees has been reduced from 27 to 15, "and our production is higher, if anything." It's hard to understand how Loewen can know that production is already higher. The only real figures he could have to work with are from a time before staff was cut. For him to make a statement that production is now higher with the reduction of staff is absurd.

His second statement, "Once MPH's financial situation stabilizes, then we can visit idealistic, philosophical reasons" for eliminating printing, is a second thing to which I take offense. It's hard to think that the people left in printing will work their hardest to make printing work knowing that there are already thoughts of closing printing down. If I were a pressman knowing that the board still hopes to close printing, I'd be out looking for another job. —*Jim Butti, former head of design department and composing room, Mennonite Publishing House, Scottdale, Pa.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—two or three paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. *—Editors*

continued on page 23

this date in Mennonite history

April 2, 1683—Commissioned by a group of merchants, Francis Daniel Pastorius departs Germany to establish a settlement in North America, later that year leading a group of Mennonites and Quakers to form Germantown in Pennsylvania.

Illinois reinstates disciplined congregations

NORMAL, Ill.—Five years after they were placed under discipline for their stance on homosexuality, Oak Park (Ill.) Mennonite Church and Maple Avenue Mennonite Church, Waukesha, Wis., have been reinstated as full members of Illinois Conference. The action, approved by 90 percent of delegates at the conference's spring meeting March 22-23 in Normal, came after the two congregations stated their support for the Mennonite Church USA membership guidelines.

"The participants felt God's presence," says conference president Virgil Vogt.

The Illinois Executive Committee, which spearheaded discussions with Oak Park and Maple Avenue, also apologized to the two congregations for hurtful things said and done as the conference sought to clarify its position on membership and homosexuality. The committee did not apologize for the biblical position the conference has sought to uphold.

The conference's decision was happily received by Oak Park and Maple Avenue. "It's important to me to be part of the Mennonite Church, more so after I found out we were back in," says Lawrence Kratz, Maple Avenue co-pastor with his wife, Clarice.

Kratz and Oak Park pastor Phil Waite say their congregations were willing to express their support for the membership guidelines. Waite says Oak Park has not had a position on homosexuality contrary to the denomination. "Oak Park has had a position on church membership and sexuality ... and to agree to disagree on that and err on the side of grace," he says.

Added Kratz, "We never felt we were in conflict with the position of the conference, and we felt we would restate that."

MWC still firm in Zimbabwe assembly choice

STRASBOURG, France—Church and Mennonite World Conference leaders have reaffirmed their intent to hold the next MWC assembly in Zimbabwe, despite the country's current turmoil surrounding last month's presidential election.

"There is no reason to change our minds about hosting the MWC in Bulawayo," says Danisa Ndlovu, bishop of Zimbabwe's 25,000 Brethren in Christ.

The decision to meet in Bulawayo, scheduled for August 2003, was made two years ago. Since then, the country has deteriorated due to political, economic and racial unrest. "But all word that we are now receiving from Zimbabwe, including from foreign embassy folk, is sit tight, wait and see what develops in the next couple of months," says MWC executive secretary Larry Miller. "We are continuing to monitor the situation carefully."

MWC leaders are considering contingency plans and will reassess the situation in August when the MWC Executive Committee holds its annual meeting in Bulawayo.

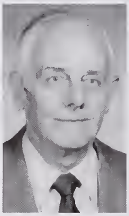
"Zimbabwe is going through a tense period," says Jim Wall, Canadian High Commissioner to Zimbabwe. "I assume that matters will have sorted themselves out well before your conference, but not necessarily in the next few weeks or even months."

The Bulawayo gathering would be the first MWC assembly to be held in Africa.—*MWC News Service*

AMBS professor, writer dies at age 86

ELKHART, Ind.—Howard Charles, prolific writer and professor emeritus of New Testament at Associated Mennonite Biblical Seminary (AMBS) in Elkhart, died March 16 at his home in Goshen, Ind. He was 86.

Charles began teaching at Goshen College in 1947 and continued at Goshen Biblical Seminary and AMBS until his retirement in 1989. In addition, he wrote extensively for the church. For more than 30 years he wrote monthly essays—more than 350 total—for *The Herald Teacher* and *Builder.* Charles also served as the first New Testament editor of the Believers Church Bible Commentary series.



Charles

A native of Lititz, Pa., he served as pastor of Lititz Mennonite Church from 1943 to 1947. Charles held degrees from Goshen College, Union Theological Seminary in Richmond, Va., Princeton (N.J.) Theological Seminary and the University of Edinburgh, Scotland. He also served with Mennonite Board of Missions, teaching in Japan in 1961 and Ghana in 1973 and 1974.

Mennonites, Lutherans hold historic talks

ELKHART, Ind.—Nearly five centuries after their spiritual forebears condemned Anabaptists for rejecting infant baptism, representatives from the Evangelical Lutheran Church in America (ELCA) sat down with representatives from Mennonite Church USA Feb. 21-24 in Elkhart for the first of five bilateral dialogues to be held between the two groups over the next two years. This is the first such conversation with any denomination for Mennonite Church USA or its predecessors, Mennonite Church or General Conference Mennonite Church.

Mennonite participant Tom Finger, a member of the Mennonite Church USA Interchurch Relations Committee, describes the meeting as "getting to know each other."

Jim Bishop

The spirit of giving

Mandan tribe elder Edwin Benson leads a blessing of artifacts Eastern Mennonite University returned to three North Dakota tribes in a March 15 repatriation ceremony on EMU's Harrisonburg, Va., campus. The items—two pairs of moccasins, a war club, trousers, shirt and a headdress, all more than 200 years old—were donated to EMU in 1991 by Erma Metzler Betz Schnabel of Harleysville, Pa., and her late husband, Merle Betz. She participated in the ceremony, leading a litany of dedication. Also participating were five leaders from the Mandan, Hidatsa and Arikara Nation. The ceremony was initiated by EMU campus pastor Bruce Martin, who grew up among the Ojibwa of Wisconsin and Minnesota.

Conversation in the first meeting touched on the Reformation, denominational history and the role and authority of confessional writings. While Mennonites have written a number of confessions of faith over the centuries, the ELCA still uses the Augsburg Confession of 1530, which includes the condemnation of Anabaptists.

"[The confession] is very important to them and is the basis on which the ELCA was formed," says Finger, a former professor at Eastern Mennonite Seminary in Harrisonburg, Va., and now a fellow at the Young Center for Anabaptist and Pietist Groups at Elizabethtown (Pa.) College. At the same time, he says, the ELCA wants to make it clear that the denomination does not want to continue its condemnation of Anabaptists.

Other members of the Mennonite Church USA delegation were James C. Juhnke, history professor at Bethel College, North Newton, Kan.; Gayle Gerber Koontz, theology and ethics professor at Associated Mennonite Biblical Seminary, Elkhart; and John D. Roth, history professor at Goshen (Ind.) College. Their next meeting is scheduled for Oct. 31-Nov. 3 in Chicago.

"We just need to see where this goes," Finger says. "There's no strings attached."—*Rich Preheim*

MCC, MDS responding to Kentucky floods

HARLAN, Ky.—In response to last month's rains and flash flooding in Kentucky, Mennonite Central Committee personnel have begun assisting response efforts and Mennonite Disaster Service (MDS) is exploring options in Harlan County, home to MCC's Sharing With Appalachian People (SWAP) program.

MCC Appalachia workers have joined with local partner organizations to meet immediate needs and will work with MDS in future initiatives. MDS officials are assessing the situation in Harlan County, one of six counties under a state of emergency declared by Kentucky Gov. Paul Patton.

Through SWAP, church and youth groups repair homes in Harlan and Letcher counties. SWAP facilities were not damaged, but classes at the school attended by the daughter of SWAP directors Randy and Diane Coblentz have been suspended due to flood-related damage.

MCC personnel are hosting volunteers at SWAP. MCC partner organization Christ's Hands, a homeless shelter and outreach program in Harlan, is sheltering about 40 people.—*MCC News Service*

130-plus attend mutual aid conference

WATERLOO, Ont.—More than 130 people from 24 Mennonite credit unions and mutual aid and insurance organizations met March 7-9 in Waterloo for the annual meeting of the Association of Mutual Aid Societies (AMAS).

"This was a time for respite, fellowship and resurgence of energies and faith that helped us to focus on what we are all about as mutual aid organizations," says AMAS board chair Allen Schroeder of Mountain Lake, Minn.

The keynote speaker was Mark Vincent, who has long championed stewardship issues among Mennonites. He now works for Design for Ministry, a stewardship consulting business. Vincent encouraged conference participants to consider their work as "mercy ministry." He also shared about the challenges facing his family as his wife, Lorie, fights a serious form of cancer. AMAS donated the proceeds from the conference auction—more than $2,000—to help offset Lorie's medical expenses.

Justice Week raises issues

The world came a little closer to Bluffton (Ohio) College March 11-15 as several campus organizations sponsored Justice Week.

As part of an effort to raise awareness of the plights of refugees and the homeless, each weeknight about 10 students slept outside in cardboard boxes and tents. One night they were joined by several members of the Bluffton community. In addition, several students fasted the entire week.

"We wanted to bring awareness to the campus," said Kristen Stager, a junior from Oregon, Ohio. "But personally, I grew as a person. My fasting made me aware of what some people experience every day of their lives."

Those fasting also collected donations toward a goal of raising $2,000 for a house for an Afghan refugee family.

Operation Different Way

In Afghanistan, Mennonite agencies demonstrate contrast to military action

By Rich Preheim

Photos by Mennonite Central Committee

Women in the Lolaguzar refugee camp in northeastern Afghanistan make flatbread with food supplies from Mennonite Central Committee.

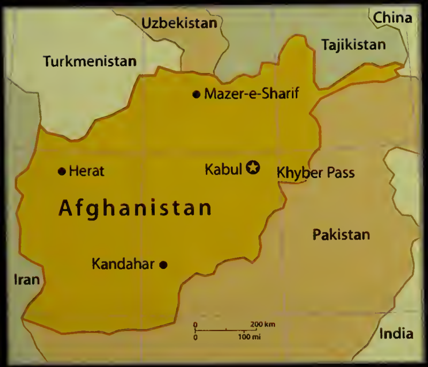
Minoo Sakheih (left) and her four children—Khadijah, 7, Zinab, 3, Nasar, 5, and Gholam, 15—in their tent at the Mile 46 refugee camp in Afghanistan near the Iranian border. Sakheih's husband died in the fighting last fall.

Duck into Heidar Hazavah's tent and see the family's belongings stacked along the walls. At the back is a small stack of blankets and comforters, courtesy of Mennonite Central Committee. On another side of the tent are food and cooking utensils from the Iranian Red Crescent Society and three bags of lentils from MCC.

Hazavah, his wife and their two children are among the 5,400 Afghans who now reside at Mile 46, a camp near the Iranian border for refugees who have fled their homes because of drought and war. The Hazavah family has lived at Mile 46 for four months, after fleeing the fighting at Mazer-e-Sharif, about 500 miles to the north. Some day they would like to go back. "But what is there to go back to?" Hazavah asks.

Extreme political and social turmoil have plagued Afghanistan for the past several decades. The 1980s saw the protracted war following the Soviet Union's invasion in 1979, which set the stage for the Taliban's rise to power in the 1990s. An ongoing drought has further battered the beleaguered country. As a result, even before Sept. 11, Afghans were the second-largest group of refugees in the world. Now come U.S. air and ground assaults in response to the terrorist attacks of Sept. 11, which have pushed the number of displaced Afghans to nearly 5 million, both within the country and in refugee camps in Iran and Pakistan.

"We learned that many want to return home but don't have the money and tools to go back," says Ann Huntwork, an MCC worker in neighboring Iran and part of a six-member MCC delegation that visited Afghanistan in February. She said most refugees would need to somehow "fix up their deteriorated homes, rehabilitate fields, replace flocks, buy seeds ... and live for six months until the harvest."



continued on page 10

continued from page 9

While Hazavah and several million other Afghans ponder where to go, North American Mennonite assistance is arriving in the wake of the United States' military response to the terrorist attacks of Sept. 11. MCC continues its response, while four Mennonite Mission Network workers have returned to Afghanistan and Christian Peacemaker Teams (CPT) is planning to send a five-member team to the country.

Such initiatives are appropriate responses for a people of faith wanting to proclaim the Prince of Peace amid violent retaliation, says Doug Hostetter. A member of Evanston (Ill.) Mennonite Church and a former MCC worker, he went to Afghanistan last November on an MCC-supported trip to distribute relief supplies. "We can show the world a different way," Hostetter says. "If we are trying to be a peace church, ... we need to reach out to Muslims and show that we do not consider them the enemy."

Since last September, MCC has committed more than $3 million in aid, including 5,000 metric tons of grain, 40,000 comforters and blankets and $200,000 for refugee tents. The agency will also apply $300,000 for the purchase of seeds and tools for families hoping to return to their villages. MCC so far has received $1.6 million in contributions for its Afghanistan work.

Prior to Sept. 11, MCC had contributed nearly $5 million in assistance to Afghanistan since 1995.

Meanwhile, Mennonite Mission Network workers Alfred and Gladys Geiser have been back in Afghanistan since last December, and Sheryl and Steve Martin returned last month. Both couples are in the capital city of Kabul: Alfred works with renewable energy source development, Gladys teaches English, Sheryl has worked with maternal-child health care, and Steve is finance director for a nongovernmental organization.

Coincidentally, both families were out of the country last August when the Taliban expelled Christian aid workers and negotiations to return were thwarted by the events of Sept. 11. The Geisers were en route to Afghanistan after a vacation with family in Ohio. The Martins had been in St. Davids, Pa., where Steve was finishing course work toward a graduate degree in economic development from Eastern College.

We need to reach out to Muslims and show that we do not consider them the enemy.—Doug Hostetter

John F. Lapp, the network's director for West Asia and the Middle East, says Kabul is more stable than the rest of the country. "We don't have serious concerns about [the Geisers and Martins] in Kabul," he says. "The police presence is there. There's foreign military people there. ... With both couples having been there before, they know what they're getting into."

Mennonite Mission Network is the only Mennonite-related agency with a continuing, long-term presence in Afghanistan; Mennonite Board of Missions, one of the network's predecessors, has worked in the country for 35 years. "We have been committed to Afghanistan for Mennonite ministry for many years because this poor country has been suffering unimaginably since the mid-1970s," Lapp says. "We believe that God asks us to minister to physical suffering there as we build relationships with people. The fullness of this calling was exceptionally difficult in recent years, but we believe that we will be able to return to a holistic ministry very soon."

But the hopes for a new environment are tempered by old problems. The Taliban's fall has led to a resurgence of warlords, who had been subjugated by the old regime but are now threatening recovery efforts, says CPT director Gene Stoltzfus, who returned in January from a visit to Afghanistan. While he was there, 70 houses in one community were broken into one night. He

Lolaguzar refugee camp in northeastern Afghanistan is home to 875 displaced families.

HELP THE AFGHAN CHILDREN, INC
THE MENNONITE CENTRAL COMMITTEE

Doug Hostetter poses with one of 23 trucks of supplies that he accompanied to refugee camps in Afghanistan last fall. Mennonite Central Committee helped sponsor the trip and provide material assistance.

was met at one place by young boys carrying semiautomatic weapons. Supply trucks are regularly plundered by local armed groups. "Rebuilding is not even on the front page. … You can't rebuild until you have security," Stoltzfus says.

CPT is looking to send a team to work alongside Afghan relief and development organizations and "let the warlords know the world is watching," Stoltzfus says. "[CPT] work in Afghanistan is going to very much be related to Afghan organizations that face so many security problems."

While responding to the current problems, Stoltzfus and others fear that the sources of those problems will remain ignored. "It's not impossible that Afghanistan could degenerate into a Somalia," Stoltzfus says. "And I don't think the international community cares that much."

Hostetter says the United States pulled its support of Afghanistan after the invading Soviets were defeated in 1989, leaving the country "just festering in its poverty and its destruction. … If people are left in those kinds of situations, they are wonderful breeding conditions for religious fanaticism and terrorism," says Hostetter, who stepped down last year as a Fellowship of Reconciliation staff member and is now an adjunct professor at Goshen (Ind.) College.

Instead of addressing Afghans' needs for food, education and housing, he says, the United States has responded with military force—what Hostetter calls "easy answers to difficult questions." He has been in contact with MCC, Habitat for Humanity, American Friends Service Committee and other organizations to explore the creation of a home-rebuilding program linking North Americans with Afghans.

"Our nation is willing to spare no resources, including good American Mennonite tax dollars" for military activity, Hostetter says. "It is so much more cost effective and better for world security … to give people hope, to give them education, to give them food."

Rich Preheim is associate editor of The Mennonite. *Mennonite Mission Network and Mennonite Central Committee News Service also contributed to this story.*

Afghan conflict stirs memories for Canadian immigrant

Despite learning German as her first language and living in Canada for more than 50 years, Irene Goossen can still understand some Arabic words when watching TV news about Afghanistan. She was born in China near the Afghan border in 1932 to a Russian Mennonite family trying to flee to Canada.

"When you watch TV and see all those huts there, that's what we lived in," says Goossen, who now lives in Abbotsford, B.C., where she attends a Mennonite Brethren congregation. "That's what the people dressed like. Nothing has changed."

Twenty-two Mennonites fled to the Chinese city of Sin Kiang in 1928, where Goossen grew up playing with Muslim neighbors. But the Mennonites were virtual prisoners in the city, required to report regularly to the police station, prohibited from owning property and barred from leaving. Chinese authorities arrested most of the men, including Goossen's father, who was sent back to Russia and executed. Her mother emerged as the leader of the group; her responsibilities included performing marriages and funerals.

During hostilities in 1946, Afghans gained control of Sin Kiang for a time, and Goossen's mother secured permission from the new government officials to leave. It took two years for the group to make its way across China, finally leaving Shanghai on a ship bound for San Francisco. From there, the group immediately boarded a train for Vancouver.

"Mom made it clear that God would take care of us, and he did," Goossen says. "God must have had many angels watching us."—*Canadian Mennonite*

I know that my Redeemer lives

Reflections on Sept. 11

by Rachel Nafziger Hartzler

Sept. 11, 2001, was not only a day of terror and horror but significant for me in that it clarified my call to some kind of ministry. I had worked many years as a nurse, but after my husband Harold's death two years earlier, I quit my nursing job and began studies at Associated Mennonite Biblical Seminary (AMBS) in Elkhart, Ind.

For three semesters I dabbled in my studies along with doing the slow, painful, difficult work of grief. Last August, after wondering if I should go back into nursing or get more serious about seminary, I felt led to enter AMBS' master of arts in Christian formation program. Although I was not second-guessing that decision on Sept. 11, the call became clearer that day.

As my teenage daughter Dori and I watched the news that evening, she suggested I dig out my stethoscope and go work in the hospital again. "That would be a good thing to do," I said, "but the work I am doing now is even more important for me." I could say this with confidence, because many times during that horrible, unforgettable day, I remembered the words of Ben Ollenburger, AMBS professor of Old Testament, during a class on Isaiah, on the 10th anniversary of the beginning of the Gulf War.

Ben said that it is crucial in a time of war "that we know what we have to say, why we have to say it and on what basis. It is important … that we do not declare a moratorium on theology. This is [instead] a time … to pursue [theology] with renewed vigor, dedication and concentration—just because the potential distractions are so immense." He went on to say that "in the church and for the world it may be important now more than ever to know why and how we are to talk about the Servant of the Lord or the groaning of creation or Rachel weeping for her children." These thoughts confirmed that I was hearing a call from God.

Two weeks later, the AMBS community pounded 6,818 stakes into the ground in the form of a cross in memory of the lives lost on Sept. 11. As I took my armload of stakes to the site where the cross would emerge, I felt I was carrying the bodies of broken people who had families and stories and dreams that were now shattered, along with the sticklike remains of their bodies. As I pounded stakes into the ground one at a time, I wept for the person represented by each stick in my hand.

This solemn, wordless activity and the wind whipping my face took me back to another cold, windy fall day two years earlier, when my children and I took Harold's ashes out onto Lake Michigan. My memories of scattering Harold's ashes on the lake mixed with thoughts of the family members of each individual I briefly held, family members now living with agonizing pain, asking unanswerable

I felt I was carrying the bodies of broken people who had families and stories and dreams that were now shattered, along with the sticklike remains of their bodies.

questions and doubting life will ever be OK again.

Suffering love: I could not stop pounding stakes into the ground. Although my arm ached, I continued crying and pounding until each stake was in place and the cross was formed. This cross symbolized through Jesus' death God's solidarity with a suffering world. As AMBS president J. Nelson Kraybill said, "This cross also symbolizes the way of suffering love in responding to hatred."

I have worked a lot with the theme of suffering, both in my seminary studies and in processing my grief. In his book *When Bad Things Happen to Good People*, Harold Kushner writes that nearly every meaningful conversation he has had regarding God and religion has either started with or soon come around to the question of why bad things happen. I have found some ways to respond to this question in the story of Job, who found the answer to his suffering not in the many words of his would-be comforters but when he finally recognized God's presence.

In *A Grace Disguised*, Gerald Sittser writes: "Job stopped asking questions … because [he] finally beheld God's unfathomable greatness. … He simply had no more questions to ask. He discovered that God is the answer to all his questions. … Job learned that behind the apparent randomness of life is the existence of God, whose greatness transcended Job but did not nullify the importance of Job's choices. Job ultimately found meaning in the ineffable presence of God, which he could not fully comprehend with his intellect but could experience in the depths of his being."

It was an awareness of the presence of God that helped me more than anything else in the early months of my grief. But an even more powerful image has come to me as my journey has continued. God is not only present with me in my sorrow, but God suffers with me. God not only holds me in my suffering but also weeps with me. Playwright Archibald MacLeish expresses this in these lines from *J.B.*:

"Even desperate we can't despair—
Let go each other's fingers—sink
Numb in that dumb silence—drown there
Sole in our cold selves …
                    We cannot!
God is there, too, in the desperation.
I do not know why God should strike
But God is what is stricken also."

Our God suffers and feels the sorrow of the world. God weeps with those who weep and does not hurry to dry our tears. For it is only after feeling and expressing pain, after wandering in the desert with lips parched by the unrelenting wind and eyes burned by the tormenting sand, or after experiencing the cold, barren fallowness of winter that we can finally move toward healing and discover new life.

On Nov. 6, 2001, we removed the stakes that formed the cross on the AMBS lawn. Each stake's removal left a hole, a void like the void within all

continued on page 14

Mary E. Klassen

Blooming cross: The author plants crocuses on the lawn where stakes had been placed.

God is not only present with me in my sorrow but God suffers with me. God not only holds me in my suffering but also weeps with me.

continued from page 13

people whose loved ones die. In late September, classmate Katie Cunningham had seen an image of the cross blooming, emerging into the beautiful hope of the resurrection. She shared that vision, and the idea of putting crocus bulbs into the ground was born.

I went to the campus expectantly on Nov. 6, with bucket and trowel in hand, ready to remove stakes and plant crocus bulbs with the AMBS community. To my delight, the children from the AMBS daycare center were also there, including my 18-month-old granddaughter, Juna. She is my first grandchild, born six months after Harold died, and is new life in the birth, death and new life cycle of my family. More than 50 widows whose husbands died on Sept. 11 have now given birth to children who are signs of hope in their sad journeys.

New life: Juna helped me drop bulbs into the holes last November. Now we walk on the campus lawn and see signs of new life as the crocuses push their way up through the chilly soil. I am trying to help Juna envision a beautiful flower garden in the shape of a cross, which will represent the resurrection and new life in Jesus. This lovely child is tangible evidence of new life as she scampers across the grass within the cross and stops to smell the flowers and touch their petals.

I pray that, like a little child investigating her world, we will each discover some of the wonder and mystery of God's presence and work among us. As the crocuses spring forth from the cold earth, may we experience God suffering with all who suffer so that we can move toward resurrection hope and say with Job, "I know that my Redeemer lives" (Job 19:25). Within life's ruins may we all encounter new life and beauty, like that of a child or a field of blooming crocuses.

Rachel Nafziger Hartzler is a member of College Mennonite Church, Goshen, Ind. This article is adapted from a chapel presentation at AMBS on Nov. 7, 2001.

Broken people: Associated Mennonite Biblical Seminary students and staff place stakes on the seminary campus lawn in memory of those killed in the Sept. 11 attacks.

The Elkhart Truth, J. Tyler Klassen

D. Jeanene Tiner

Questions before dark

by Jeanne Lohmann

Day ends, and before sleep
when the sky dies down, consider
your altered state: has this day
changed you? Are the corners
sharper or rounded off? Did you
live with death? Make decisions
that quieted? Find one clear word
that fit? At the sun's midpoint
did you notice a pitch of absence,
bewilderment that invites
the possible? What did you learn
from things you dropped and picked up
and dropped again? Did you set a straw
parallel to the river, let the flow
carry you downstream?

Jeanne Lohmann lives in Olympia, Wash.

1040
U.S. Individual Income Tax Return
2001
Label
Exemptions
Spouse
Dependents
Important!

The connection between death & taxes

Seven misconceptions about war tax resistance

by Charles Carney

In April 2001, I and seven others spoke out about why we refuse to pay part or all of the military portion of our income taxes. Calling ourselves war tax resisters, we talked to a reporter about the religious, moral and practical reasons for our resistance. After a front-page story in *The Wichita Eagle* on April 16, 2001, featured us, the reaction from the general public was sharply unfavorable. Many called into the newspaper's public opinion line to voice their anger.

Even as some tax resisters break the human-made law, they push a law that would make it legal to follow their conscience, the Peace Tax Fund Bill.

At first, I was shaken by these rebukes. But as I listened more closely to the objections, I realized there was much misinformation out there about war tax resisters. I identified seven frequent misconceptions about war tax resisters, and some rejoinders to those misconceptions.

While I don't pretend to speak for all war tax resisters, I offer these commonly held beliefs among those who resist paying taxes.

Misconception No. 1: War tax resisters are lawbreakers.

Not necessarily. Many war tax resisters end up owing no taxes by earning below the taxable level—currently $7,450 (after deducting allowances) annually for a single person under age 65. This perfectly legal path requires a simple lifestyle, but a number of resisters have found it liberating. Not participating in the cycle of overconsumption and overwork has made their lives more satisfying.

Others resist by operating a business that allows them to claim additional deductions. With the legal tax write-offs generated by their business, they end up owing no taxes.

Others refuse to file an income tax return altogether. This is where resisters may be breaking the law, although there is some debate as to whether or not citizens are legally required to file. There is a federal law that prohibits willful failure to file an income tax return. In spite of this, many resisters still refuse to file and pay as a matter of conscience. They choose this act of civil disobedience, just as Rosa Parks chose to keep her seat on the bus or as Gandhi chose to make his own salt in an attempt to break the British monopoly. They choose noncooperation with an unjust system. They break a human-made law in order to fulfill God's law.

Even as some tax resisters break the human-made law, they push a law that would make it legal to follow their conscience. The Peace Tax Fund Bill, which has been introduced in Congress yearly since 1972, would allow taxpayers to designate the military portion of their federal taxes to be used for peaceful purposes. Most war tax resisters would resume paying all taxes if such a bill were passed.

Misconception No. 2: Sooner or later, war tax resisters go to jail.

Of those who do break the law, few actually go to jail or prison. I have known around 50 war tax resisters. Only two of these have gone to jail or prison. Karl Meyer, a leader in the war tax resistance movement, served nine months of a two-year sentence in 1971 for W-4 form violations. Bill Ramsey of St. Louis went to jail for one month in 1993 for violating a probation condition related to a charge of failing to file or pay taxes.

These are rare cases. When asked about why so few go to jail, Meyer says, "Prosecution of conscientious tax refusers [by the Internal Revenue

Service] was giving people the idea that tax refusal was morally wrong." The IRS didn't want that, he says, because it's bad public relations. "I think [the IRS] tactically thinks the prosecution of war tax resisters wasn't something that worked," he said. Meyer says he believes the IRS would much rather go after wealthy tax evaders who are afraid of going to jail and who will show remorse to the judge at sentencing time.

Misconception No. 3: War tax resisters benefit from the services that taxes provide without having to pay their fair share.

Most resisters I know pay state and local taxes. They have no problems with paying for education, roads, welfare and other life-giving services that state and local governments provide. They only resist the military portion of their federal income tax (commonly estimated at about half). They do not keep their withheld military taxes to line their own pockets. Instead they give that money to not-for-profit organizations that feed the poor, shelter the homeless and educate children.

Misconception No. 4: War tax resisters break the command of Jesus, when he said, "Give therefore to the emperor the things that are the emperor's, and to God the things that are God's" (Matthew 22:21b).

The Herodians were trying to entrap Jesus here by giving him a "heads we win, tails you lose" question. If Jesus had said, Don't pay Caesar his taxes, then he would have directly conflicted with the Roman authorities—a dangerous position. If he advocated paying the tax, he stood in opposition to the majority of the people. He said those who willingly use the Roman coin should repay it to Caesar. But many didn't use the Roman coin. As an act of resistance, they didn't participate in that monetary system at all. Similarly, many war tax resisters do not participate in the system created by the federal government that requires them to pay military taxes.

More importantly, Jesus took the debate to a new level. In effect, he was saying that we should be much more concerned with repaying God the good deeds that are God's due. That comes well ahead of paying Caesar.

For more information on war tax resistance contact the following groups:

National War Tax Resistance Coordinating Committee
Box 6512, Ithaca, NY 14851
800-269-7464; nwtrcc@nwtrcc.org

National Campaign for a Peace Tax Fund and Peace Tax Foundation
2121 Decatur Place NW, Washington, DC 20008
peacetaxfund@igc.org

As a Mennonite, my allegiance is to God much more than it is to Caesar. I use the money I have to repay God the good deeds I owe God. This means I give the military portion of my income tax money to what I believe to be God's works: Amnesty International, the local food bank and my local church. I don't give it to Caesar's military.

Misconception No. 5: War tax resisters oppose social and medical services for veterans.

Suicide, drug and alcohol abuse, severe depression and mental illness are tragic fallout from war. These are the very reasons we want to stop war by refusing to pay for it. Yet if our country puts people in those situations, then we must provide help and support. I have not met a resister who didn't support helping our veterans and their families through tax dollars.

Misconception No. 6: War tax resisters hide their actions from the government.

War tax resisters act out of deeply held spiritual and moral conviction. We are not ashamed of it. We want to convince others to do the same. Many of us have sent—and continue to send—letters to the IRS explaining our actions. In addition we have given talks and even gone to the media with our rationale for not paying taxes.

Misconception No. 7: War tax resisters are one and the same as right-wing groups who refuse taxes because they don't believe the government has the right to tax people.

Resisters do not have a problem when their tax dollars house the elderly, provide special education for autistic children and support adult literacy programs. Many would pay even more taxes if they knew they went to such causes. Most believe the government should take a primary role in promoting the common welfare. But when the government robs from children's food programs and Head Start programs to feed the military buildup, we have a problem. We have a problem when our tax dollars feed covert operations that beat down land reform groups, labor movements and people who educate the poor. We have a problem when tax dollars support ruthless dictators propped up by corporate interests. We have a problem when tax dollars pay for the construction of nuclear warheads when we already have the power to blow up the world many times over.

Charles Carney is a Mennonite Voluntary Service worker in Wichita, Kan., where he is a member of Mennonite Church of the Servant.

Resisters do not have a problem when their tax dollars house the elderly, provide special education for autistic children and support adult literacy programs.

Correction:
The Messenger is the magazine of the Evangelical Mennonite Conference. The magazine's denomination was misidentified in our March 5 issue.

Mutual fright prompts action

Marian Claassen Franz is the executive director of the National Campaign for a Peace Tax Fund and the Peace Tax Foundation, both in Washington.

The United States makes people nervous. So nervous, in fact, that 300 people from 29 countries gathered at the European Parliament in Brussels, Belgium, Jan. 31-Feb. 1 to share their fears. Assembled were members of the European Parliament, peace workers, religious groups, relief agencies, indigenous peoples' organizations and human rights organizations.

All shared a fearful sense that the U.S. president is declaring a U.S. right to bomb or invade any hapless country that, by his estimation, is uncooperative or sluggish in a fight he casts as "good versus evil." The United States, they believe, has shown itself ready to unleash the most prodigious weapons of destruction against human beings and their means of livelihood. The current war is a war for revenge and resources, they say, and conclude that offense, not defense, has become the United States' strategic posture. The president's "axis of evil" metaphor, lumping Iraq, Iran and North Korea together, ignites an immense fear that a U.S. military attack on one of these states will provoke precisely the kind of catastrophe the United States says it wants to avoid.

In his State of the Union message, the president rationalized an additional $48 billion for arms, bringing the U.S. total for its military to $379 billion. Imagine the outrage from those who already fear us. The increase alone is more than any other country spends on its military. The total is more than the rest of the world combined spends on military programs. Tragically and at the same time, millions become more impoverished and die for lack of safe drinking water, food and medicine.

> The president rationalized an additional $48 billion for arms. The increase alone is more than any other country spends on its military.

The fears did not originate on Sept. 11. There was already dismay over our president's proposal for a missile defense "star wars" system that menaces existing agreements on nuclear disarmament. European discomfort was not mitigated because, at the same time, the United States unilaterally repudiated the result of the Kyoto negotiations on environmental protection and undermined international agreements on land mines, small arms and biological weapons.

The United Nations was formed after World War II "to save succeeding generations from the scourge of war." Yet NATO makes military decisions without the United Nations. This means that Third World countries have no voice in NATO actions.

Many fear a backlash from incidents in the Gulf War in which the Iraqi army, in retreat, was gunned down in what U.S. General Norman Schwarzkopf called a "turkey shoot." U.S. mine plows rolled over Iraqi trenches, burying anyone in them. A commander on the scene acknowledged that hundreds of Iraqis were buried alive, a blatant violation of the Geneva convention, which stipulates respectful treatment for enemy dead and wounded. The dismissive U.S. response at the time: "We're not in the business of body counts." For 11 years we have bombed Iraq; hundreds of thousands have died because of our embargo on food and medicine. Leaders from around the world wonder if we think those acts will be borne without retaliation.

I attended the Brussels conference as an officer of Conscience and Peace Tax International, an organization of peace tax campaigns and war tax resisters in approximately 20 countries. Jackie Hoskins of the British Peace Tax Campaign and I made a presentation on conscientious objection to taxes for military force.

Throughout the conference I had a strange sense of deja vu. It seemed like the 1980s, when the peace movement flourished. In that decade, the United States implanted 572 Cruise and Pershing missiles on European soil. Most of the European peace tax campaigns began at that time. One even called itself "572."

The purpose of the new European Network for Peace and Human Rights is "to take urgent steps to link up with all peoples, including especially the American people, whose own safety is put at risk by such a dangerous change." Linkages will be made to environmental groups (war is waste and is the greatest environmental crime), relief groups (sustainable development is impossible without peace) and human rights groups (allocation of resources that gives more to the military than to health and education prevents justice).

These 29 countries and others are sending representatives to an April 20 peace demonstration in Washington and are holding simultaneous actions to show support. Reconciliation teams are going to many countries. Fear is prompting all of us to relearn the things that make for peace.

Thinker with a vast impact

Conference draws 300 to assess the impact of the late John Howard Yoder.

Mennonites today are viewed as more than an antiquated sect, and the Anabaptist peace witness is seen by a global audience, due in part to the influence of John Howard Yoder. So believes a group of the late theologian and ethicist's students, friends and colleagues, who gathered March 7-9 for a conference on his legacy.

The conference, held at the University of Notre Dame in South Bend, Ind., was attended by about 300 people, ranging from Anabaptists to Roman Catholics. The tribute and assessment of Yoder's work as a thinker, peace activist and evangelical ecumenist was the focus of the 14th Believers Church Conference, organized by the Institute of Mennonite Studies at Associated Mennonite Biblical Seminary (AMBS), Elkhart, Ind., and sponsored in part by the Joan Kroc Institute of International Peace Studies at Notre Dame.

Perhaps best-known for his 1972 book, *The Politics of Jesus,* Yoder taught for more than 30 years, first at AMBS and then at Notre Dame. He died in 1997 at age 70.

Mark Thiessen Nation of the London Mennonite Centre, a longtime Yoder student, said his mentor "was largely responsible for putting Mennonites on the theological map at the end of the 20th century and now at the beginning of the 21st century. ... The name John Yoder is largely synonymous with what it is to be Mennonite."

Nation said Yoder's "profound and sometimes transformative influence" continues to shape the lives and ideas of many, not only in the Mennonite church but in other denominations.

"The theological legacy of John Howard Yoder is bequeathed to us," he said, "the ongoing call to embody the politics of Jesus."

Mary Klassen

Stanley Hauerwas, professor of theological ethics at Duke University, Durham, N.C., and Gayle Gerber Koontz, New Testament professor at Associated Mennonite Biblical Seminary, Elkhart, Ind., participate in a panel discussion during a March 7-9 conference on John Howard Yoder.

Many at the conference said Yoder's inspiring influence on his students and others in the church had done much to chart the future of Anabaptism. John Paul Lederach, a professor at Notre Dame and at Eastern Mennonite University in Harrisonburg, Va., said he has been deeply influenced by Yoder, despite never having been his student. Yoder's books, friendship and letters helped shape Lederach's thinking and ultimately his work as a global conciliation and mediation expert.

"His seminal thoughts were the shoulders on which I stood," Lederach said. "Yoder's work stood at the rising base of a new generation of Anabaptists.

"I think I have given away more copies of *The Politics of Jesus* than I have of my own books. Whenever I am asked what do Mennonites believe, I ask, 'Have you read *The Politics of Jesus*?' "

Nearly 40 papers were delivered and discussed at the conference. Among them were:

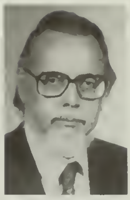
- Duane Friesen of Bethel College, North Newton, Kan., on "Yoder and the Jews: Cosmopolitan Homelessness as Ecclesial Model."
- J. Denny Weaver of Bluffton (Ohio) College on "The Taming of John Howard Yoder's Legacy."
- Thomas Heilke of the University of Kansas, Lawrence, on Yoder's theology and how it differed from that of prominent Protestant thinker Reinhold Niebuhr.

One event, however, drew the attention of most, if not all, of the conference participants, and even sparked mild dissent among a few. On March 8, an open group discussion addressed Yoder's sexual misconduct and how it was dealt with by church authorities. Gayle Gerber Koontz of AMBS outlined the accusations against Yoder and his subsequent church discipline, which lasted from 1992 to 1996. Michael Baxter of Notre Dame then spoke of the lessons to be learned from the handling of Yoder's case, which at times attracted media attention.

Though Yoder had been an important guide for Baxter and the charges against him were troubling, he said he was encouraged by the process of Yoder's discipline, and contrasted it with current allegations of sexual abuse by Catholic priests.

"Would that my community, the Catholic Church, be so humble," Baxter said. "Here were the Mennonites once again taking up Christian discipleship with authenticity and honesty."

A group of about 10 conference participants chose not to attend the session but did not lodge any formal protest of the discussion. They said Yoder's discipline was a closed church matter and that an academic conference was not the appropriate place to raise those issues again.—*Robert Rhodes for Meetinghouse*



Yoder

'A different way of thinking'

The effect of John Howard Yoder on Stanley Hauerwas is profound.

If not for the late Mennonite theologian, "I don't know if I'd be a pacifist," said Hauerwas, one of America's leading Christian ethicists and a professor at Duke University in Durham, N.C.

He was one of the participants at a March 7-9 conference on Yoder, held at the University of Notre Dame in South Bend, Ind.

Hauerwas said Yoder represented "a different way of thinking ... in order to help the world see what the difference of having Jesus is. I continue to learn from John's work."
—Robert Rhodes

MPH board replaced in 'radical move'

JEC action to assume control fueled by mediation report on retirees' benefits

Confronted with increasing financial liability for Mennonite Publishing House, the top U.S. and Canadian denominational boards have voted unanimously to remove the MPH board and take control of the beleaguered publishing program.

Assuming MPH board responsibilities are the 10 members of the Joint Executive Committee, which is composed of the executive committees of the Mennonite Church USA Executive Board and Mennonite Church Canada General Board. MPH, a binational agency, is accountable to the JEC. The committee approved the move at its March 17 meeting in Vancouver and sent it to the two denominational boards, which ratified it via email ballot.

The boards' action came on the heels of a mediation committee's recommendation that Mennonite Church Canada and Mennonite Church USA assume payments for supplemental medical insurance for a group of MPH retirees, adding to the publishing-related financial burden that could fall on the church.

"[Dismissing the board] seems like a very radical move," said Mennonite Church USA moderator Ervin Stutzman. "I would vote for such a move because the debt continues to grow."

Stutzman is vice chair of the new MPH board. Mennonite Church Canada moderator Ron Sawatsky is chair, and Jim Harder from Mennonite Church USA is secretary-treasurer. Also on the board are Ruth Naylor, Duane Oswald and Roy Williams from Mennonite Church USA and Bruno Friesen, Henry Krause, Joy Kroeger and Sam Steiner from Mennonite Church Canada.

The approved action (see below) notes that the previous MPH board was working at problems that were "very difficult to achieve with the resources at their disposal."

As part of a plan to restructure $4.5 million in MPH debt, Mennonite Church USA earlier this year borrowed $1.5 million from Mennonite Mutual Aid and transferred it to MPH. Using denominational property in Winnipeg as collateral, Mennonite Church Canada plans to loan $900,000 as soon as it can find a lender. Should MPH shut its doors, the two groups would be responsible for more than $10 million in related costs.

Restructuring efforts were complicated in February when MPH's primary bank lender, Farmers First of Lancaster, Pa., refused a $1 million loan request and called in a $700,000 line of credit and a $200,000 loan.

Now come the recommended annual payments of at least $75,000 to reinstate supplemental health insurance, called Medicare Supplement Plan, for 72 retired MPH employees—a potential unfunded liability that could run as high as $1.3 million. The former MPH board, while still a program agency of the former Mennonite Church, two years ago eliminated the benefits as a cost-cutting measure. MSP payments had come from MPH operating funds.

The retirees last year initiated a grievance procedure, and the JEC appointed a three-member mediation committee: Willard Krabill, a retired physician from Goshen, Ind.; David Lehman, chief executive officer of a Mennonite insurance company in Orrville, Ohio; and Cal Redekop, a retired sociology professor living in Harrisonburg, Va. In a report

Following is the official action to dismiss the Mennonite Publishing House board, approved last month by the Joint Executive Committee of Mennonite Church Canada and Mennonite Church USA, Mennonite Church Canada General Board and Mennonite Church USA Executive Board:

In December of 2001, the Joint Executive Committee took action on behalf of Mennonite Church USA and Mennonite Church Canada, resulting in their becoming the guarantors of substantial sums of money lent to Mennonite Publishing House (MPH). This began a process in which JEC needed to become increasingly involved in providing advice on the use of those funds, in order to minimize the financial risks to the Mennonite Church in Canada and the United States. These dynamics intensified in February of 2002 when MPH's major bank lender refused to grant a loan of $1 million and discontinued a line of credit to MPH, creating additional pressure for more funds from the church. The current MPH board has consequently been placed in a difficult financial position.

JEC acknowledges its responsibility for decision making regarding use of church monies lent to MPH, and that the JEC will need to study and determine through suitable financial and business expertise an appropriate restructuring for MPH to facilitate the eventual repayment of funds owed by MPH outside the church as well as funds loaned to it by the church.

Therefore, the Executive Board of Mennonite Church USA and the General Board of Mennonite Church Canada, along with the JEC, take the following actions as initial and interim steps as part of the restructuring process.

1. The board members of MPH are hereby removed from such office.
2. JEC acknowledges that new board members will be appointed to MPH to oversee MPH and its restructuring process and operations, including restructuring of the debt of MPH.
3. The new board of directors shall work directly with the retirees from MPH regarding the problem of supplemental health benefits.
4. JEC will appoint a churchwide transformation team to define the vision for future publishing for Mennonite Church Canada and Mennonite Church USA.
5. The JEC thanks members of the MPH board for the dedicated service to the church in these very challenging times for church publishing. The JEC acknowledges its responsibility in appointing them to a task that was very difficult to achieve with the resources at their disposal.

Toronto to host '05 convention

Six years after they decided to split into two national bodies, U.S. and Canadian Mennonite Church members will gather together again in 2005 in Toronto for the first binational convention.

The Joint Executive Committee approved the plan during its March 17 meeting in Vancouver. The JEC is composed of the executive committees of the Mennonite Church Canada General Board and Mennonite Church USA Executive Board.

Binational conventions are scheduled to be held every four years.—*Everett J. Thomas* dated March 13, the committee determined that while the MPH board acted legally, it had "clear moral obligations" to continue the MSP payments. But given MPH's situation, the committee said that "this issue is no longer a matter between MPH and the retirees alone, but also the sponsoring denomination" and that "the denomination must pay the bill."

The committee's findings have not yet been accepted by any party. If any object, it would go to binding arbitration, which would require both sides to accept the decision of an arbitration committee.

"The way it's turning out, Mennonite Church Canada and Mennonite Church USA are liable and on the hook, and [dismissing the MPH board] is formalizing what happened," said Friesen.

Wes Sawatsky, the only member of the MPH board at the JEC meeting, appeared stunned by the move. "I recognize that the [JEC] has every right to make this decision," he said. "There would have been the option of saying you have lost confidence in the current board and appointing a new board, which is what you are doing. But it's your decision, and you need to live with the consequences of it."

While a transformation process was required for other former Mennonite Church and General Conference Mennonite Church agencies, the new MPH board was allowed to begin work without having completed such a process. When U.S. and Canadian denominational leaders authorized the MPH board in December 2000, they stipulated that transformation would be required in the future. But tensions marked the relationship between the JEC and the MPH board during their 13-month history. At the MPH board meeting in February, members opposed plans for a "transformation team" appointed by the JEC to direct the revitalization of publishing. MPH board members argued that such responsibilities should be lodged with their board.

"We got into a problem in the past when the MPH board said, 'We are in a crisis mode and don't have time to think transformative thoughts,' " Harder said. "Now is the time to work at transformation."

The JEC will by May name an eight-member transformation team "to define the vision for the future of publishing," according to the approved action. As the new MPH board, members will work with Paul Silcox, a management consultant hired last year by the MPH board, and Norman Shenk, a financial adviser hired by Mennonite Church Canada and Mennonite Church USA. The JEC will also work with the retirees and debt restructuring, although no timetable has been set for either. The JEC has already initiated discussions with Mennonite Mission Network, seeking assistance to repay 122 debenture notes, totaling $2.4 million, that MPH owes to individuals and organizations in 22 states and one province.

Also at the March 17 meeting, Silcox reported:

- MPH will now receive contributions under Mennonite Church USA's funding plan. MPH's two predecessor organizations—Mennonite Publishing House and Faith & Life Press—received little in contributions and earned most of their revenue through product sales.
- MPH has paid off $1.9 million to vendors, using profits from its Provident bookstores last Christmas season, leaving the stores with little money to rebuild inventory.
- A fund-raising campaign for vacation Bible school curriculum brought in $23,000, enough to publish materials for 2002 and 2003. Another campaign raised $42,000 for MPH's general operating fund.
- Layoffs of a full-time equivalence of 30 employees—20 of them at MPH's operation in Scottdale, Pa.—will save the agency approximately $600,000 in the next year.—*Everett J. Thomas*

Is God calling you to use your leadership and management skills and two years of cross-cultural experience to serve others through MCC?

LEADERS NEEDED

for MCC country programs and more

Positions open THIS YEAR:

MCC Great Lakes
Philippines
Vietnam
Burkina Faso
Congo
Ethiopia
Mozambique
Rwanda/Burundi
South Africa/
Lesotho/
Swaziland

Positions open IN 2003:

South Dakota
Sudan
Russia/Ukraine

Plan ahead.
Apply now.

Application review begins immediately.
Direct inquiries to: Charmayne Brubaker,
Mennonite Central Committee,
Human Resources, PO Box 500, Akron, PA 17501
phone: 717-859-1151 email: cdb@mcc.org

Mennonite Your Way

"travel with a purpose"

THE GREAT NORTHWEST
May 13-23

NEW TOUR

See the beauty of Washington, Oregon and northern California close up.

- Seattle and Portland
- Mount St. Helens
- Columbia River Gorge
- Crater Lake View
- Rogue River boat ride
- Stunning Oregon coastline
- Willamette Valley farms and flowers
- Fellowship with local Mennonites
- Redwood forests of CA
- Meet Kent our guide

*** *tour begins in Seattle and ends in San Francisco* ***

Itineraries available:
Box 425 • Landisville, PA 17538 • 717/653-9288 • 800/296-1991
Email: myw1525@aol.com • web: www.mywtours.com

Missional church will take teamwork

New group formed to help make new denominational vision a reality.

When Stan Shantz, pastor of Trinity Mennonite Church in Phoenix, first learned of the plan to make Mennonite Church USA a missional church—one that calls each person and congregation to share God's good news in Jesus Christ—he felt like he had come home.

> **We are open to being led, but we need some interpretation and some help in what it will look like and sound like and function like here.**—Jane Roeschley

"What I first heard of this model, I had an 'aha' moment and felt like I could finally say, That's it!" he says. "I'd finally run across something that I felt comfortable with as an Anabaptist pastor. It seems to be taking us where we're being led to go as a denomination."

Shantz says he had been searching for a model that was balanced and biblical. Other models had failed to satisfy his longing for integrating the work of leaders and laity, being and doing, service and evangelism and drawing from Anabaptist roots to minister in today's context. Now he is a member of a new missional church team formed to help all parts of Mennonite Church USA be engaged in God's mission in every part of life.

"It's more holistic in focus and more community-oriented than other models I've seen," Shantz says. "But as good as this model is, our challenge now is to decide what we're going to do with it and how we're going to set it into motion."

The 15-member team, which held its first meeting in February, includes representatives from congregations, area conferences, higher education, program agencies and the Executive Board.

Instead of relying on mission agencies to be the sole originator of activities, individuals and congregations will consider how to be missional in all aspects of daily and congregational life, says team member Jim Lapp, conference minister for Franconia Conference. This includes how one relates to family and friends; how congregations worship, disciple and educate; and how communities witness and nurture.

"The use of the word 'missional' means a move away from seeing mission as a set of activities to seeing mission as the central purpose and focus of the whole life of the church," Lapp says. "Our new challenge is learning to see mission as who we are as persons, not as activities we do."

Some ideas for helping the church make this transition include coaching congregations on being missional; forming teams in the congregations that build relationships with churchwide agencies; creating partnerships with other congregations; providing resources through mentors and written materials; inviting youth to help shape the missional church; and helping people let go of the past and take new risks for the future.

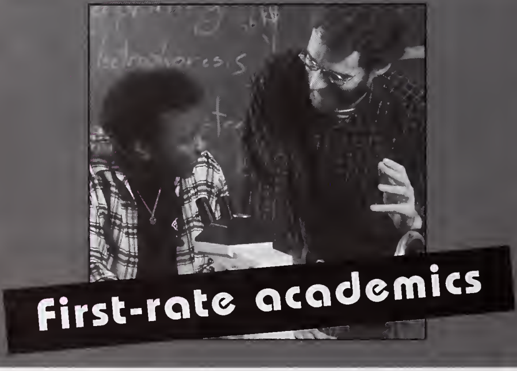
"The new church has to understand its new vision in terms of congregations as being the main avenue for becoming a missional church," says Jim Schrag, Mennonite Church USA executive director. "If that isn't where mission begins, then we won't become a missional church. We need a new understanding of congregational life and knowing what direction the energy is flowing."

Jane Roeschley, associate pastor at Mennonite Church of Normal (Ill.), says her congregation is slowly moving away from the idea of seeing missional as the latest buzzword promoted by leaders to embodying and owning the concept for themselves.

"We are open to being led, but we need some interpretation and some help in what it will look like and sound like and function like here," she says.

Educators are also grappling with questions of what it means to be missional, says Nelson Kraybill, president of Associated Mennonite Biblical Seminary in Elkhart, Ind.

"I'm committed to seeing a new generation of students hold together a Mennonite theological identity with a passion for sharing the gospel," he says. "We as educational institutions are listening carefully to other parts of the church to hear from area conference and denominational leaders."
—Laurie Oswald of Mennonite Church USA News Service



Our students get the best of both worlds—the exceptional academic program of a university and the intimate surroundings of a small campus. We offer a comprehensive choice of majors, all with a global perspective, led by professors who challenge and inspire. Employers actively seek our graduates in health care, business, education, social work and other fields.

Harrisonburg VA 22802
(800) 368-2665
www.emu.edu • admiss@emu.edu

Eastern Mennonite University

Continued from page 5

The crisis at MPH (continued)

Thank you for reporting the Mennonite Publishing House board's backtracking and damage control (March 5). The Joint Executive Committee should proceed with a transformation team as suggested in the Jan. 19 consultation on Mennonite publishing.

The church has provided denominational publishing with politically correct boards. Geography, gender, ethnic background and now denomination of origin are primary in such boards. A publication board, however, needs committed Christians with experience in operating multimillion-dollar enterprises, with an entrepreneurial spirit and with skills in financial management and accounting. Acquaintance with publishing, bookselling or printing would be helpful. It is apparent that a politically correct board is a liability, not an asset, for denominational publishing.

Why should there be confidence in a politically correct board? Such a board hired a consultant with meager credentials ("Leaders: Deep Trouble at MPH," Feb. 5). According to his report, the board and the executives they put in place are not responsible for the financial crisis; MPH workers are. Even if the picture conveyed to me by the church press is accurate, responsibility continues to rest upon management and the board.—*Paul Lederach, Lansdale, Pa.*

Why from Mennonite to Catholic?

What's the point of "From Mennonite to Catholic" (March 5)? What does a new believer conclude from this writing? That it's good to go from Mennonite to Roman Catholic? That despite our differences we both teach the concepts of social justice, which makes our religion OK? That simplicity in life and environmentalism cover the fundamental theological differences of the two churches? Where does a passionate relationship with Jesus enter? I wonder what Menno Simons would say.—*Ron Troyer, Waterford, Pa.*

"From Mennonite to Catholic" left me wondering about some perspectives that the author shared and her understanding of Catholic practices. Did Jesus teach his disciples, as recorded in Scripture, to pray to or otherwise venerate Mary, either before or after his ascension into heaven? Are there any New Testament teachings that direct us to pray to anyone other than to God himself? Is there scriptural support for the belief and practice that Jesus is the one and only mediator between God and humankind? Is the doctrine of transubstantiation, as mediated by the Holy Spirit or any human agent, supported by the Scriptures?

Is it the intent of *The Mennonite* to advance the notion that Mennonites and Catholics really hold to the same essentials of belief as recorded in the Scriptures? I believe that articles like this one, which downplay some of the theological differences that set us apart from the Roman Catholic Church, come dangerously close to trifling with our Anabaptist heritage, faith and practice.—*Steve Fretz, Franconia, Pa.*

RESOURCES

Preface to Theology: Christology and Theological Method by John Howard Yoder (Brazos Press, 2002, $34.99) was initially developed as seminary course material. Introduced by Stanley Hauerwas and Alex Sider, it includes updated documentation of Yoder's sources.

Mission Insight: Handing on the Legacy ($24.95 plus shipping) collects 24 booklets on mission issues and stories from Mennonite Board of Missions. Anabaptism and Mission: A Bibliography (1859-2000) ($12.95 plus shipping) includes 3,250 titles on Anabaptist-Mennonite mission involvement. Both resources are available from Mennonite Mission Network, P.O. Box 370, Elkhart, IN 46515-0370; 574-294-7523; www.MennoniteMission.net.

Good Ground is a curriculum for adults. The following titles are available ($5.99 each) from Faith & Life Resources, 800-743-2484: Cracking the Code: Making Sense of Daniel and Ezekiel for Today; Partners in Peace: God's Vision of Shalom in the Book of Romans, Diamond in the Rough: The Spiritual Apprenticeship of David; Bursting the Wineskins: Five Radical Sermons of Jesus in Matthew; Fierce, Flawed and Favored: God's Unlikely Helpers in the Book of Judges; Down to Earth: The Parables of Jesus; Into the Deep: Exploring Prayer; For Crying Out Loud: Studies in Exodus and Going on a Promise: Stories of Abraham.

Mission-Focused Congregations: A Bible Study, edited by Lois Barrett (Faith & Life Resources, 2002, $7.99) helps adult groups understand what it means to be a "missional church." Seven sessions use New Testament texts to explore how mission can flow throughout the life of the church.

The Better World Handbook: From Good Intentions to Everyday Actions by Ross Haenfler (New Society Publishers, 2002, $18.95) discusses the global challenges we face, outlines the seven foundations for a better world and includes a Better World Shopping Guide, a Top Ten List of Actions for a Better World and a wide range of follow-up resources that cover everything from socially responsible investing to alternative news sources.

The Wisdom of Daughters: Two Decades of the Voice of Christian Feminism, edited by Reta Halteman Finger and Kari Sandhaas (Innisfree Press, 2002, $17.95), collects the best articles, art and poems from *Daughters of Sarah*, a magazine published from 1975 to 1996. To order call 800-367-5872.

Raising a Good Kid (Chances Are You're Doing Just Fine) by John E. Smith (Ave Maria Press, 2002, $11.95) urges parents to step back from a fear-based approach to raising teens.

Daddyhood: This Changes Everything! by Daniel W. Driscoll (Ave Maria Press, 2002, $11.95) celebrates the joy and chaos of raising kids.

CALENDAR

Immanuel Mennonite Church, Harrisonburg, Va., 10th anniversary celebration, April 6-7. The anniversary theme is "This Treasure in Jars of Clay." For information, call 540-432-0711.

Grace Community Church, Chicago, 85th anniversary celebration, April 21. For information, contact pastor June Thomsen at 773-767-1977.

Crossroads Community Center reunion of past staff and members, May 11 at Camp Men-O-Lan. To register, call 215-223-7897 or email crossroadscommunitycenter@juno.com before April 20.

WORKERS

Bal, Joan, was ordained Jan. 27 for chaplaincy at Houston Mennonite Church.

Bennett, Melissa, will be youth pastor at Boulder (Colo.) Mennonite Church.

Burkhalter, Andrew, Goshen, Ind., in February began a one-year Mennonite Voluntary Service (MVS) assignment at One/Northwest in Seattle.

Goehl, Lars, Gillendorf, Germany, in December 2001 began a one-year MVS assignment at Bowden Youth Center and Habitat for Humanity in Sioux Falls, S.D.

Hiebner, Keith, Henderson, Neb., in December 2001 began a one-year MVS assignment as executive director of the St. Louis Mennonite Peace Center.

Klassen, Bonnie, Waterloo, Ont., is beginning a six-year Mennonite Central Committee assignment in Colombia. She previously served with the Commission on Overseas Mission and Mennonite Board of Missions in Colombia.

Klein, Dan, Newton, Kan., in January began a one-year MVS assignment at the Society for the Prevention of Cruelty to Animals in Richmond, Va.

Limones, Juan, was installed March 10 as pastor at Luz del Evangelio, Dallas.

Luginbill, Douglas, will begin in July as pastor of Hope Mennonite Church, Wichita, Kan. He has been associate pastor at First Mennonite Church, Bluffton, Ohio.

Miller, Abigail, Quinter, Kan., in February began an 18-month MVS assignment as music therapist at Edgewood Children's Home, St. Louis.

Miller, Joel, Bellefontaine, Ohio, in February began an 18-month MVS assignment in St. Louis at the Institute for Peace and Justice and with Habitat for Humanity.

Neufeld, Jason, Moundridge, Kan., in February began a one-year MVS assignment at the Small Business Center Development in La Jara, Colo.

Nolt, Mindy, New Holland, Pa., in January began a one-year MVS assignment in Sioux Falls, S.D., teaching English as a second language and working with the Victim Offender Reconciliation Program.

Nussbaum, Larry, was installed March 17 as associate pastor at Lorraine Avenue Mennonite Church, Wichita, Kan.

Schlosser, Lynn and Todd, will begin June 1 as pastors of Bergthal Mennonite Church, Pawnee Rock, Kan.

Schrock-Hurst, Carmen and Luke, were ordained Jan. 13 as pastors of Pittsburgh Mennonite Church.

Stackley, Muriel Thiessen, Pawnee Rock, Kan., in June will begin a one-year MVS assignment with Arts in Prison in Kansas City.

Stutzman, Dennis, was installed Jan. 13 as pastor of evangelism for Waynesboro (Va.) Mennonite Church.

Winter, Robert, Winnipeg, in January began an 11-month MVS assignment in New York as an MCC United Nations intern.

BIRTHS

Bauman, Alana Paige, Jan. 7, to Rod and Gloria Brubacher Bauman, Elmira, Ont.

Bender, Annalee Grace, Feb. 11, to Robert (Bob) and Donna Tracey Bender, Waterloo, Ont.

Mennonite
Senior Sports Classic
Celebrate fitness, friends, and fun with games and sports for older Anabaptist adults.

Trek to the valley

June 20-22, 2002
Eastern Mennonite University
Harrisonburg, Va.

Phone: (800) 348-7468, Ext. 269
E-mail: stewardship@mma-online.org
Web site: www.mma-online.org

Sponsors. MMA
Mennonite Association of Retired Persons
Site sponsors: Eastern Mennonite University
Virginia Mennonite Retirement Center

A Continuing Education Event

LEFT BEHIND by the Book of REVELATION?

Responsible Interpretation for Preaching and Mission

Explore ways through the jungle of pastoral challenges related to the "end times." Discover Revelation as a resource for congregational life, a handbook for nonviolent resistance to evil, a source of comfort in unsettled times.

Date: Friday, July 26, 2002
Presenters: Nelson Kraybill, Ph.D., and Loren Johns, Ph.D., AMBS
Fee: $69 before July 1; $49 each for three or more from one congregation; $79 after July 1
Call: 1 + 800 964-2627
E-mail: bsawatzky@ambs.edu

Associated Mennonite Biblical Seminary

3003 Benham Avenue
Elkhart, Indiana
46517-1999
1 + 800 964-2627
www.ambs.edu

Bililign, Beka Solomon, Feb. 25, to Abeba Merga and Solomon Bililign, Greensboro, N.C.

Bomgardner, Allison Kay, Feb. 26, to Mark and Karla Classen Bomgardner, Hutchinson, Kan.

Brislen, Alia Michelle, March 1, to Michael and Cindy Shutt Brislen, Djiboutiville, Djibouti.

Brubacher, Hannah Rae, March 7, to Beth Brubacher and Greg Hladky, Cincinnati.

Burkholder, Lane Martin, Feb. 28, to Brian and Linda Martin Burkholder, Sturgis, Mich.

Doell, Aaron Greenwood, Feb. 26, to Jon and Heidi Greenwood Doell, Wichita, Kan.

Dominquez, Daniel Alfredo, Feb. 24, to Cecilia Ayala and Rafael Dominquez, Kitchener, Ont.

Forrey, Kenneth Ian, March 3, to Kenneth Matthew and Tammy Wenger Forrey, Lancaster, Pa.

Griffin, Austin John, March 6, to John III and Jill Unruh Griffin, Newton, Kan.

Hamsher, Andrea Lynne, Feb. 26, to Matthew and Kristina Zendt Hamsher, Sugarcreek, Ohio.

Hess, Troy Mitchell, Feb. 6, to Brandon and Bethany Riggenbach Hess, Rittman, Ohio.

Hurst, Cyleigh Marie, March 2, to Chad and Coleen Rohrer Hurst, Manheim, Pa.

Kayenta-Munta, Barnae, March 1, to Hypolte and Sylvia Kayenta-Munta, Phoenix.

Klink, Brant Douglas, Feb. 24, to Nathan and Julia Miller Klink, Millersburg, Ohio.

Martin, Annie Jaclyn, Feb. 20, to Edward and April Moore Martin, Arthur, Ont.

Miller, Megan Rene'e, March 1, to Rick and Dawn Witmer Miller, LaGrange, Ind.

Renno, Caleb Hewitt, Feb. 22, to Brian and Gwen Yoder Renno, Belleville, Pa.

Roy, Julia Christina, Sept. 17, 2001, to Jason and Summer Lampert Roy, Portsmouth, N.H.

Sommers, Blake Howard, Feb. 18, to Charla Steiner and Gary Sommers, North Canton, Ohio.

Stutzman, William Miller, Feb. 28, to Anita Miller and Steve Stutzman, Denver.

Unruh, Mackenzie Rose, March 5, to Jay and Melissa Rumsey Unruh, Hesston, Kan.

Weber, William Angus Wright, March 5, to Tim and Wendy Pfohl Weber, Conestogo, Ont.

Zehr, Regan Noelle, Feb. 23, to Kyle and Krista Frankenfield Zehr, Souderton, Pa.

MARRIAGES

Peachey/Plank: Rena Peachey, Belleville, Pa., and Robert Plank III, Belleville, March 2 at Locust Grove Mennonite Church, Belleville.

Rensink/Simington: Rachel Rensink, Freeman, S.D., and Joe Simington, Spencer, Iowa, Feb. 16 at Hutterthal Mennonite Church, Freeman.

Steiner/Steiner: Colleen Steiner, Phoenix, and Robert Steiner, Phoenix, Feb. 3 at Tucson, Ariz., and Feb. 24 at Waioli Church, Halahei, Hawaii.

DEATHS

Anderson, Elta Holoway, 83, Goshen, Ind., died Feb. 9. Spouse: David Anderson. Other survivors: children Barbara Graber, Kathryn Snyder, Diane Amstutz, David; seven grandchildren. Funeral: Feb. 13 at College Mennonite Church, Goshen.

Augspurger, Thelma Streid, 74, Chenoa, Ill., died Feb. 24. Spouse: Delmar Augspurger. Parents: Jesse and Mary Ann Rozhart Streid (deceased). Other survivors: children Robert, Mary Ann Moman, Donald, Joseph; nine grandchildren. Funeral: Feb. 27 at Meadows Mennonite Church, Chenoa.

Bachmann, Milton H., 94, Washington, Ill., died Dec. 24, 2001. Spouse: Wilberta Diebel Bachmann. Parents: Peter B. and Elizabeth Ulrich Bachmann (deceased). Other survivors: children Greta, Gail Mason; one grandchild. Funeral: Dec. 29 at Metamora (Ill.) Mennonite Church.

Bauman, Violet Metzger, 99, Elmira, Ont., died Feb. 7. Spouse: Emanuel M. Bauman (deceased). Parents: Henry and Annie Metzger (deceased). Survivors: children Florence Burkholder, Howard, Gladys Cressman, Carol, Adell; 12 grandchildren; 24 great-grandchildren; six great-great-grandchildren. Funeral: Feb. 10 at Floradale (Ont.) Mennonite Church.

Clouse, Miriam Hoffer, 86, Elkhart, Ind., died Feb. 24. Spouse: Howard Clouse (deceased). Parents: Arthur and Maude Hoffer (deceased). Survivors: children Cheryl Huntington, Annette Strawser, Wendell, Larry, Newell; 11 grandchildren; 17 great-grandchildren. Funeral: Feb. 27 at North Main Street Mennonite Church, Nappanee, Ind.

Eash, Dorsey E., 87, Davidsville, Pa., died Feb. 12. Spouse: Beatrice Blough Eash. Parents: Jonathan and Anna Blough Eash (deceased). Other survivors: Kathleen Thomas, Carolyn Pickler, Karen; five grandchildren; five great-grandchildren. Funeral: Feb. 15 at Kaufman Mennonite Church, Davidsville.

Espenshade, Paul D. "Shady," 83, Bainbridge, Pa., died March 6. Spouse: (1st) Mary Ruth Zeager Espenshade (deceased); (2nd) Ruth Seiders Espenshade. Parents: Martin and Sadie Dupler Espenshade (deceased). Funeral: March 11 at Cedar Hill Community Church.

Godshall, Allen M., 88, Souderton, Pa., died March 8. Spouse: Ruth Godshall. Other survivors: daughter Mary Caruso; one grandchild; one great-grandchild. Funeral: March 12 at Souderton Mennonite Homes.

TOURS IN 2002:

Europe and More

EUROPEAN HERITAGE TOURS: .... JULY 12-29
IRELAND: .... SEPTEMBER 20 - OCTOBER 1
SPECTACULAR SCANDINAVIA AND ITS FJORDS: .... JUNE 17 - JULY 1
SWISS GLACIER EXPRESS: .... AUGUST 12-26
SWISS-VOLHYNIAN MENNONITE HERITAGE TOUR: .... SEPTEMBER 18 - OCTOBER 3

Far East

VIETNAM: .... NOVEMBER 6-24

North America

ALASKA CRUISE TOUR: .... JUNE 19 - JULY 1
EASTERN CANADA: .... AUGUST 2-12
FALL FOLIAGE TOUR IN NEW ENGLAND: .... OCTOBER 8-14
MAJESTIC CANADIAN ROCKIES: .... JULY 15-28
MENNONITE & AMISH COMMUNITIES IN OHIO: MAY 10-14

Service Tours

CHRISTMAS SERVICE TOUR TO PENNSYLVANIA: .. NOVEMBER 28 - DECEMBER 3
SERVICE TOUR TO ISRAEL: .... OCTOBER 25 - NOVEMBER 7

TOURS IN 2003:

Mennonite World Conference Tours

ETHIOPIA & ZIMBABWE: .... JULY 30 - AUGUST 19
KENYA & TANZANIA: .... AUGUST 2-19
SOUTHERN AFRICA: .... JULY 29 - AUGUST 19
TANZANIA & KENYA: .... AUGUST 1-19
WEST AFRICA: .... JULY 29 - AUGUST 19
ZAMBIA & ZIMBABWE: .... JULY 31 - AUGUST 19
ZIMBABWE: .... AUGUST 1-19
ZIMBABWE: .... AUGUST 8-27

Service Tours

PARAGUAY SERVICE TOUR: .... APRIL 3-17

TOURMAGINATION
DISCOVERY & FELLOWSHIP

CALL 1-800-565-0451

E-MAIL: office@tourmagination.com
WEB: www.tourmagination.com

"Celebrating over 30 years of building bridges among Mennonites and other Christians around the world through custom-designed travel"

9 Willow Street
Waterloo, ON, Canada N2J 1V6

1011 Cathill Road
Sellersville, PA, USA 18960

REG #1567624

Harms, Edwin M., 95, North Newton, Kan., died March 1. Spouse: Sadie Ratzlaff Harms (deceased). Parents: John H. and Maggie Kliewer Harms (deceased). Survivors: children Mary, Jeanne Strahler; four grandchildren; five great-grandchildren. Funeral: March 7 at Bethel College Mennonite Church, North Newton.

Harris, Corinne, Phoenix, died Feb. 20 of lung cancer. Spouse: John Harris (deceased). Survivors: children John, Robert, Deborah. Funeral: Feb. 24 at First Mennonite Church, Phoenix.

Hartzler, Geneva Yoder, 89, West Liberty, Ohio, died Feb. 24. Spouse: Lloud Hartzler (deceased). Parents: Daniel C. and Maude Allgyer Yoder (deceased). Survivors: children Donald, Larry, Priscilla Moffitt, Nancy Spencer; 10 grandchildren; 12 great-grandchildren. Funeral: Feb. 27 at South Union Mennonite Church, West Liberty.

Hofstetter, Sylvan, 98, Kidron, Ohio, died Feb. 21. Spouse: Martha Hofstetter (deceased). Parents: David J. and Lavina Hofstetter (deceased). Survivors: children Margie, Clinton, Janice Rosario, Rachel Swartzentruber Hofstetter; four grandchildren; three great-grandchildren. Funeral: Feb. 25 at Kidron Mennonite Church.

Kauffman, Orton S., 73, Goshen, Ind., died Feb. 15. Spouse: Betty Lantz Kauffman. Other survivors: children Sharon Nofziger, Marcia Oswald; five grandchildren. Funeral: Feb. 18 at Silverwood Mennonite Church, Goshen.

Kemmerer, Anna Shirey, 80, Frederick, Pa., died Feb. 20. Spouse: William R. Kemmerer (deceased). Parents: Raymond and Lizzie Pennapacker Shirey (deceased). Survivors: children Kathryn Updergrove, Dennis; one grandchild; three great-grandchildren. Funeral: Feb. 27 at Hereford Mennonite Church, Bally, Pa.

Kreider, Carl, 88, Goshen, Ind., died Feb. 7. Spouse: Evelyn Burkholder Kreider. Other survivors: children Alan, Rebecca Pries, Stephen, Thomas; seven grandchildren; three great-grandchildren. Funeral: Feb. 10 at College Mennonite Church, Goshen.

Larimer, Peter E., 95, Goshen, Ind., died Feb. 22. Spouse: (1st) Lucille Vercler Larimer (deceased); (2nd) Leta Larimer. Parents: James and Lydia Larimer (deceased). Other survivors: children Joyce Miller, James; stepchildren Kermit Roth, Steven Roth, Robert Roth; six grandchildren; five stepgrandchildren; nine great-grandchildren; five step-great-grandchildren. Funeral: Feb. 25 at Silverwood Mennonite Church, Goshen.

Matthews, Vivian Darnell, 77, Pulaski, Iowa, died Feb. 21 of cancer. Spouse: William J. Matthews. Parents: Irvin and Gladys Knott Darnell (deceased). Other survivors: daughter Betty Ann Jones; two grandchildren. Funeral: Feb. 24 at Wagler Funeral Home, Bloomfield, Iowa.

Moyer, Ida Godshall, 89, Souderton, Pa., died Feb. 16. Spouse: Wilmer Moyer (deceased). Parents: Howard G. and Sallie Clemmer Godshall (deceased). Funeral: Feb. 20 at Souderton Mennonite Homes chapel.

Noll, Grant, 69, Lititz, Pa., died March 3. Spouse: Verna Noll. Parents: Grant and Fannie Groff Noll (deceased). Other survivors: children Grant Christopher, Beth Lehman; two grandchildren. Funeral: March 7 at Akron (Pa.) Mennonite Church.

Invest in people

for a change

Help people escape poverty by giving them a hand up, not a handout. Have the satisfaction of knowing that your money is being used to make the world a better place.

1-877-772-7662
www.saronafund.com

Sarona
Global Investment Fund

This advertisement does not constitute an offer to sell or solicitation to buy securities in any state or province in which such offer or solicitation is not authorized.

Encouraging Faithful Commitments

for your nonprofit organization

Privileged to work with Menno Haven Camp and Retreat Center, Tiskilwa, Ill., on Faith in Action: The Campaign for Menno Haven

A ministry-centered approach to fund raising, integrated marketing and communications, board and organizational development

ADVANCEMENT Associates

866-777-1606 toll free info@advanassociates.com
3816 La Mesa Drive, Fort Collins, CO 80524-9529

Rebekah Burch Basinger, Ed.D.
Principal
Pennsylvania Office

Jerry S. Kennell, MPA
Principal
Colorado Office

Cheryl Zehr Walker
Principal
Ohio Office

Pankratz, Ella Wedel Becker, 87, Moundridge, Kan., died Feb. 5. Spouse: (1st) Albert Becker (deceased); (2nd) Albert Pankratz (deceased). Survivors: children Marlene Unruh, Jerry Becker, Karen Goering; stepchildren Norman Pankratz, Homer Pankratz, Janice Rudiger; nine grandchildren; 11 stepgrandchildren; 18 great-grandchildren; 22 stepgreat-grandchildren. Funeral: Feb. 9 at West Zion Mennonite Church, Moundridge.

Pollman, Edwin E., 77, Freeman, S.D., died Feb. 18. Parents: Elias and Minnie Hofer Pollman (deceased). Funeral: Feb. 22 at Hutterthal Mennonite Church, Freeman.

Regier, John Elliot, 54, Newton, Kan., died Feb. 26. Parents: Hans and Luella Smith Regier (deceased). Funeral: March 6 at Bethel College Mennonite Church, North Newton, Kan.

Shoup, Miriam Weaver, 81, Orrville, Ohio, died Feb. 1. Spouse: Arthur R. Shoup. Parents: Levi M. and Sophia M. Weaver (deceased). Other survivors: children Stephen, Philip, Sharon Sommers, Dolores, Barbara Dye, Eleanor Deir; 17 grandchildren. Funeral: Feb. 5 at Crown Hill Mennonite Church, Rittman, Ohio.

Smith, Mary Hostetler, 82, Hesston, Kan., died Feb. 17 of a stroke. Parents: Joseph and Nancy Hostetler (deceased). Survivors: children Stanley Adams, Mary Lois Mast, Barbara Alderfer, Shirley Taber; 11 grandchildren; three great-grandchildren. Funeral: Feb. 19 at Whitestone Mennonite Church, Hesston.

Springer, Fern Erma Kennel, 87, Geneva, Neb., died Feb. 8. Spouse: Joe Springer (deceased). Parents: Peter and Anna Kennel (deceased). Survivors: children Eudean, Shirley Langenberg; six grandchildren; 13 great-grandchildren. Funeral: Feb. 11 at Salem Mennonite Church, Shickley, Neb.

Springer, Wilfred, 90, Washington, Ill., died March 5. Spouse: Verna Steider Springer. Parents: Benjamin and Alice Fitschen Springer (deceased). Other survivors: son Howard; two grandchildren. Funeral: March 8 at Calvary Mennonite Church, Washington.

Szkarupa, Mary Dueck, 79, Dayton, Ohio, died Feb. 18. Spouse: Nicolas Szkarupa (deceased). Parents: Abram and Mary Dueck (deceased). Survivors: children Albert, George, Margaret. Funeral: Feb. 22 at Huber Mennonite Church, New Carlisle, Ohio.

Thomas, Mildred Hammer, 96, Thomas Mills, Pa., died Feb. 20. Spouse: Kenneth R. Thomas (deceased). Parents: George and Elsie Hammer (deceased). Survivors: children Louise Cullar, Lila Rae Stetter, Elsie Fetterman; 11 grandchildren; 27 great-grandchildren. Funeral: Feb. 23 at Mason Funeral Home, Davidsville, Pa.

Unruh, Arthur N., 89, North Newton, Kan., died Feb. 18. Spouse: Elva Claassen Unruh. Parents: John S. and Mary Ewert Unruh (deceased). Other survivors: children Dennis, Sondra Merk, Marilyn Flaming; five grandchildren. Funeral: Feb. 23 at Grace Hill Mennonite Church, Whitewater, Kan.

Waltner, LaMarr Richard, 48, Grand Lake, Colo., died Jan. 4 of a brain aneurysm. Spouse: Vicky Tinney Waltner. Parents: LaVerne and LaNae Eisenbeis Waltner. Other survivor: son Adam. Memorial service at Park Hill Congregational Church, Denver.

Weaver, Rose Stauffer, 86, Wellman, Iowa, died Feb. 14. Spouse: Samuel Weaver (deceased). Parents: Henry and Sophia Zimmerman Stauffer (deceased). Survivors: children Ronald, Leonard, Richard, Carol Matthews; eight grandchildren; three great-grandchildren. Funeral: Feb. 18 at Wellman Mennonite Church.

Yoder, J. Paul, 90, Kalona, Iowa, died Feb. 17. Spouse: Velma Brenneman Yoder. Parents: William Emery and Anna Schlatter Yoder (deceased). Other survivors: children Lowell, Carol Hochstedler; four grandchildren; two great-grandchildren. Funeral: Feb. 20 at Kalona Mennonite Church.

Yoder, Walter, 87, Garden City, Mo., died Feb. 15. Spouse: Ruby Elizabeth Yoder. Parents: John B. and Mary Elizabeth Kenagy Yoder (deceased). Other survivors: children Calvin, Willard, Linda Kaiser; eight grandchildren; two great-grandchildren. Funeral: Feb. 18 at Sycamore Grove Mennonite Church, Garden City.

Zaeger, Anna Landis, 98, Elizabethtown, Pa., died Feb. 15. Spouse: Paul L. Zeager Sr. (deceased). Parents: Franklin K. and Amanda Ebersole Landis (deceased). Survivors: children Russel, Almeda Heisey, Paul Jr., James, Anna Jeanette Kamoda, J. Frank, G. Herbert, Ethel Pannell, David, Verna Nissley, Arlene Becker, John, Charles, P. Thomas, Harvey; 51 grandchildren; 104 great-grandchildren; 22 great-great-grandchildren. Funeral at Goods Mennonite Church, Elizabethtown.

Zehr, Sarah Heatwole, 87, Albuquerque, N.M., died Feb. 22. Spouse: Walter C. Zehr (deceased). Parents: Jacob A. and Bertha Showalter Heatwole (deceased). Memorial service: Feb. 27 at First Presbyterian Church, Albuquerque.

Zismann, Frieda Niehage Vogts, 86, Moundridge, Kan., died Feb. 21. Spouse: (1st) Harold Niehage (deceased); (2nd) Herman Vogts (deceased); (3rd) Henry Zismann (deceased). Survivors: children Sherwin Niehage, Roger Vogts, Brad Vogts; four grandchildren; two stepgrandchildren; six great-grandchildren; two stepgreat-grandchildren. Funeral: Feb. 25 at West Zion Mennonite Church, Moundridge.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

•TheMennonite@MennoniteUSA.org

•fax 316-283-0454

•P.O. Box 347,
Newton, KS 67114

FAITH ▪ SERVICE ▪ SCHOLARSHIP

Bethel College

where students ask questions that change their lives and the world

www.bethelks.edu

300 East 27th Street
North Newton, Kansas
67117–0531

admissions@bethelks.edu

1-800-522-1887

Bethel College

Bethany Birches Camp, Plymouth, Vt., seeks ***summer staff*** to provide a Christian camp experience for children. Positions available June 15-Aug. 10. Paid positions include: 10 counselors, day-camp counselor, cook and assistant cook. Volunteers also needed weekly for kitchen and maintenance.

Additional information is available at 2610 Lynds Hill Rd., Plymouth, VT 05056; 802-672-5220; bbc@valley.net.

Kraybill Mennonite School, a fully accredited K-8 school of 400 students in Mount Joy, Pa., is accepting applications for the following teacher vacancies: ***teacher, grade 1-3*** (one year); part-time middle school ***language arts teacher***, and a K-grade 2 part-time ***Spanish teacher***, beginning August 2002.

Applicants contact John Weber, Administrator, 598 Kraybill Church Road, Mount Joy, PA 17552; 717-653-5236; fax 717-653-7334; email jweber@kraybill.pvt.k12.pa.us.

To subscribe, call 800-790-2498.

(RE)CONNECTING SPIRITUALITY AND SOCIAL JUSTICE: CHRISTIAN VISIONS, CHRISTIAN REALITIES

An International Conference at Messiah College,
Grantham, Pa., May 30–June 1, 2002

Sponsored by the Sider Institute for Anabaptist, Pietist and Wesleyan Studies, with generous funding from the Lilly Endowment and Mennonite Central Committee, the conference will feature keynote addresses by William Willimon, Duke University, Bonganjalo Goba, a principal architect of South Africa's Kairos Document, and Charles Marsh, author of *God's Long Summer: Stories of Faith and Civil Rights*.

The program will include more than fifty additional presentations (papers or workshops) on hymnody, prayer, ecclesiology, meditation, poverty, homelessness, nurturing social activism, liturgy, and preaching.

For more information, program schedule, and registration materials, visit www.messiah.edu/siderinstitute and click on "News & Events," or call (717) 766-2511, ext. 5235, to receive a brochure.

MESSIAH COLLEGE
SIDER INSTITUTE FOR
ANABAPTIST, PIETIST
& WESLEYAN STUDIES

www.messiah.edu/siderinstitute

Potter County (Pa.) mason contractor is looking for a ***bricklayer*** to join our crew. For further information, please call Stephen Richard at 814-228-3651 evenings only.

Washington D.C.-area Mennonite church, in Hyattsville, Md., seeks experienced candidate for ***lead position in pastoral team***, available February 2003. Our new pastor will have a strong commitment to Anabaptist values and beliefs, peace/social justice issues and congregation-based decision making and leadership. Our ideal applicant will be gifted in preaching, comfortable with a diversity of member backgrounds and dedicated to the primacy of the life and teachings of Jesus Christ.

Interested people should contact Doug Schwartzentruber, Pastoral Search Committee chair, Hyattsville Mennonite Church, 9811 Bald Cypress Dr., Rockville, MD 20850; 301-315-9811; djs@comcast.net. You may visit http://rainsrc.umd.edu/HMC/index.htm to learn more about our congregation.

Landis Homes Retirement Community has ***RN opportunities*** in our health-care center serving seniors. Enjoy a compassionate, pleasant, family-oriented environment in a rural setting of Lancaster County, Pa. Good pay and excellent benefits. Assistance with moving expenses available. Hours include full-time 3-11 or 11-7 for supervisory or charge nurse positions or pool staffing option. Excellent health and retirement benefits, no agency staffing, low turnover and high staffing ratios. Landis Homes is a ministry committed to providing quality programs for the enrichment of senior adults in an environment of Christian love.

Contact Human Resources, Landis Homes, 1001 E. Oregon Rd., Lititz, PA 17543, visit our Web site at www.landishomes.org or call 717-581-3936.

Mennonite Central Committee is seeking qualified applicants for the full-time position of ***MCC Great Lakes regional director***. This person should have a thorough knowledge of MCC and its constituency, good administration, communication and relationship skills. This person is responsible to develop and coordinate program and budget. Some travel required.

Contact Charmayne Brubaker, H[illegible]esources, 717-859-1151; cdb@mcc.org; or Kay Bontrager-Si[illegible] Lakes board chair, 219-534-0707; bonsing@maplen[illegible]ur nearest MCC office for an application, job description and [illegible]nformation. Date needed: Feb. 17, 2003. Interviews begin May 1, 2002.

St. Clair O'Connor Community Inc. is seeking applications for the position of ***administrator*** for its intergenerational housing and nursing home complex. Please see full ad posted on Mennolink classified at www.mennolink.org.

Please submit applications by April 15, 2002, to Search Committee, St. Clair O'Connor Community Inc., 2701 St. Clair Ave. E., Toronto, ON M4B 3M3; email benncrest@aol.com.

Summer Enrichment Experiences

EASTERN MENNONITE SEMINARY
A Graduate Division of Eastern Mennonite University

Call: 1-800-710-7871
Email: semadmiss@emu.edu

- Summer Institute for Spiritual Formation
- Summer Institute for Youth Ministry
- World Mission Institute (in Philadelphia)
- Summer Unit of Clinical Pastoral Education
- Cross-Cultural Encounter with the Holy Land
- Cross-Cultural Experience USA

Short-term Courses

- Anabaptist Theology
- Biblical Foundations for Peacemaking
- The Church in Mission (offered online)
- Jeremiah
- Mennonite Faith & Polity

West Fallowfield Christian School, Atglen, Pa., has fall openings for teaching positions in ***middle school science/math*** and an anticipated opening in ***history/computer***.

Contact Elvin Kennel, Principal, WFCS, P.O. Box 279, Atglen, PA 19310; 610-593-5011; fax 610-593-6041; email wfcs279@epix.net.

Is God calling you to use your leadership abilities, management skills and two years of cross-cultural experience ***to serve others through Mennonite Central Committee?*** For this year, MCC needs people to provide leadership in MCC Great Lakes, Congo, Ethiopia, Philippines, Mozambique, Rwanda/Burundi, Burkina Faso, New Orleans, South Africa/Lesotho/Swaziland and Vietnam. In 2003, MCC will need leaders in South Dakota, Sudan and Russia/Ukraine, as well as a director for its Visitor Exchange Program. Plan ahead. Apply now.

Contact Charmayne Brubaker, Human Resources, 717-859-1151; cdb@mcc.org; or your nearest MCC office for job descriptions and more information about these upcoming MCC leadership openings. Application review begins immediately.

Menno Haven Camp and Retreat Center, Tiskilwa, Ill., seeks three full-time/year-round positions: ***program director, administrative assistant and maintenance person***. All open immediately.

For further information, contact Doc Johnson, 815-646-4344 or email doc@mennohaven.com.

Rocky Mountain Mennonite Camp is celebrating its ***50th anniversary*** July 26-28, 2002.

For information, contact RMMC, 709 County Rd. 62, Divide, CO 80814; 719-687-9506, email info@rmmcamp.org, or on the Web at www.rmmcamp.org.

Shalom Mennonite Church, Newton, Kan., desires half-time ***associate pastor***, with focus on youth and educational ministries. See http://home.southwind.net/~shalom/. Applications must be received by April 16, 2002.

Contact Don Goger, 316-283-3324; dg3998@yahoo.com.

"Come to the Waters" at Spruce Lake Retreat April 26-28 and Oct. 4-6, 2002. The 370-acre mountain setting is ideal for spiritual reflection and renewal. Leaders are Catherine Scott, facilitator at Kairos School of Spiritual Formation, Lancaster, Pa. (April), and Karen Weaver, spiritual director, Harrisonburg, Va. (Oct.). Each retreat features brief guided group meditations with plenty of personal time for reading, walking, writing and prayer. Package: $105/person.

For reservations, call 800-822-7505.

Toledo Mennonite Church is seeking a full-time ***pastor***. Our candidate must have strong preaching and pastoral care skills, a commitment to our peace position and be open to evangelize and grow spiritually. We are a mid-size urban congregation with several on-going service projects, including an afternoon tutoring program, Feed Your Neighbor, Ten Thousand Villages and more.

For further information, call John Martin at 419-535-7253, or send your resume by May 1 to Toledo Mennonite Search Committee, c/o John Martin, 5537 W. Bancroft, Toledo, OH 43615.

Warwick River Christian School, halfway between Colonial Williamsburg and Virginia Beach, is adding several classes and seeking Mennonite ***certified teachers in grades 1-5***. Suburban Hampton Roads features history, art, water, scientific agencies.

Respond to Principal Susan Ackerman, 252 Lucas Creek Road, Newport News, VA 23602; 757-877-2941 or gorzook@yahoo.com.

Tween Valley Christian School, a Kanadier Mennonite school, is looking for ***two certified teachers*** for September 2002. The school has 70 students, K-12, and is located approximately 20 kilometers east of Taber, Alberta. Low German is not a requirement but would be helpful, along with the ability to teach in a multiage classroom setting. Salary: $30,000/yr. Deadline for applications is April 30, 2002.

For more information, please contact Eddie Kornelsen at 403-223-5007. Please send resumes to Box 96, Purple Springs, AB T0K 1X0.

Waterford Mennonite Church, Goshen, Ind., seeks ***pastor of care and worship***. Full-time position with responsibilities in pastoral care, worship and some preaching. Women strongly urged to apply as we seek to balance the pastoral team. Start date summer 2002.

Send resume or inquiry to Search Committee, c/o Pat McFarlane, Waterford Mennonite Church, 65975 State Road 15, Goshen, IN 46526. Or email Pat at patjm@goshen.edu or call her at 574-533-7652.

Western Mennonite School is seeking qualified faculty and staff who have energy and passion for nurturing and educating today's youth in a Christ-centered educational setting. Western (grades 6-12) is located in the beautiful Willamette Valley in the Northwest.

For more information, contact Principal Eric Martin, 9045 Wallace Rd. NW, Salem, OR 97304; 503-363-2000 or Martines@teleport.com.

Opening June 2002:

- ***Assistant principal:*** Significant leadership position for educator with interest and passion for curriculum development and supervision of instruction; will include some teaching duties. Administrative experience and qualifications desired. (Full-time, salaried.)

Openings Fall 2002:

- ***Math instructor:*** Teaching secondary level math; certification required; also desire coaching and/or adviser capabilities. (Full-time, salaried.)
- ***Asst. cook:*** To assist food services manager in meal preparation. (VS or salaried.)
- ***Maintenance manager:*** To assist facilities manager in maintenance and repair of physical plant and vehicles. (Full-time, VS or salaried.)

Oak Grove Mennonite Church, West Liberty, Ohio, seeks full-time ***associate pastor for worship, evangelism and discipleship***. Position available immediately. Job description accessed at www.oakgrove.oh.us.mennonite.net. Click News/Events, Associate Pastor Job Description.

Send resume or inquiry to elder Jake Leichty, 6784 Funk Rd., West Liberty, OH 43357; 937-465-3117; email leichtyj@bright.net.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Melanie Mueller, or email TheMennonite@MennoniteUSA.org.

Address change? Call us at 800-790-2498.

Let **MMA Capital Ministry** equip your church for its capital campaign

"...to equip the saints for the work of ministry, for building up the body of Christ."
– Ephesians 4:12

Does your congregation need help raising the necessary funds for a new building, addition, land acquisition, or debt reduction? MMA Capital Ministry helps congregations organize themselves to reach their goals and carry out the ministry to which God has called them.

To find out more, contact Chuck Buller, M.Div., at (559) 738-8829 or (559) 799-8964.

MMA Capital Ministry

MMA®
Stewardship Solutions

New museum elevates world's great religions

Rich Preheim

All those nonbelievers' claims that, in this age of science and technology, religious beliefs have become cosmic museum pieces may actually have a sliver of truth to them. The first museum dedicated to the world's great religious traditions has opened in Taipei, Taiwan.

The Museum of World Religions includes images, music and artifacts from Christianity, Judaism, Islam, Buddhism, Taoism, Shinto, indigenous religions (such as Maya), Sikhism, Hinduism and dead religions (such as Egyptian), reports *Spirituality & Health.*

"The role of religions must be on the side of peace and compassion," says the museum's designer, Ralph Appelbaum, who also designed the Holocaust Museum in Washington. "This is the message of the museum to its millions of visitors."

The museum, located on the top three floors of a building housing a popular department store, is accessible on "Jacob's Elevator," which opens into "Pilgrims Way," a hall with banners and a backlit wall of water. In the center of the lobby are two great pillars bearing the words, "Love is our shared truth. Peace is our eternal hope," in 14 languages.

Founder Dharma Master Hsin Tao says his vision for the museum was conceived during a two-year silent retreat in a remote mountain cave. "Spiritual awareness comes through education," he says.

Walking the walk

The Christian faith is a journey. And Don Vermilyea is putting legs to it. A member of the Church of the Brethren, he set out Feb. 2 on a "Walk Across America," during which he hopes to visit every Church of the Brethren congregation, camp, college and institution.

Vermilyea's venture is sponsored by the Church of the Brethren General Board. He started in Tucson, Ariz., in order to take advantage of the Southwest's warm winter climate, and the walk could take several years to complete, according to *Messenger,* the denominational periodical.

Vermilyea says he will not accept any rides, meals in restaurants or accommodations in motels. He is traveling with only a pack, tent and sleeping bag. Any donations received will go to the Church of the Brethren's Emergency Disaster Fund and Global Food Crisis Fund.

TIDBITS

A British pastor and space buff has petitioned NASA to be the chaplain on the International Space Station.—*The Observer*

At least 2,000 languages lack a Bible translation. —*Faith Today*

The world's leading violators of religious freedom, according to the U.S. Commission on International Religious Freedom, are Burma, China, Iran, Iraq, Laos, North Korea, Saudi Arabia and Turkmenistan.—*Liberty*

Protestants are twice as likely as Roman Catholics to report the sermons they hear as "excellent."—*Context*

In Pakistan, a man has been found guilty of blasphemy and is to be hanged for claiming that Muhammad was not a Muslim prior to receiving revelations from Allah and founding Islam.—*The Christian Century*

Prayers for the childless

Joseph and Mary presented the child Jesus to the Lord, according to Luke 2:21-38. That's an experience Cedar Park Assembly of God wants for anyone desiring parenthood. Since 1990, the Bothell, Wash., congregation has designated the last Sunday in January as Presentation Day, a time to pray for infertile couples.

Now, 12 years later, more than 150 couples credit the Presentation Day services for their new children. The services have drawn couples from around the world and from a variety of faiths, including Islam and Buddhism, says *Christianity Today.*

This year 14 area congregations—including Baptist, Episcopal and Presbyterian—joined with Cedar Park to hold Presentation Day services on Jan. 27.

Prize pursuit

As a 1947 recipient of the Nobel Peace Prize for its reconstruction work in post-World War II Europe, the American Friends Service Committee gets to nominate other potential winners. This year AFSC has nominated the Rome-based Community of Sant'Egidio for its peace work, according to *Friends Journal.*

Founded in 1968, the community draws from a Catholic tradition with a wide variety of activities and commitments, ranging from religious charities to political peace brokering. The community has 40,000 members around the globe.

Don't let this offer pass over

Christmas is months past, but maybe there is someone with an upcoming birthday who needs a biblical experience. If so, a Plaguedome may be the perfect gift, suggests *Sojourners.* Similar to the well-known glass snow domes of winter scenes, a quick flick of the wrist can stir up a ravenous horde of locusts in the Plaguedome. While the original plagues were from God, the Plaguedome is produced by a company called Products of the Apocalypse.

On the air

Spain's state TV network has chosen to double its weekly time allowance for the country's three recognized non-Catholic religious groups: Jews, Muslims and Protestants, reports *NRB,* the magazine of National Religious Broadcasters. The network's decision increases the time allotment to 10 minutes per week. TM

Opportunities for service, learning and discipleship

Participate in holistic witness to Jesus through

- Mennonite Voluntary Service
- Service Adventure
- Group Venture
- Youth Venture
- SOOP (Service Opportunities for Older People)
- RAD (Reaching and Discipling)
- DOOR (Discovering Opportunities for Outreach and Reflection)

Mennonite Mission Network

500 S. Main
Box 370
Elkhart, IN 46515-0370

574-294-7523
574-294-8669 fax

722 Main St.
P.O. Box 347
Newton, KS 67114-0347

316-283-5100
316-283-0454 fax

service@MennoniteMission.net

Mennonite Mission Network is an agency of Mennonite Church USA.

www.MennoniteMission.net

************************CAR-RT LOT**C-025
<11075> 72
5100 12/03 205377 Q:1 222
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

The publishing mess

As Mennonite Church leaders in Canada and the United States are learning, the "legacy costs" of our publishing enterprise are so significant as to threaten the development of both fledgling country structures. Mennonite Church Canada literally is mortgaging its real estate to provide a $900,000 loan to Mennonite Publishing House in Scottdale, Pa. Mennonite Church USA has mortgaged its future; its $1.5 million loan was borrowed from Mennonite Mutual Aid in Goshen, Ind. If MPH cannot repay this loan, Mennonite Church USA's Executive Board may have to repay MMA out of future revenue streams and curtail its own programs to do so.

Fortunately, a grass-roots effort is building to generate debt-reduction contributions. Allegheny Conference is leading the way and will attempt to generate enthusiasm for this effort when area conferences send their leaders to the April 18-19 meeting of the Constituency Leaders Council.

The situation at MPH is a major crisis for our denomination. Many former Mennonite Church members and leaders are stunned by the rapid implosion of this venerable old institution. Some former General Conference members are appalled that the former Mennonite Church did not resolve MPH's crushing indebtedness before entering the process of merging the two denominations. Consequently, new voices—both former MC and GC—are calling for significant enough changes to ensure that such crises will not arise in the future (see pages 5 and 23).

A radical transformation of relationships, business culture and expectations is needed at MPH.

We agree: A radical transformation of relationships, business culture and expectations is needed. In other words, the "restructuring" initiated by the MPH board of directors does not go far enough yet to qualify as transformation.

The transformation needed in this process goes beyond finances. At a Jan. 19 consultation on publishing, Mennonite Church USA moderator Ervin Stutzman described three kinds of challenges confronting the church through the MPH crisis: financial, legal and spiritual. The last one may be the most difficult to describe but the most important to address. We are now waiting for leaders to define the elements of all three crises and lead a process that will transform the long-standing patterns—such as a lack of audits and violations of securities regulations—that gave us this mess.

This crisis is also testing the newly created national structures in Canada and the United States and the governance model adopted by both churches for MPH. James Schrag, Mennonite Church USA executive director, minced no words at the January consultation. He said that the multicorporation structure adopted by Mennonite Church USA is a "modified MC system" with similarities to the system in the former Mennonite Church that allowed MPH to avoid full disclosure to the church. However, one modification—now codified in the new bylaws—provides clearer accountability for the new MPH. As the sole binational program board, MPH answers to Mennonite Church Canada and Mennonite Church USA through the Joint Executive Committee. The JEC is now moving to effect a radical transformation of publishing needed for both groups (see page 20).

There really was little choice. Denominational leaders considered allowing MPH to go into bankruptcy when its severe financial troubles were revealed. But most leaders thought it would be irresponsible and shameful for the church to allow such an outcome. Instead, they decided to provide loan guarantees totaling $2.4 million and to keep the operation afloat while the problems are sorted out. In effect, MPH is now in receivership to the JEC rather than to a court of law.

This will be difficult for all involved. MPH board members believed they could adequately change the publishing program. The JEC did not agree and will now manage the change process directly. In the meantime, Mennonite Church members can do two things: contribute to the debt-reduction fund established for MPH and pray that denominational leaders in both countries hold firm to a course that can leave us with a viable publishing entity for the new Mennonite Church.—*ejt*

The Mennonite

www.themennonite.org
April 16, 2002

12 Encounter the risen Christ

14 Seeking the peace of the city

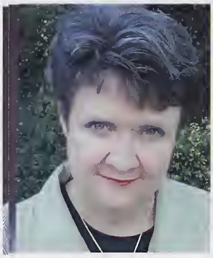
The most critical spiritual issue

Page 8

18 A spiritual vision for board governance

32 Words of good cheer

Seeking God's face



Tammerie Spires is co-pastor at Many Peoples Mennonite Fellowship and associate pastor at Peace Mennonite Church, both in Dallas.

Throughout the Gospel of John, Jesus pours out love, encouragement and affirmation to the disciples. Flooded with such inviting assurances, how could the disciples feel fear or doubt? How can we?

Yet we do. Philip speaks our longing and desire when he implores Jesus, "Lord, show us the Father, and we will be satisfied" (John 14:8). Like Philip and Thomas, we also want to see God rather than simply take what is offered on faith.

Jesus replies: "Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father" (14:9).

From such a simple assurance comes a lifetime of comfort and challenge. To know as much as we need to know of God, we have only to look at Jesus. To know as much as we need to know of Jesus, we have only to look at the Gospels. Who is this Jesus, who clearly and compellingly reveals what God wants us to know of God's self?

Jesus accepts and affirms our fleshly nature and finite humanity by enrobing himself in it. Jesus is compassionate in the fullest sense of the word, entering into the suffering of the least of these—not to ennoble that suffering but to end it. Jesus is concerned foremost with bringing good news to the poor, release to the captives, recovery of sight to the blind, letting the oppressed go free and proclaiming Jubilee: restoration and reconciliation.

Jesus welcomes children and calls women to wholeness, liberation and evangelism. Jesus challenges the wealthy and powerful to bend themselves and their resources to God's will. Jesus feels and expresses joy in community, righteous anger at the consequences of our sin and sadness over our misunderstanding and willful turning away. Jesus moves into conflict, creatively resolving and mediating wherever he can and nonviolently resisting oppression everywhere he finds it.

Read those last two paragraphs again. Everywhere you see "Jesus" read "God." Now reflect on that last statement. Nonviolence is an essential value for Jesus and therefore an essential characteristic of God. Jesus would not do violence—not even to succeed in his mission of bringing the good news of God's reign—because to do so would have negated God's message of love. Instead Jesus chose the apparent failure of crucifixion so that his lived example would remain true to God's nonviolent, noncoercive love.

Here is a beginning answer to the dilemma in John 14:13-14: Anyone who prays has experienced God's silence and seeming lack of response. But Jesus said we could ask anything and God would do it. Why then do our cries for help and healing and wholeness seem to go unheard? This is theodicy, the name we give to our confusion over why an all-powerful God allows bad things to happen, human need to go unmet.

The answer lies in our createdness. We are created in love by God, to love God, neighbor and self. But love without free will is not love; it is puppetry at best and coercive violence at worst.

Having given humanity free will, God will not do violence to us by forcing us to be good. God will not answer a prayer with an action or outcome that does violence to us or someone else. God's nonviolent nature ties God's hands.

We are called to act like God. We are called to receive the torrent of God's love that forgives even before we ask. We are called to bless God, neighbor, self and enemy with this abundant love. Out of that abundance, we are called to nonviolent resistance to evil and oppression. Wherever human choice brings hurt, we are called to bring healing and hope, as Jesus did. As we embody God's loving nature, those who seek God's face will finally be satisfied. TM

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing: **Marla J. Cole**
Advertising: **Melanie Mueller**
Secretary: **Marla J. Cole**
Design: **Merrill R. Miller**
Editor emeritus: **J. Lorne Peachey**

Offices:

1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@MennoniteUSA.org
phone: 800-790-2498 fax: 316-283-0454

TheMennonite

Vol. 5, No. 8, April 16, 2002

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for January and December when it is published on the second and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 128562, GST no. R122192453. Subscription rates: $36.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Cover design by Merrill R. Miller

Web site: **www.themennonite.org**

Mennonite Church USA

CONTENTS

AMB.
LIBRA
ELKHART, .

7

6

21

17

11

8 The most critical spiritual issue
Jesus addressed the issue of wealth more than any other subject.—*Ken Gibble*

12 Encounter the risen Christ
We are called to be a missional church.—*Joni Sancken*

14 Seeking the peace of the city
A Christian engagement with Zionism—part one—*Alain Epp Weaver*

17 West Bank workers safe, cautious
CPT, MCC, mission personnel continue activities as violence increases.—*Rich Preheim*

19 Coming together for the kingdom
New office seeks to connect people of color and Mennonite Church USA.—*Laurie L. Oswald*

20 School 'zone of peace' in violent land
Colombians and North Americans join efforts to continue needed witness.—*Laurie L. Oswald*

DEPARTMENTS

2 A pastoral word
Seeking God's face—*Tammerie Spires*

4 Readers say

4 In this issue

6 News digest

18 Leadership
A spiritual vision for board governance—*Ervin Stutzman*

30 Mediaculture
Beware simplistic revenge stories—*Gordon Houser*

32 Editorial
Words of good cheer—*Rich Preheim*

Jesus' resurrection

C. Norman Kraus ("Jesus Is Risen," March 19) writes, "Perhaps the question to which we should be giving priority is not, Did Jesus' physical body rise from the dead at a particular time and place some 2,000 years ago? ... Instead, Is Jesus arisen and showing himself alive in his body, the church, today?"

While Kraus does not deny that God raised Jesus from the dead, he clearly wants to shift attention away from a physical resurrection. Kraus is correct that the presence of Christ through the Spirit in the church is of decisive importance for the witness and relevance of the church today. But he is wrong to imagine that the life and integrity of this church can be sustained on the belief that Jesus is historically alive and present among us even though his physical body may have decomposed in a tomb outside Jerusalem.

Paul recognized what all early Christians and the writers of the New Testament clearly understood: If Christ was not physically raised from the dead, then the claims of our faith will inevitably decay. It is as clear now as it was in those years after the first Easter: If Jesus did not rise—if the tomb is not empty—then ours is but one religion among the many.—*Nathan D. Showalter, Mount Joy, Pa.*

Kraus rightly affirms that Jesus' resurrection "signals a powerful transformation of human life." However, when he treats Jesus' body as irrelevant to it, Kraus mistakes its most basic character. With Jesus' resurrection, God's Spirit began to truly transform—and will some day gloriously transform—us in our human finitude, which includes our bodies.

By de-emphasizing Jesus' body, Kraus may hope to avoid conflict with modern science. Yet science increasingly shows how integrally what we are—our thoughts, our temperament—is intertwined with our bodies. To be sure, resurrection will transform us enormously. But how could we be our true selves, much more fully than we are now, if all those finite features which make us so unique and lovable entirely vanish?—*Thomas Finger, Elizabethtown, Pa.*

Since Kraus included the resurrection of Jesus in his question of priority, I find it difficult to deal with his priority as an either-or question.

I wish Kraus would explain what he does with the witness in the Gospels that Jesus had a resurrection body (between the resurrection and the ascension) that the disciples could touch. He ate food with the disciples. What does Kraus do with Paul's insistence that "the resurrection was a historical event witnessed by Jesus' followers" and that if Christ has not been raised from the dead, "we are of all people most to be pitied" (1 Corinthians 15:12-19)?

Why depreciate the question, Did Jesus' physical body rise from the dead at a particular time and place some 2,000 years ago? Why overlook the witness of the apostles in the Gospels and Acts regarding the nature of the resurrection body of Jesus? Why jump from the pre-resurrection body of Jesus to Jesus coming back as a historical reality present in the form of the Spirit and omit the witness of the apostles in regard to the resurrection body of Jesus in between?—*Harold E. Bauman, Goshen, Ind.*

If *The Mennonite* is the official, public magazine of Mennonite Church USA, then the content of articles dealing with issues of a theological nature matters a great deal. Who reviews the theological content of articles submitted for publication? How could Kraus' article pass theological muster when it clearly severs the nerve center of our Christian faith, the bodily resurrection of Jesus Christ? How can I, as a pastor, encourage people to subscribe to and read *The Mennonite* when an article in the Easter issue denies its reality? There may be a legitimate place for pushing the theological edges but surely not on the cover of *The Mennonite*, a magazine intended, I trust, to build up the church in its most holy faith, once delivered to the saints. A clearer commitment to classical Christianity is still needed.—*Karl E. Steffy, Manheim, Pa.*

True Anabaptists are evangelical

Thanks to J. Nelson Kraybill for the refreshing breath of fresh air in reclaiming "evangelical" to Anabaptism ("Is Our Future Evangelical?" March 5). We frequently speak of being Anabaptist yet overlook and distance ourselves from the evangelical aspect that was central to the Anabaptist movement, theology and practice. Anabaptist convictions

IN THIS ISSUE

One of the most taboo subjects in our society—and in our church—is money. Ask yourself, How many people do you feel free to tell how much money you earn each year? How many people do you feel free to ask that question? Kenneth Gibble (page 8) challenges us to listen to Jesus, who talked more about wealth than about any other subject. Further, now that we are in the season of Easter, Joni Sancken (page 12) looks at biblical stories of Jesus' encounter with disciples after his resurrection. When we encounter the risen Christ, she writes, we will be led into mission. Alain Epp Weaver, a Mennonite Central Committee worker in Palestine, begins a two-part series (page 14) on what we can learn from faithful and unfaithful Judaism. Let us all listen to the risen Christ.—*gh* of discipleship, nonresistance and community were essentially rooted in the priority of a personal encounter with Christ and the cross, leading to repentance from sin and a spiritual rebirth to new life symbolized by believer's baptism. This call to personal transformation was boldly proclaimed at great risk. We cannot be truly Anabaptist without also being evangelical. Being evangelical is not something to be surrendered to a conservative, nationalistic form of Christianity from which we react and run for the rest of our theological lives. Let's claim and embrace an Anabaptism that is evangelical.—*Randy Smith, North Newton, Kan.*

I say a hearty yes to Kraybill's excellent analysis of Anabaptism and the evangelical movement. Today's evangelical movement is broad and varied, and stereotyping should be a thing of the past. Reciprocal relationships can bring new and meaningful insights to all engaged in conversation. If the new Mennonite Church can reclaim the Anabaptist understanding of evangelism (good news), then we have a great future as we engage in mission across the street and around the world.—*Leonard Wiebe, North Newton, Kan.*

Kraybill's friend who questioned his association with evangelicals more accurately reflects the reality in Mennonite Church USA than did his conclusions. Periodically during my 20 years as a member of the Mennonite Church, leaders tried to convince me that the denomination was evangelical at heart. I ultimately concluded they were either deluded or (God forbid) deliberately deceptive.

Kraybill's article was clearly an attempt to assuage nervous conservatives who are still uncertain about the theological direction of the new denomination. As an evangelical, I found little in the article to allay our fears. Few evangelicals will be satisfied with Kraybill's description of the "characteristics of evangelicalism" with which Anabaptists can identify. One need only compare his list with the succinct doctrinal statement of the National Association of Evangelicals to understand why.

As further evidence of the theological trajectory of the new denomination, I suggest a thoughtful reading of J. Denny Weaver's book *Nonviolent Atonement* or Norman Kraus' article on the resurrection (March 19). Is the future of Mennonite Church USA evangelical? From my perspective the answer is a resounding no.—*Eric A. Kouns, Irwin, Ohio*

Politicians and princes

The editorial "Easter and the Axis of Evil" (March 19) refers to where we put our trust. The verse following the one quoted, Psalm 118:9, "It is better to take refuge in the LORD than to trust in princes" (NIV), along with Psalm 146:3, probably ought to be translated "than to trust in politicians." The princes or nobles of that time were the politicians. And I mean politicians generically. The psalmist must have had the same problem with politicians that we do.—*Ben Kenagy, Albany, Ore.*

Praying for the president

I was struck by Eldon Yoder's assumption (Readers Say, Feb. 19) that criticism of President Bush and the government indicated we are not praying for him. Peter and I pray daily for our president and for leaders of all the nations of the world to be open to God's leading to work for the good of all people in each country and to find a nonviolent way to bring about peace and understanding internationally.

I remember my father's German prayers for "die Regierung" (the government) at our family prayers around our table. I also learned as a child that prayers for the government did not mean we could not voice our disagreement with governmental policies.—*Amanda Bartel, Wichita, Kan.*

History lesson

Poor Father Stuckey ("Father Stuckey and the Amish Poem," Jan 22). A century after his death it seems his story is being used to promote certain church agenda. He is being portrayed as tolerant of sin, a bridge between conservatives and liberals and someone who would be rejoicing at the formation of Mennonite Church USA on Feb. 1. Can we be so sure of these things?

Father Stuckey was neither liberal nor conservative in ways we might understand those terms today. He was biblical in his ministry. He believed ministers were mandated to "teach the pure Word of God" and in doing so "cannot use or reject anything that the Word of God does not authorize us to use or reject and in which we cannot be governed by the views or judgments of men." For him the word of God led directly to Jesus Christ "our loving mediator between God and man" who makes us "new and born again."

Father Stuckey could barely approve the formation of a conference for the ministers and churches of his movement, let alone enter into a merger with another group. It is just as likely he would look at the church and again lament as he once did: "Oh, it is an evil time … why [are] the people … so inclined to allow themselves to be persuaded into something in which the deception seems to be so clearly intelligible?"

Please let Father Stuckey's life and ministry stand on their own merits. Do not try to use them to promote current church agenda.—*Steve Estes, Chenoa, Ill.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—two or three paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. —*Editors*

Continued on page 23

Women's group voting on U.S.-Canada split

NEWTON, Kan.—More than four years after it was created as a binational organization, Mennonite Women may become like the new Mennonite Church, reorganizing into separate but cooperating U.S. and Canadian bodies.

Mennonite Women members are now voting on a proposal to create Mennonite Women USA to parallel the existing Canadian Women in Mission. Ballots are to be returned by May 31. If approved, the change will take place Feb. 1, 2003.

Mennonite Women was formed in August 1997, joining the General Conference Mennonite Church's Women in Mission and the Mennonite Church's Women's Missionary and Service Commission. Fifty-year-old Canadian Women in Mission became a part of this organization but kept its name and identity.

But with the creation of Mennonite Church USA and Mennonite Church Canada, a binational women's organization became untenable, leaders say. "Our hope is that having two national women's organizations will give us more freedom in working with our respective church bodies in Canada and the United States," says Lorna Rogalski, Candian Women in Mission president.

The two organizations would share production of their annual Bible study guide for women and *Women Together*, a book of practical ideas for women's groups. Mennonite Women's magazine, *Timbrel*, would remain binational, produced by Mennonite Women USA with support from Canadian Women in Mission. The two would also work together to host events at binational denominational assemblies.—*Mennonite Church USA News Service*

this date in Mennonite history

April 16, 1854— Dutch mission worker B.P. Jansz baptizes five Javanese, the first baptisms by a Mennonite missionary and the start of the Mennonite church in Indonesia.

French speakers get new book series

ELKHART, Ind.—The first book in a French-language series on Anabaptism has been released. Called "Anabaptist Perspectives," the series is the first concerted effort to provide materials for readers in Africa and Quebec as well as in Europe.

Eschatology and Daily Life was written by six professors at the Free Evangelical Theological Seminary in Vaux-sur-Seine, France. Among them are Mennonite Mission Network (MMN) workers Neal Blough and Linda Oyer, both longtime workers in France. Three more books are in process.

"French-speaking Mennonites have long felt the need for more literature resources on both Anabaptism and on issues of current Christian interest," says J. Robert Charles, MMN's director for Europe. "As part of its longstanding commitment to work alongside French-speaking Mennonites in Europe and Africa, Mennonite Mission Network welcomes the publication of the first volume in this series."—*MMN*

International man of music

Hesston (Kan.) College voice instructor Tony Brown greets people following one of his concerts during a March 10-21 tour of Bosnia. His trip was sponsored by the U.S. State Department and Face-to-Face, a non-governmental organization promoting interreligious relations. Brown's concerts included African-American spirituals, which he said struck a chord with his listeners. "This music offers hope in the face of adversity through a connection with the Transcendent One." Brown's accompanist was Mory Ortman, a graduate of Bethel College in North Newton, Kan., who is completing his doctorate in piano accompanying from Arizona State University in Tempe.

Ohio church's problem no problem for MEDA

WAUSEON, Ohio—What do you do if you have a fund-raising project and you raise too much money? That was the delightful problem facing Tedrow Mennonite Church of Wauseon earlier this year.

When the congregation finished its new fellowship hall, nursery and office addition, the 125 members discovered that, due to lower-than-expected costs and higher-than-needed giving, they had more money than necessary for the project. Tedrow decided it wanted to keep the money for potential projects.

"But in the meantime, we wanted to make it available to help others," says pastor Randy Nafziger. "So we decided to put it into the Sarona Fund."

Sarona is a socially responsible investment fund of Mennonite Economic Development Associates that invests in projects that assist poor people in the developing world.

"We weren't interested in getting the most for our money," Nafziger says. "We wanted to get the greatest impact from helping others."

So Tedrow combined the leftover money from the building project with some endowment funds and invested $100,000 in Sarona.—*MEDA News Service*

Quake spurs more MCC aid to Afghanistan

AKRON, Pa.—Mennonite Central Committee (MCC) is contributing $20,000 for relief supplies for earthquake-devastated northern Afghanistan. The March 25 quake toppled thousands of homes in Nahrin District, affecting some 100,000 people.

The MCC-purchased supplies will be distributed by Help the Afghan Children Inc., a U.S.-based humanitarian agency.

The earthquake assistance adds to the more than $4 million MCC has already provided to war- and drought-ravaged Afghanistan since September 2001. Forty thousand MCC blankets have arrived in Iran and are being distributed to displaced Afghans by the Iranian Red Crescent Society, which purchased additional blankets, ground sheets and tents with MCC funds. MCC has also shipped 200 metric tons of lentils for a widows-feeding program.

In addition, MCC is contributing $76,250 a year for three years toward the installation of small-scale hydroelectric power plants for villages in northeastern Afghanistan. The plants will be used for irrigation pumps, flour mills, electric lighting and more.—*MCC News Service*

New AIMM worker is answer to prayers

ELKHART, Ind.—For much of their 11 years in Burkina Faso with Africa Inter-Mennonite Mission (AIMM), Carol and Phil Bergen have focused on translating Scripture into the local Nanerige language. Then one day last year during her meditation time, Carol had a strong conviction about the need for an African partner, one who might learn the complex language more quickly, to serve as an evangelist, using the translated materials.

"The very next day we received an email stating that the [Democratic Republic of] Congo had a young evangelist who was interested in serving on the Burkina Faso team," she says. "We were amazed to see how God was providing."

Sublime Mabiala is scheduled to soon join the Bergens. "I bear the name of my grandfather, who was an evangelist in his village," he says. "Because of his early death, my grandfather did not achieve his deep desire to share the good news abroad. However, the night before his death, he prayed that some day one of his grandsons would serve God as a cross-cultural missionary."

From 1997 to 1999, Mabiala led an Arabic-speaking congregation in Congo that ministered to Sudanese refugees. For the past two years, he supervised a daily Christian radio program.

"For years we have been asking the Lord to call people who are willing to go to Burkina Faso and share the gospel," says Garry Prieb, AIMM executive secretary. "We are grateful that God has called Sublime Mabiala."—*AIMM News Service*

Bethel hall named for development director

NORTH NEWTON, Kan.—Before retiring last year, Larry Voth spent 28 years as Bethel College director of development, generating more than $50 million of gift support for the North Newton school and raising funds for at least eight major construction or renovation projects. His last one now bears his name.

The Bethel board of directors last month approved the name of Voth Hall for the school's newest residence facility. Since it first opened to students for the fall 2000 semester, the building had been called simply New Residence Hall.

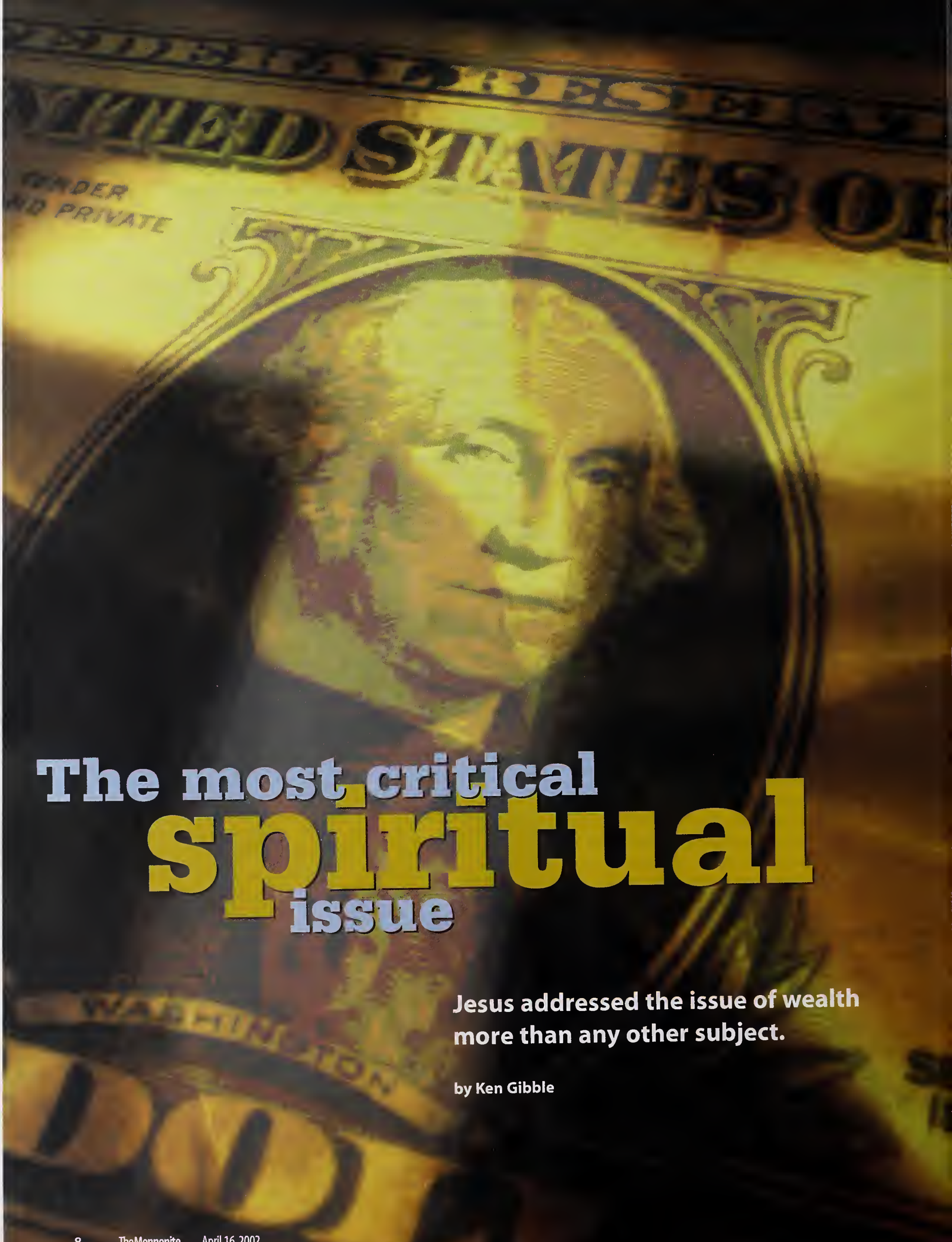
"The naming honors Larry for all of the effort he exerted on behalf of Bethel College for the annual fund and for major capital projects over more than a quarter century of Bethel's history," says Bethel president Douglas Penner. "Larry dreamed lofty dreams for Bethel and helped to move those dreams to reality."

The 32,000-square-foot Voth Hall can house as many as 96 students in modular living. The building is one of three residence halls on the Bethel campus.

MCC photo by Dan Marschka

Going with the flow

A Congolese youth stands on top of hardened lava—eight feet thick in some places—left from the Jan. 17 volcanic eruption near Goma that caused 400,000 people to flee the area. Mennonite Central Committee is responding with $95,000 for relief and peace-building efforts. An earlier plan to ship supplies to the area was shelved due to transportation and customs complications.


UNITED STATES OF
FEDERAL RESERVE
TENDER
AND PRIVATE
WASHINGTON
DOL

The most critical spiritual issue

Jesus addressed the issue of wealth more than any other subject.

by Ken Gibble

May 5 is Stewardship Sunday

Money or wealth is a spiritual issue. I know that's not what most people think. Most people apply the word "spiritual" to things like prayer, meditation, worship, reading the Bible. Some would stretch the definition of spiritual to include things like art, music, love and peace. But few people think of money as a spiritual issue. Let me explain what I mean when I say that the power of money is the most critical spiritual issue of our day.

I begin with the simple fact that Jesus addressed the issue of money and wealth more than any other subject. He talked about money more than he talked about prayer or worship or any of the things we usually think of as spiritual.

For Jesus, wealth was the foremost spiritual issue. He understood better than anyone before or since what money can do to the human soul. He said things such as, "How hard it will be for those who have wealth to enter the kingdom of God!" (Mark 10:23). He said, "It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God" (Matthew 19:24). He said, "No one can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth" (Matthew 6:24).

What I find so striking about Jesus' concern about wealth is that most of the people who were drawn to him were poor people. He said of himself, "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor" (Luke 4:18). To the poor. Isn't it interesting, strange even, that

Continued on page 10

Skjold Photographs

Continued from page 9

our Lord would spend so much time talking about wealth to poor people?

God's favor: Just as people do today, the people who lived in the time of Jesus thought that having more was the answer to their problems. The people who listened to Jesus believed that being wealthy was a sign of God's favor. If you had money, they thought, that was proof that God was rewarding you for being a good person.

Jesus blasted that cherished notion to smithereens. Being wealthy doesn't mean God thinks you're somebody special. Being wealthy is, in fact, a serious responsibility, fraught with great spiritual danger. "What shall it profit you," Jesus asked, "to gain the whole world and lose your own soul?" (Mark 8:36 KJV).

Good question. And if that question had relevance for the poor of Jesus' day, how much more does it have for us who live in a consumer society. For we are not the poor. We are the wealthy.

Surely you know that, compared with the vast majority of the world's population, we North Americans are people of tremendous financial advantage. I came across a chart that listed five categories of wealth, or lack thereof, in the world today. The first category, "the poorest of the poor," consists of those with no family, job, housing, health care or even a place to die. The second category is the "ordinary poor." These have limited access to income assistance, housing, food and health care. The third category, "ordinary wealthy," means people with access to jobs, housing, food, health care and transportation. Next comes the "wealthiest of the wealthy." That means people with more than sufficient income, housing, investments and possessions. The fifth category is the "ultra-wealthy," the billionaires.

I'm not in that last category. But, like many readers of this magazine, I do find myself in the "wealthiest of the wealthy" category. I have "more than sufficient money" for my needs. (See *Ministry of Money*, August 1998.)

What spiritual dangers do we face? We face the danger of serving money rather than God. We face the grave danger of finding ourselves outside the kingdom of God. We face the terrifying danger of losing our souls. I say it is a terrifying danger, but most of us are not terrified about it. In fact, we're not even worried about it.

We should be. We should have our guard up against the seductive powers of darkness we encounter every day. It's as close as your TV screen: the home shopping networks, the commercials for new cars, new trucks, new SUVs. (What a diabolically clever deception that name is, sport utility vehicle—an ad for Chrysler's Town and Country SUV has the gall to use as a headline, "It blurs the need between needs and wants." Let that one sink in, if you dare.) Seduction? Look for it in the articles and ads you see in personal finance magazines and on the Internet. Here are a few I've seen recently: "How to Build a Bigger Nest Egg,"

We face the danger of serving money rather than God. We face the grave danger of finding ourselves outside the kingdom of God. We face the terrifying danger of losing our souls.

"How to Rob a Bank" (not to be taken literally, of course), "The Good Life Is Closer Than You Think," "Grow Rich!"

Now what? you may be wondering after hearing what Jesus has to say about wealth. Am I supposed to feel guilty about having what I have, about being a wealthy person?

Guilt trips: No. I don't think Jesus laid guilt trips on people. He did call people to repentance, which is something quite different. I believe Jesus said what he did about wealth because he wanted people to be free of its death grip on their lives and because he wanted the blessings of life—health, well-being, prosperity, the shalom of God—to be enjoyed by everyone.

Let's do what Jesus wants us to do. Let's be on guard against the enticing voices that lure us into wanting more, into thinking that having more is the good life. That's a start. Then sit down sometime soon and take a look at what you have, what you spend on our money on, what you save and why you are saving, and what you share of your resources with those less fortunate. Ask yourself honestly: What does my attitude toward money say about my priorities? What do the material possessions I treasure say about where my heart is? Remember Jesus' words, "For where your treasure is, there your heart will be also" (Luke 12:34).

The story is told of a woman who had a dream while traveling in India. The dream told her to ask a beggar for a gift. The woman found an old man in the street who reached into his sack at her request and pulled out a diamond bigger than a golf ball. "This is all I have," he said, "so this must be the gift." Sputtering, the woman asked the beggar if he knew what he was doing. "Yes, of course," he said. "I found it in the swamp just outside the city." The woman thanked the beggar for his gift and went to the swamp to meditate until the evening. Then she returned to the beggar and handed him his jewel. "Instead of the diamond," she said, "could you please teach me the wisdom that let you give me this gift?"

May God teach us that same wisdom.

Ken Gibble, Greencastle, Pa., is a free-lance writer and former Church of the Brethren pastor.

Corel Gallery

Three haiku: Can you imagine

by Julie Cadwallader-Staub

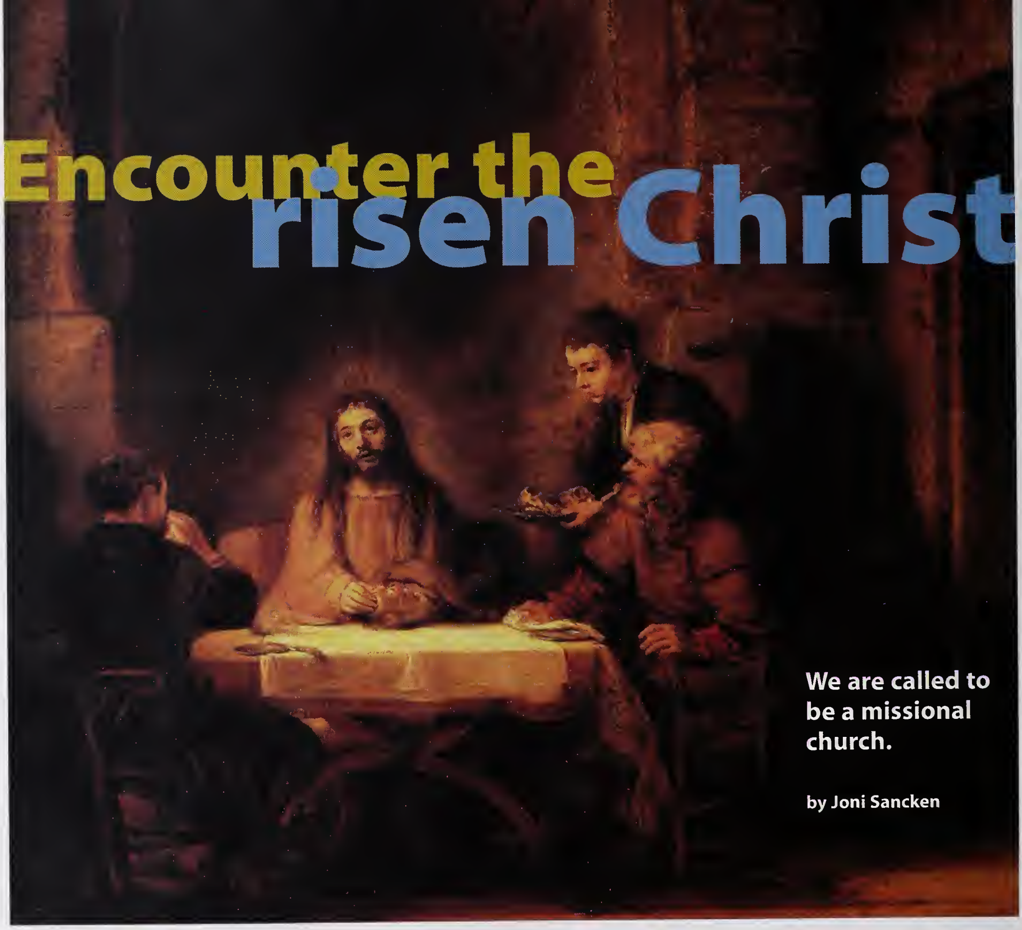
the interstitial tissue
between thorns and sky
is Jesus, the rose?

But to believe this,
the intellect must embrace
what it cannot grasp.

Faith, like poetry,
is the mind loving the heart,
its opening worlds.

Julie Cadwallader-Staub lives in South Burlington, Vt.

Encounter the risen Christ



Rembrandt van Rijn, "Supper at Emmaus"

We are called to be a missional church.

by Joni Sancken

As I read the biblical stories following Jesus' death, I feel a kinship with the disciples. They encountered Christ but often did not realize it until later. The meaning of the resurrection was less clear and the call to follow Jesus easier to ignore. Eventually, though, they got it. In a miraculous moment they understood that Christ was with them and they had a God-driven purpose on this planet—a purpose beyond the day-to-day activities of existence.

We can and do have similar experiences. The points of contact with Christ happen for us, too, giving us an advantage over those pioneering disciples. We can learn from the disciples' behavior in those early, post-resurrection encounters with Christ and put their lessons into action.

The stories found in Luke 24:13-35, about the road to Emmaus, and in John 21, where the disciples have a miraculous catch of fish and Peter finds grace, are excellent examples of encounters with the risen Jesus. In both stories the disciples are distracted, even agitated. In the Luke passage, the men on the road are preoccupied with the events of the Passover and crucifixion. The movement Jesus of Nazareth set in motion is in jeopardy. They are so distracted by the turmoil and confusion before them that they fail to notice it is Jesus who walks with them. In the story from John 21, the disciples have returned to their previous occupation of fishing but are having no luck. They fail to note the stranger watching them from the shore until he engages them, and even then they do not recognize him.

The men on the road to Emmaus extend hospitality toward the stranger, taking him into their confidence. This stranger tells them their own story—recounting Scripture and prophecies. As they journey, the men invite him into their home. In John, the disciples heed the friendly advice offered by the stranger on the shore. Though they have no idea of his origins or fishing credentials, they listen to his suggestion and follow it. In engaging the stranger, disciples in both accounts take a risk that allows the risen Jesus to work with them and through them.

In the story of the Emmaus travelers, the men return to Jerusalem to tell the others. They are so moved that they cannot help but spread word of their experience. In the other passage, Jesus asks Peter to feed his lambs, to care for his followers out of love for him. Peter is given a call to action as a result of this encounter with the risen Christ.

In these stories, distracted but well-meaning followers take a risk, engage a stranger and are inspired or challenged by the presence of Christ.

Distracted disciples: The parallels to our modern experience are clear. I have yet to meet a follower of Jesus who cannot relate to the distracted disciples. Our lives are full of transition and change, both individually and as a denomination. The Scriptures remind us that Christ is present in these times as well. Jesus stayed with the travelers. He offered advice to the fishermen. They only had to respond and be aware.

Let us stand rebuked along with the disciples at how we have missed chances to encounter Christ because we were too preoccupied to notice what was offered. How do we put ourselves in a position to be the kind of people who meet Jesus where we are?

One of the foundational concepts of Mennonite Church USA is being a missional church. Given these biblical stories of encounters with the risen Christ, this concept may offer a more concrete way for us to get in the habit of extending ourselves to others and encountering Christ along the way.

God's plan: At first glance, the idea of a missional church is hard to grasp. It may only be an ideal to hold ourselves to, but at least it gives us a handle for how to go about our daily walk with Christ. A missional church places mission at the center of its being. Mission does not refer to a program or an institution but it is tied to the whole church's purpose and identity. We serve a missionary God who sent Christ to reach out to us, who sent the Spirit, who commissioned the church. The church was created to continue God's plan.

A missional church is a church that reaches not only externally but internally. A church is not one personality but a whole spectrum of personalities and gifts. We need to engage authentically ourselves and our culture, as well as others' cultures. A church organized this way must be honest about the kind of ministry it can do with its resources and interests.

We are all followers to some degree of the same mission, and this is to be acted out in all walks of life. All parts of church life should reflect this purpose: worship, pastoral care, fellowship, youth programming and giving. This does not mean a missional church will stop giving to mission agencies, but it will seek to be more involved as partners with other churches and learn about the larger denomination's mission.

Inherent in the lifestyle of a missional church is its status as a minority in a dominant secular culture. A missional church should try to engage the external culture yet remain authentic to where it feels God leading. True mission cannot start with the culture it is placed in. It must be fueled by an encounter with God.

Divine connection: The stories of the travelers to Emmaus and of Peter on the shore give us role models for how to respond to an encounter with Christ. Though we may be distracted, we should engage our culture with a missionary zeal, eager to learn from a stranger who may be Christ. When we make a divine connection, we are to tell others and let ourselves be fueled by the experience. Missional churches—missional people—are aware of what God is doing and strive to be a part of it in an authentic way. Half of that equation is simply being aware of God and the big and small ways our lives are touched by the divine every day. This is something everyone can do, no matter who they are and what their gifts are.

True mission cannot start with the culture it is placed in. It must be fueled by an encounter with God.

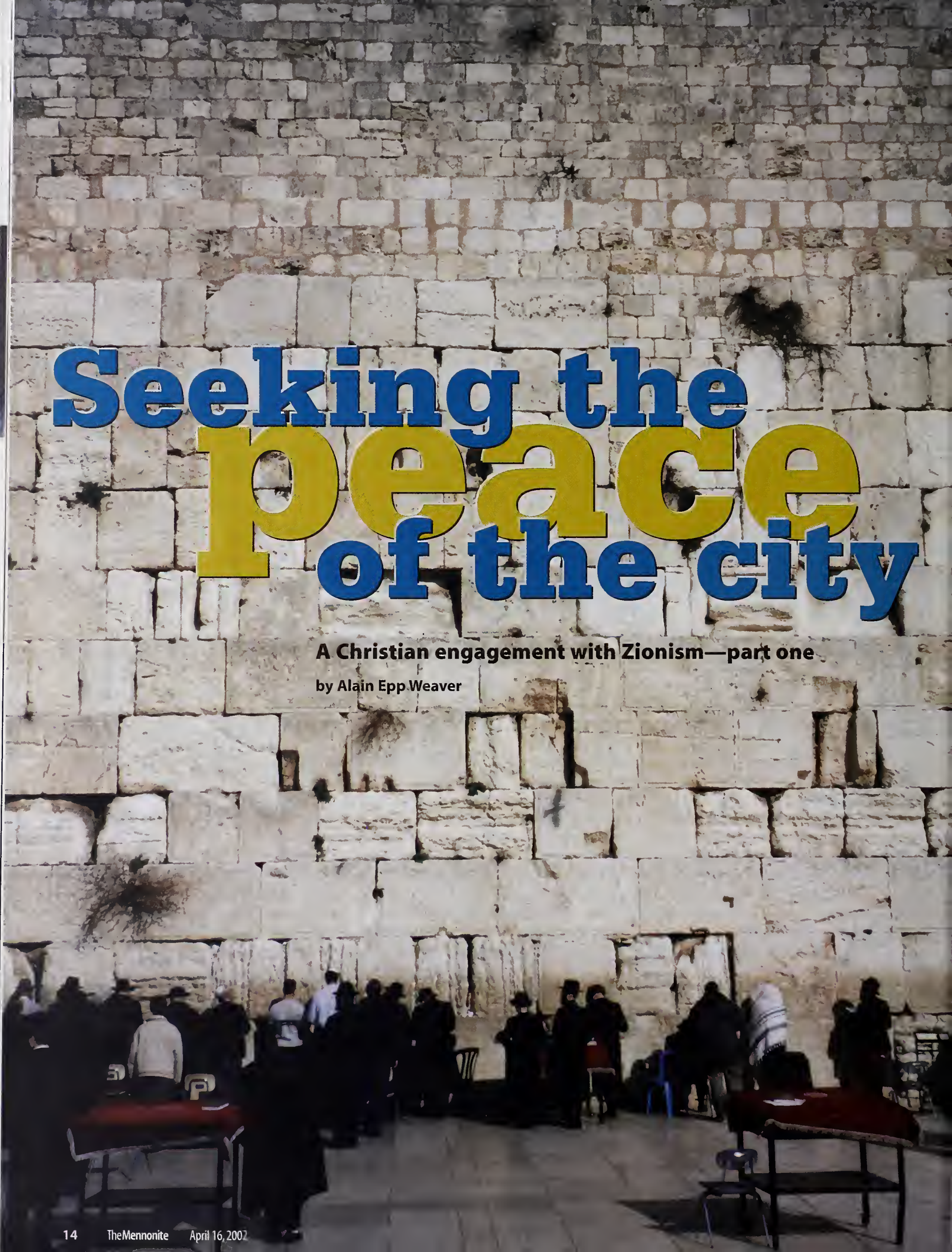
Mennonite Church USA and church-related organizations are in the midst of change. In our discussions we often are aware of our limitations and sometimes aware of opportunities. Above all we should be aware of God's call and set our highest value on that. With abundant energy and God's grace we will continue to reach out to our neighbors, communities, nations and world.

Joni Sancken is a student at Princeton (N.J.) Theological Seminary and a member of Sunnyside Mennonite Church, Elkhart, Ind.

Seeking the peace of the city

A Christian engagement with Zionism—part one

by Alain Epp Weaver



I gave you a land on which you had not labored, and towns that you had not built, and you live in them; you eat the fruit of vineyards and oliveyards that you did not plant.
—Joshua 24:13

God's words to the people of Israel at the end of the book of Joshua are haunting, particularly in the context of the Palestinian-Israeli conflict. In 1948, well over 400 Palestinian villages were destroyed, and the property of more than 700,000 Palestinian refugees was taken over by the new state of Israel. The majority of Palestinians became exiles from their lands, while Palestinians who remained inside what became Israel but had lost their lands were classified by the new government as "present absentees," strangers or resident aliens in their own country.

Zionism, a modern nationalist movement, appeals to parts of the biblical heritage, such as the promises of the land and narratives of conquest of the land, to support its contemporary claim on the land of Palestine. From 1948 onward, however, this claim has meant the active dispossession of Palestinians. Not only the hundreds of thousands of refugees from 1948 lost their lands but, since 1967, Palestinian farmers and landowners in the West Bank, East Jerusalem and the Gaza Strip have had their lands confiscated by the Israeli government for the construction of illegal Israeli settlements. What word does Scripture offer these dispossessed Palestinians? Can Scripture only be read to justify Zionism? Or does Scripture also present a theology of land that does not involve the dispossession of others?

A Christian engagement with Zionism must begin with a confession regarding the church's deeply flawed history with and theology of the Jewish people. Not only has the church encouraged or stood silently by as "Christian" nations conducted pogroms and, most horrifically, a Holocaust of the Jewish people, our traditional theologies have written the Jewish people out of God's history. Official theologies and sometimes liturgies have assumed that with the coming of the church the role of the Jewish people in God's work to renew creation and bless the nations has come to an end. Over the past few decades more and more churches have recognized the flaws in this theology of replacement (often called "supersessionism"). Christian Zionist theologies, which view Jews and the state of Israel as part of an apocalyptic drama in which the majority of Jews will end up condemned, are but one form of this supersessionist theology.

The church, Paul teaches us, has not replaced the Jewish people but has been grafted onto the tree of God's people (Romans 11). Acknowledging the church's organic connection with the Jewish people does not, of course, mean that there are no differences between Christians and Jews: Christians, after all, confess that the promise of the Messiah has been fulfilled in Jesus. But it does mean that Christians should approach the history of Judaism and contemporary Jewish communities with the hope and expectation of learning something new about the God whom Christians and Jews both worship.

A Christian engagement with Zionism must begin with a confession regarding the church's deeply flawed history with and theology of the Jewish people.

Minority communities: An example of what we can learn from Judaism is how to live in exile. In a post-Christendom era, churches struggle with how to sing the Lord's song in the indifferent, even hostile context of secular society. We can no longer assume that the wider society is Christian. More and more theologians are thus suggesting that the church has much to learn from the history of Jewish communities in diaspora who lived as minority communities within the indifferent, even hostile context of Christendom.

This theme of learning to live as God's people in exile, argued the late John Howard Yoder, provides a fruitful way of reading the Old Testament and suggests a shared Jewish-Christian critique of Zionism. Yoder, in a series of lectures on Jewish-Christian relations, outlined a convincing reading of

Continued on page 16

Continued from page 15

Just as Constantinianism was a temptation for the church, so is a Zionism that depends on the violent, colonialist conquest of land a temptation for Judaism.

the Old Testament as a story of how the people of Israel learn over time to rely on God alone, a reliance that refuses to take violent control of history and can turn the curse of exile into an opportunity for renewed participation in God's plan to renew creation. The holy wars of the conquest of the land involved complete dependence on God, not on human military might. This theme of total reliance on God, as opposed to political or military might, surfaces again and again in the Old Testament, from the repeated prophetic critique of Israelite kingship, which turns Israel into a nation like other nations, to the prophet Jeremiah's appeal to the exiles in Babylon to "seek the welfare [shalom] of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare" (Jeremiah 29:7). Yoder views Jeremiah's exhortation as the pinnacle of Old Testament theology, a concrete example of Jesus' nonviolent ethic, which does not seek violent control over history and does not attempt a violent return to the land but rather seeks the shalom of the city of one's exile.

The ethic of Jesus: The model of the synagogue worshiping God in diaspora serves as a model for the mission to which the church is called. Unfortunately the church did not long retain its sense of being a stranger in the "galut" (diaspora) of the world. Through its alliance with state power in the political arrangements known as Constantinianism, it turned away from its missionary calling—to seek shalom without taking violent control of history. Even as the church turned away from its calling, however, rabbinic Judaism showed a community life not dependent on violence to sustain it. Jews in diaspora, Yoder suggested, "were able to maintain identity without turf or sword, community without sovereignty. They thereby demonstrated pragmatically the viability of the ethic of Jeremiah and Jesus. In sum: The Jews of the diaspora for over a millennium were the closest thing to the ethic of Jesus existing on any significant scale anywhere in Christendom." The revelatory role of the original people of Israel thus did not come to an end with the arrival of the church but continued on as Jewish communities lived as embodied critiques of the church's alliance with violence.

The implications of this reading of the Old Testament and post-biblical Jewish history for an understanding of Zionism should be clear. Just as Constantinianism was a temptation for the church, so is a Zionism that depends on the violent, colonialist conquest of land a temptation for Judaism. Jewish theologian Marc Ellis joins Yoder in drawing the parallel between Constantinianism and the practices of the state of Israel. Ellis notes that it is tragic "that Jews, who have suffered from Constantinian Christianity, have, at the moment when Christians have finally awoken to the devastating effects of that synthesis, plunged headlong into a Constantinian Judaism. Like Christianity in its Constantinian phase, Constantinian Judaism orients its texts and memory, and with that its religious rituals and intellectual endeavors, to serving the state, legitimizing power, arguing in moral terms for policies that displace and disorient others, and silencing dissent."

Christian voices like Yoder's and Jewish voices like Ellis', drawing deeply from the wells of Scripture, articulate in similar, parallel ways the problems with Zionism as an alliance of Judaism with violent power that dispossesses others. Yoder and Ellis offer a powerful prophetic critique from the perspective of exile. Can this critique also provide a positive theology of land, a theology of return from exile, whether for Palestinian refugees and dispossessed farmers or for the many Israeli Jews who experienced their arrival in Palestine not as part of a colonialist venture but as a refuge from the horrors of the Holocaust? These are the questions with which we'll struggle in the second part of this article.

Alain Epp Weaver and Sonia, his wife, are country co-representatives for Mennonite Central Committee in Palestine. This is the first of a two-part article.

For further reading on the issues discussed in this article:

Christianity in Jewish Terms, edited by Tikva Frymer-Kensky (Westview Press, 2001)

Church and Israel After Christendom by Scott Bader-Saye (Westview Press, 1999)

Constantine's Sword: The Church and the Jews by James Carroll (Houghton Mifflin, 2001)

Toward a Jewish Theology of Liberation by Marc Ellis (Orbis, 1987)

Zionism and the State of Israel: A Moral Inquiry by Michael Prior (Routledge, 1999)

The God of Israel and Christian Theology by R. Kendall Soulen (Fortress, 1996)

"Constantinianism, Zionism, Diaspora: Toward a Political Theology of Exile and Return" by Alain Epp Weaver, MCC Occasional Paper #28

The Jewish-Christian Schism Revisited by John Howard Yoder (Eerdmans, forthcoming)

AMBS window

Associated
Mennonite
Biblical
Seminary

Focus

Scripture and spirituality:

Ten Bible texts I cannot teach without

Recently two Associated Mennonite Biblical Seminary professors shared with the campus community how their areas of teaching intersect: Mary H. Schertz in New Testament and Marlene Kropf in spirituality and worship.

They asked each other to list the ten most important Scripture texts in their teaching. Here you can read their selections, though they both struggled to limit their lists to only ten.

As they presented these lists to students and other faculty members, they encouraged their listeners to do the same exercise. We invite you to do it, too.

Let us know if there's a Scripture passage on your list that is not on either of these lists here. You can do this at our web site: www.ambs.edu; follow the link to *AMBS Window* and enter your addition. Also check the *AMBS Window* page occasionally for new submissions from other readers.

You also may send your addition by e-mail to the editor: mklassen@ambs.edu, or by mail to Mary Klassen, 3003 Benham Avenue, Elkhart, IN 46517.

Mary H. Schertz, professor of New Testament, chooses these ten "peak texts."

1. Deuteronomy 6:4-9
The Lord is One.

This prayer is the basis and grounding of everything else.

2. Matthew 22:35-40
Love the Lord ... love your neighbor ....

Jesus made this commandment fundamental.

3. Exodus 20:1-6

God's wrath is real but limited to the third and

(continued on page 3)

Marlene Kropf, associate professor in spiritual formation and worship, chooses these ten.

1. Genesis 1:27-28
...in the image of God he created them; male and female he created them.

The first truth is that we are created in God's Image—both male and female. This image can be marred or distorted, but it can never be destroyed. God's first intention for us is blessing.

2. Genesis 3:9
But the Lord God called ... and said ... "Where are you?"

After we see God in action in creation, the next picture scripture offers is God seeking a relationship with us. God always seeks us first.

(continued on page 3)

Inside

Allowing Scripture to shape us ... find us

One of the goals of biblical study, one of the desired outcomes, is the transformation of the interpreter. Texts challenge us to grow in spirit. The text can and should first of all transform the reader.

We do not expect this transformation to occur at first reading. Biblical study and the personal transformation that can and should occur in its pursuit, take time and work.

Mary H. Schertz

Allowing Scripture to shape us ... find us

As an artist I felt that I sculpted Scripture; now as a student, the Bible is sculpting me.

I compare it to tuning into the radio. When I'm scanning stations, I'll stop at one where I can sing along. In the classroom, when I encounter a text that I've worked with—memorized, dramatized, or illustrated—I find the melody already exists in my soul.

Karmen Krahn Fehr, AMBS student from Elkhart, Ind.

When I was young, memorizing Scripture was always a regular part of Sunday School. Now I memorize primarily for worship if I'm presenting Scripture or preparing to preach.

Verses I have memorized are always larger than just a memorized piece; these Scriptures come back to me and find me when I'm not looking for them.

Bryce Miller, AMBS student from Orrville, Ohio.

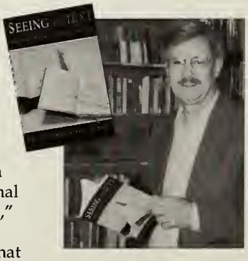
I can't—won't—don't—sit still for very long, and I've often felt guilty for not doing meditative spiritual disciplines. So memorizing Scripture has become a spiritual discipline for me; it gives me something spiritually satisfying.

When I publicly present the Scripture I've memorized, I like to see people hearing it in a new way.

Randall C. Miller, AMBS director of admissions and financial aid.

New resource for biblical study

Seeing the Text, released last summer by Abingdon Press, is a resource for pastors and students written by AMBS professors Mary H. Schertz and Perry B. Yoder.



"Seminary students invest in learning the original biblical languages," Perry said. "We wanted to make that learning useful for them in their ongoing study of the Bible and ministry."

With the book as a guide, pastors and students can study a passage of scripture as a whole, rather than just verse by verse. They can look for the structure and style of the passage, something that may become covered up in a translation from the original Hebrew or Greek to English.

Part of what makes this possible, Perry explains, is the use of computers. Pastors and students can copy a passage of scripture in its original language into a document and then use the process explained in this book to study its features and characteristics.

"The process was honed here at AMBS over the last decade," Perry said.

Mary explained, "Many students have been involved in this project and have helped us write this book."

Perry developed the Old Testament material and Mary the New Testament material as they collaborated in creating this resource.

Ten Bible texts I cannot teach without

(continued)

Mary H. Schertz

fourth generation; God's love is infinite, poured out on the thousands of generations—a crucial perspective for all theological reflection.

4. Acts 10:34-43

God is impartial; in every nation the one who serves God is welcome; the gospel of Jesus is peace—the essence of mission.

5. Romans 8:35-39

... neither death nor life ... can separate us from the love of God, which is in Christ Jesus ...

This gives us pastoral assurance; the rock to which to cling in the stormy sea.

6. Genesis 1:26, 27 and 9:6

The image of God, the relational dimension, the sacredness of human life: these provide the basis for ethical behavior and decisions and the grounding for mercy and forgiveness.

7. Isaiah 61:1,2 and Luke 4:16-21

This vision of liberation and healing is central to Jesus' proclamation of the Kingdom of God. What is so centrally and explicitly the mission of God must also be at the heart of the mission of the disciples of Jesus.

8. Galatians 2:20

It is no longer I who live, but Christ lives in me.

The heart of Christian experience.

9. Galatians 3:26,27

There is neither Jew nor Greek ... male nor female.

The heart of the new reality of Christ's body.

10. Isaiah 25:6-8

The banquet on the mountain where the Lord will dry up all tears is the basis for our hope.

Marlene Kropf

3. Exodus 33:11; 34:35

Thus the Lord used to speak to Moses face to face, as one speaks to a friend; the face of Moses was ... shining ...

This is a picture of the relationship God desires with us: a relationship of friendship that transforms us.

4. Deuteronomy 30:11-14,19

... this commandment is not too hard for you, nor is it too far away ...
No, the word is very near you; It is in your mouth and in your heart for you to observe...

God is ever-present with us, wanting to be made known. Our relationship with God is meant to give life, not only for us personally but for all the world.

5. Psalm 66:8, 12

Bless our God, O peoples, let the sound of God's praise be heard...you have brought us out to a spacious place.

An expression of praise, this text offers an image of salvation as a spacious place.

6. Mark 1

"You are my Son, the Beloved; with you I am well pleased...."

The words offered to Jesus in his baptism echo the blessing of God offered at creation; each of us is beloved—the foundation for spiritual wholeness and fruitful ministry. The rest of Mark 1 —"one day in the life of Jesus of Nazareth"—gives a glimpse of God's intentions for healthy, balanced living: time in worship, with family and friends, in ministry to those who need healing, and alone with God in prayer.

7. Luke 1:26-55

"The Holy Spirit will come upon you ...";
"Here am I, the servant of the Lord ..."; "My soul magnifies the Lord ..."

Mary offers a model of what it means to be in a dynamic relationship with the Holy.

8. John 15-17

I am the true Vine; you are the branches; apart from me you can do nothing.

Jesus' images of "abiding-loving-bearing fruit" offer me a defining picture of healthy Christian spirituality.

9. Romans 8:18-38

... the creation waits with eager longing ...; For I am convinced that ... nothing can separate us from the love of God in Christ Jesus our Lord.

Becoming transformed into Christ's image is a long and often arduous process, which includes suffering. Even though the struggle may be difficult, we wait in joyful hope because of God's assurance that nothing can separate us from God's love.

10. Revelation 19:1-10

Hallelujah! Salvation and glory and power to our God ... for the Lord our God the Almighty reigns; Blessed are those who are invited to the marriage supper of the Lamb ...

The most winsome image in all scripture is the Feast of the Lamb described in Revelation (or in Isaiah 25:6-10). To imagine all people feasting at God's abundant table is a delightful way to envision the fulfillment of God's desires for all humanity and all creation.

Note: Marlene Kropf is on loan from AMBS to the Mennonite Church Office of Congregational Life for two years.

One of the purposes of reading the Bible is to wait and listen and allow the text to probe deeply into one's self—heart, mind, body, soul. The reader does not seek to control the text but rather to be "read by" the text and transformed by the Spirit's action. This experience offers the gift of an intimate relationship with God and consequent transformation of life for ministry in the church and in the world.

Marlene Kropf

Suggested resources:

M. Robert Mulholland, Jr.
Shaped by the Word: The Power of Scripture in Spiritual Formation.

M. Basil Pennington.
Lectio Divina: Renewing the Ancient Practice of Praying the Scriptures.

Norvene Vest.
Gathered in the Word: Praying the Scripture in Small Groups.

President's Window

Re-reflexed by hope

"I have resisted watching September 11 horror scenes over and over again on television, because repeated exposure instills fear and contributes to an atmosphere of violence." Thus spoke Don Mosley of Jubilee Partners, Comer, Ga., at AMBS chapel service in March. "We counter fear with a message of God's love," he concluded, and went on to tell of helping to resettle thousands of refugees from war-torn countries around the world.

Billboards, radio, television and internet scream for our attention. Buy more, fear more. I become a news junkie, reflexively flipping to CNN to learn the latest from Afghanistan or Palestine. Then God's word breaks through the onslaught of sound and fury:

> *For all the boots of the tramping warriors*
> *And all the garments rolled in blood*
> *Shall be burned as fuel for the fire.*
> *For a child has been born for us ...*
> *[the] Prince of Peace.*

Wild hope for Christ-given healing springs from images in Isaiah 9:5-6. How I need that alternative vision of reality to counter an avalanche of media messages! Unless followers of Jesus ceaselessly absorb biblical images of hope and resurrection, we will be molded and mesmerized by pictures of the world's greed and violence.

In recent years I have found a lectionary plan of Bible reading to be soul-shaping. I prefer a plan that daily brings me Psalms (songbook of the Bible) and readings in both Testaments. If I lapse in discipline, I simply pick up again with assigned texts for the day.

I read aloud, and each day pick at least one verse to put into short-term memory. I carry that verse with me into the press of daily activity. Though I cannot recite several year's worth of memorized verses, God's word infuses my life. Divine counsel and Kingdom hope begin to re-reflex my spirit, teaching me to respond with something other than fear, hatred and self-interest.

– J. Nelson Kraybill

AMBS alumni Fernando Enns from Germany and Alain Epp Weaver from Israel-Palestine shared stories of peacemaking along with Mennonite Central Committee Colombia worker Janna Bowman at a March 10 event, "Everyone a Peacemaker." The event at Clinton Brick Mennonite Church, Goshen, was sponsored by the Peace and Justice Collaborative, the area regional conferences and the MCC Great Lakes Office.

AMBS Panorama

Encourage someone toward seminary study

If you know someone with gifts for ministry, encourage him or her to consider seminary study. You can send the person's name and address to the AMBS admissions office through the AMBS web site: www.ambs.edu. Follow the links for *Friends and Alumni* and then *Recommend a Student.*

You also may send an e-mail message to admissions@ambs.edu.

Faculty news

Arthur Paul Boers, formerly pastor of Bloomingdale Mennonite Church, Bloomingdale, Ont., became assistant professor of pastoral theology in February.

Rebecca Slough was promoted to associate professor of worship and the arts at the October meetings of the AMBS board.

At the February meetings of the AMBS board:

Karl Koop was promoted to associate professor of theology and Anabaptist-Mennonite studies; he also serves as associate director of the Institute of Mennonite Studies;

Art McPhee was promoted to associate professor of mission and intercultural studies.

Event explores pacifism and patriotism

A full-day resource event for students and pastors on February 28 explored issues of pacifism and patriotism. Three major presentations focused on

- how to lead pastorally in these times, by Arthur Paul Boers;
- how to be a good citizen in these times, by Keith Graber Miller;
- how to think biblically about issues of citizenship and patriotism, by Mary H. Schertz.

Videotapes of the presentations and responses are available from the Church Leadership Center office, 574 296-6207 or bsawatzky@ambs.edu.

Read more about it at www.ambs.edu. Search for "Citizenship 101."

Online courses for fall

In fall 2002, AMBS will offer two courses online:

- Reading the Bible with Jacob Elias and Perry Yoder;
- Global Mennonite History with Walter Sawatsky.

See www.ambs.edu. Select *Academics* and then *Online Courses.*

New area code

The area code for AMBS has changed. You now may reach us at 574 295-3726.

The purpose of AMBS Window is to invite Mennonite churches to further the work of God's kingdom by calling people to leadership ministries and helping to support their training for ministry.

Editor and designer: Mary E. Klassen
Photos: Mary E. Klassen

Distributed three times a year as a supplement to Canadian Mennonite and The Mennonite.

Spring 2002

Associated
Mennonite
Biblical
Seminary

3003 Benham Avenue
Elkhart, IN 46517-1999
574 295-3726
www.ambs.edu

West Bank workers safe, cautious

CPT, MCC, mission personnel continue activities as violence increases.

Workers with Mennonite organizations in the West Bank are safe and cautiously continuing their assignments but have been greatly affected by the escalating violence in the region.

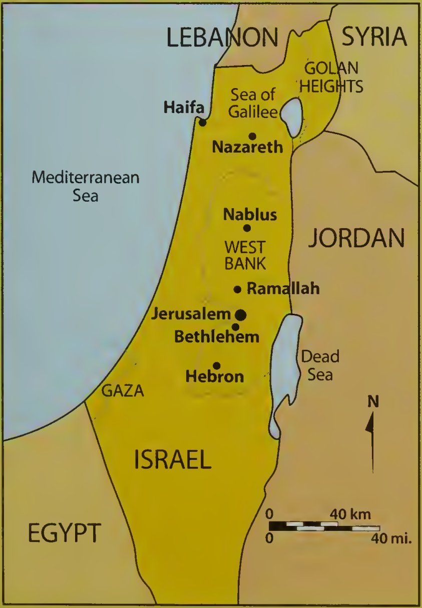
For example, Mennonite Central Committee worker Ed Nyce rearranged the furniture in his Bethlehem residence. "I'm staying in my apartment but not in the bedroom, which is near a window," he wrote in an Easter Monday email to MCC headquarters. "I'm staying farther in and on a mattress in the kitchen. There may be snipers nearby. There were a few weeks ago."

Christian Peacemaker Teams members in Hebron, in addition to their monitoring and intervention activities in Hebron, are prepared to ride with ambulances in order to offer security after the Israeli military entered the city April 4. "We are basically working with a coalition of emergency groups in the city, including the Red Cross … to provide an international presence to emergency activities as needed," says CPT director Gene Stoltzfus.

Bethlehem and Hebron have been among the flash points since the cycle of Palestinian suicide bombings and Israeli invasions began during Passover. Bethlehem, now controlled by the Israelis, has been the site of a standoff between the military and Palestinians in the Church of the Nativity. In Hebron, Israeli forces were searching for a terrorist leader and destroyed a house.

CPT

Israeli forces destroyed this house in the West Bank city of Hebron after a police officer was killed by a Palestinian terrorist.



But the turmoil is felt elsewhere, as well. In Nazareth, Mennonite Mission Network workers D. Michael and Ginny Hostetler and their two children "are hunkered down but not facing immediate pressure," says John F. Lapp, MMN's Middle East director.

But work continues for the Hostetlers and the other MMN family in the West Bank, Garry and Ruth Denlinger in Haifa. "I don't think anyone is staying home and from their ministries," Lapp says.

I don't think anyone is staying home and from their ministries. —John F. Lapp

In addition to Nyce, the other MCC workers in the West Bank are country representatives Alain and Sonia Epp Weaver and their two children in East Jerusalem. MCC is also maintaining contact, sometimes on a daily basis, with its personnel in Egypt, Jordan, Lebanon and Syria.

"Our workers are anxious because of what's happening, but they don't feel any personal danger," says Janet Janzen, MCC Middle East co-director. "They are taking appropriate precautions and have contingency plans in place should their safety become threatened."

The threat of danger is what prompted CPT to establish its presence in Hebron nearly seven years ago. In addition to the team's 10 members are eight North Americans from a CPT delegation that arrived in the West Bank April 2 for a two-week visit. Stoltzfus says they have been "pressed into action because we need help. The bottom line we always tell delegates like this is that 'You're going into an explosive situation,' " he says.

Stoltzfus notes that no delegation members withdrew from the West Bank trip. "That just tells me there are many more people out there who are prepared to place themselves at risk," he says.—*Rich Preheim with MCC News Service*

A spiritual vision for board governance

Ervin Stutzman is the moderator of Mennonite Church USA.

The Executive Board of Mennonite Church USA is a new board of oversight for our denomination. As such, the board's identity is still being formed. We have a vision to see it mature and grow so that it can bless the church in all its parts. We desire to govern from a spiritual center. Whether we are pastors, teachers, conference leaders, business people or entrepreneurs, we care deeply about the spiritual dimension of our work.

You might ask, What does that mean? How will it be expressed?

At our February board meeting in Dallas, Ed Rempel attempted to answer those questions. He found a biblical resource in 2 Corinthians 4:7, noting that as members of the board we display the treasure of the gospel in jars of clay. In the midst of dealing with human decisions and problems, we find the treasure of Christ.

As a board with a spiritual center, we seek to establish a rhythm of worship and work. We plan for times of worship through prayer and sharing, Scripture reading and devotional meditation, intercession and commissioning. We bask in the jubilation of song as well as the sounds of silence. In Dallas we encountered God in a holy moment when two church planters invited us to bring strips of cloth to a container of water. (They will sew them together into a towel that they will use for baptism in the new congregation.) Tears flowed freely as we praised God together.

When we operate from a spiritual center, we sometimes pause in the midst of our work to express our need for God's direction. More than once during our recent board meeting in Dallas we stopped to sing, "Gentle shepherd, come and lead us, for we need you to help us find our way" (*Hymnal: A Worship Book* 352). Particularly as we struggled with difficult news from Mennonite Publishing House, we felt a need for God's strength and insight. How we needed God's treasure in our jars of clay! We wanted to experience God's grace at our moment of need.

.....

When leaders function in their God-given role, the whole church is empowered to do its work more effectively. Power need not be seen as a rare commodity that only a few people have.

.....

Out of the board's spiritual center flow the values, practices and policies that shape our corporate work. At our board meeting in Dallas, we affirmed the importance of accountability, servant leadership, clarity of group values and empowerment. Only as these four values are evidenced in our work can we rightly expect to have credibility with our church constituency.

We are working to build accountability throughout the governing system of Mennonite Church USA. To make this possible we will first seek to be accountable to each other as board members. As board members we commit ourselves to specific disciplines and standards of behavior. We commit ourselves to give account to the church delegates who meet biennially for business and reporting. And most importantly we live with the realization that we must ultimately give an account of our work to God.

We believe that we are called to be servant leaders for the church. As such, we attempt to lead with diligence out of a heart to serve others. Servant leadership is marked by humility, dependence on God and eagerness to do what is best for the church.

We believe the board speaks with the most clarity when it speaks with one voice. Because we are a diverse board we must share openly and listen carefully in order to clarify the group's values. Group wisdom emerges when individuals express their opinions strongly and clearly, with opportunity for vigorous debate, then yield to a forging of consensus from the group.

When leaders function in their God-given role, the whole church is empowered to do its work more effectively. Power need not be seen as a rare commodity that only a few people have. Rather, leaders are called to share their power in such a way that the whole church is empowered.

Particularly during the formative stages of our new church, the board longs for your prayers and encouragement. May we, together with every member of the church, minister to others from a spiritual center that is shaped by the heart of God.

Coming together for the kingdom

New office seeks to connect people of color and Mennonite Church USA.

As a lawyer in Youngstown, Ohio, Kenyetta Aduma found herself having to wait until the end of the day to do what she really loved. Back then she was a board member for the African-American Mennonite Association (AAMA).

"As a board member, I wanted to do all kinds of projects, such as leadership training in congregations, but I'd have to wait until I got home after work to do them, and then there wasn't ever enough time," Aduma says.

Now she is working full-time at those issues. Aduma is director of the Office of Cross-Cultural Relations of the Mennonite Church USA Executive Board, helping people of all cultures and races shape the new denomination's future.

The change from practicing law to denominational administration came gradually. Aduma first worked in the private sector, with mostly consumer and real-estate cases. From there, she was hired by the city of Youngstown to monitor the use of federal grants for nonprofit groups. While in Youngstown, she was a member of Berean Fellowship Church, a member of Ohio Conference.

In 2000, AAMA invited Aduma, a board member since 1996, to become its director, based in Hampton, Va. She held that position until Feb. 1, when she started her new job, also in Hampton.

"There was some transition to get from where I was to where I am now, but it has all led to a very good change for me," Aduma says. "It's meant a change in environment, going from the secular world into a Christian environment. But it's also meant that daily I get the opportunity to be directly involved in the work that God is doing in our world."

In her work, Aduma helps people of color become more connected with Mennonite Church USA and find avenues for sharing their diverse perspectives and needs. It's a job made daunting by the fact that the denomination consists of African-American, Hispanic, Native American, Asian, Caucasian and other groups, such as recent immigrants.

The Office of Cross-Cultural Relations represents one of the biggest changes in the structure of the new church. Neither the former General Conference Mennonite Church nor the Mennonite Church—Mennonite Church USA's two predecessor bodies—had such an office, although both participated in the Damascus Road anti-racism program.

"The former churches made steps at better understanding the needs of all people, and I feel Mennonite Church USA is taking these efforts to a new level in including people of color," Aduma says. "I believe God is directing us to come together and to see the value each of us brings, no matter what our background, and is desiring that we use all our gifts for the benefit of his kingdom.

"Rather than perpetrating stereotypes or racism, we need to be a witness to our world and a forerunner among other denominations, that we are going to be different than the world and not a part of its system. We can show how to be different by coming together to be all God wants us to be. … I think our Anabaptist focus on peacemaking and justice work has helped us lead in this area."

Mennonite Church USA has four organized constituent groups of people of color: AAMA, Hispanic Mennonite Church, Mennonite Indian Leaders Council and United Native Ministries. Aduma doesn't oversee these groups but works closely with them. She says they provide the eyes, ears and voices in places where she can't always be.

Aduma

"These constituency groups are a direct link to our various constituents," Aduma says. "This office, more than any other within the new church, needs to be networking and connecting with all parts of the church, since people of color are in all parts of the church and are integral to all its programs."

Aduma is in the process of creating a reference committee to help shape her office's vision and direction. While she waits for feedback from the emerging committee for the creation of specific goals, she envisions her office could be involved in many arenas, including:

• Supporting leadership training within congregations and area conferences,

• Helping program agencies discern whether their projects address the needs of people of color,

• Ensuring relevant communication and other resources sent from the new denomination use language that is understandable to all people,

• Helping people of color gain entry into unfamiliar structures and institutions.

"People who haven't grown up Mennonite or who haven't been familiar with all the Mennonite acronyms or didn't go to Mennonite conferences with parents find it much harder to maneuver through the system, and it can get very frustrating for them," Aduma says. "We want to help people of color to better understand and get involved within the system at all different levels.

"One of my dreams would be that all people within the church know what God has called them to and then that they are equipped for it and doing that work. That means that we ensure that all of our congregations and ministries are healthy, vibrant and fulfilling their God-given purpose."—*Laurie L. Oswald of Mennonite Church USA News Service*

First leaders' training held

Thirty-eight church and business leaders met March 18-20 for a first-time event to discuss the way people provide leadership in various settings.

Held at Laurelville Mennonite Conference Center, Mount Pleasant, Pa., the Institute for Anabaptist Leaders was sponsored by Laurelville, Mennonite Economic Development Associates, Mennonite Mutual Aid, Associated Mennonite Biblical Seminary in Elkhart, Ind., and Schmucker Training and Consulting of Wichita, Kan.

Topics covered included how Anabaptist beliefs affect leadership, how to improve leadership skills and how to resolve ethical dilemmas.—*MEDA News Sevice*

School 'zone of peace' in violent land

Colombians and North Americans join efforts to continue needed witness.

In a country long plagued by violence and hostility, a Colombian Mennonite school almost died a decade ago. But with the help of North American Mennonites, the school is alive, flourishing and nurturing a much-needed witness of peace and hope.

La Mesa Mennonite School, located in a community of 6,500 about 2fi hours from Bogotá, was planted by Mennonite mission workers in the 1950s. In the 1990s, rising tuition costs nearly shut the school's doors. But educators, parents and the local Mennonite congregation refused to give up and sought outside funding. They received $205,000 in loans from Church Extension Services (CES), then a General Conference Mennonite Church program and now a ministry of Mennonite Church USA that provides low-interest loans for congregations, including church plants and building projects.

With the money, La Mesa has been able to upgrade its programs and facilities. A new building is expected to be completed next year, allowing the school to add grades 11 and 12. Enrollment has grown from 150 to 450 elementary and high school students since 1997.

Ron Byler, Mennonite Church USA associate executive secretary, visited Colombia last fall as part of a Mennonite Central Committee (MCC) study tour. He calls La Mesa a "zone of peace" in a volatile area. "Even some of the parents of the youth are identified in some way with violence, whether it be the government, the guerrillas or the paramilitary," he says.

COLEGIO AMERICANO MENNO
21-69

Mennonite Church USA

Standing in front of La Mesa Mennonite School in Colombia, principal Guillermos Vargas visits with Mennonite Central Committee worker Elaine Zook Barge during an MCC study tour last fall.

MCC worker Elaine Zook Barge, who led the tour, was impressed with how many Colombian Mennonite leaders were La Mesa alumni. "It's amazing to see how these adults, who were once children in these schools, have caught the vision of the early mission workers and are now spreading it throughout the country," she says. "These former students are serving all over Colombia and dealing with peace and justice issues at all levels of society."

Those efforts include the Anabaptist peace and

Colombia: 50 years of strife

Colombia has the dubious honor of having the longest-standing guerrilla group in the world. The Armed Revolutionary Forces of Colombia (FARC) has been fighting the government for half a century.

Added to the mix are government-affiliated paramilitaries and death squads.

Those three elements have created a tumultuous, unstable and dangerous environment for Colombians, including 3,200 Mennonite, Mennonite Brethren and Brethren in Christ in 75 congregations.

But the Anabaptists have responded to this environment in a variety of ways, including efforts through their peace and justice, organization JustaPaz, and a sanctuary movement to provide safety for fighters on all sides.

Ex-rebel finds peace in the fruit of his labor

As a member of the rebel Armed Revolutionary Forces of Colombia (FARC), Raul has fought the Colombian military. Now a Mennonite seminary student and businessman in Bogotá, he smiles at the possibility of providing sustenance to the soldiers he once opposed.

Raul (not his real name) has left his warring ways and, taking advantage of his country's fruit production, started Flor Viva, a fruit-juice company. He hopes to sell his products to restaurants, hospitals, schools and even the military, which is a major consumer of fruit and juice. "Wouldn't that be a delicious irony?" Raul says with a smile.

Flor Viva employs eight people, all former FARC members, and several, including Raul, are now Mennonites. But taking up peaceful ways has made them potential targets of both FARC and the government-affiliated paramilitary groups. When Raul left FARC, he says he had an opportunity to leave the country but chose to stay, believing that God had a purpose for him in Colombia. He chose to eschew the typical life of a peace-seeker, leading a lonely life in a big city to avoid danger.

"The Lord is with me," Raul says. "I walk about freely and go where I want to go. I take [seminary] classes at night. If I am killed, that too is within God's plan."

In addition to his studies and business, Raul is active in a local Mennonite congregation and its efforts to work with youth gangs and former FARC members.

After struggling with restlessness and discontentment with a life focused on destruction, Raul embraced faith in Christ. Seven years ago, he took advantage of a Colombian government program to encourage revolutionaries to re-enter society.—*Mennonite Church Canada News Service* justice organization JustaPaz and a peace sanctuary movement that provides a safe place for guerrillas and members of paramilitary groups who wish to be incorporated back into society.

Meanwhile, the school's mission and influence is growing beyond Anabaptist circles. Over the years La Mesa has attracted a growing number of non-Mennonite students from the community because the school offers a quality, Christian education outside the Catholic state schools, says retired Mennonite mission worker Vernelle Yoder, who directed the school from 1959 through 1971.

In La Mesa's earliest years, the government, which ran the Catholic schools and had a tendency to persecute Protestants, had shut down La Mesa a couple of times. But La Mesa persisted in its compliance with the needed governmental regulations, and the school began to take root.

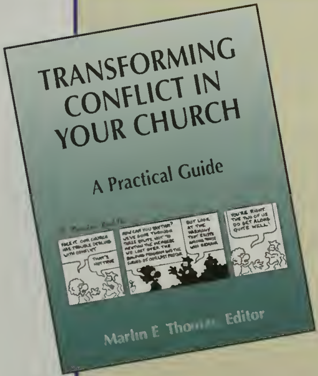
"Part of the governmental regulations were that all schools had to teach religion," says Yoder, who now lives in Berne, Ind. "We were very clear that we weren't against the Catholic faith but that we were going to teach about the Bible, discipleship, salvation and things of the Lord from our Mennonite perspective.

"Our views on that, along with our quality programs, began to draw the interest of many parents, non-Mennonite as well as Mennonite, [and] gave people a sense that such a Christian education could provide a strong faith and many new opportunities for their children."

While CES had only worked with congregations in the past, La Mesa's mission impressed CES board members. "It's not our policy to lend to institutional projects, but when we got the loan application from La Mesa, board member Warren Habegger of Berne, Ind., had just visited the school and had been very impressed with its ministries," says CES treasurer Jarrett Stucky. "So the board members voted to provide the loan, since the school's ministry was so intertwined with the vision of the local Mennonite church there and the larger Colombia Mennonite Church."

CES will soon merge with the Mission Investment Fund, a similar ministry of the former Mennonite Board of Missions. CES currently has loans in the amount of approximately $5.8 million, offered at about 8 percent interest to congregations that experience difficulty in receiving loans elsewhere. MIF currently has loans in the amount of approximately $2.1 million.—*Laurie L. Oswald of Mennonite Church USA News Service*

Conflict Resolution



Transforming Conflict in Your Church

Conflict is inevitable. Even, and perhaps especially, in our churches. Whether over weighty theological issues, ever-changing worship styles, or the color of the floral arrangement, churches are constantly in the throes of disagreements and differing opinions.

Transforming Conflict in Your Church is an invaluable resource for church leaders and congregational members who are called upon to moderate and somehow bring resolution to those conflicts.

"Encouraging and hope giving, this workbook offers helpful examples, practical tools, resource suggestions, and step-by-step guidance for how to deal with problems when they're still small, and how to find outside help when they're not."—*Nan Cressman, Church Conflict Consultant*

"For faith-based practioners, this is a long awaited tool."—*Michelle E. Armster, Director of Mennonite Conciliation Services*

Herald
Press

Paper, 84 pages, $15.99; in Canada $24.99

1 800 245-7894 www.mph.org

MCC work continues in 'axis of evil' countries

Love of enemies includes Iraq, Iran and North Korea, says MCC director.

Even as the United States considers military strikes against Iraq, a Mennonite Central Committee (MCC) worker has moved to that "axis of evil" country. Edward Miller arrived in Baghdad last month to begin an 18-month assignment overseeing humanitarian assistance.

Miller, most recently of Nairobi, Kenya, will also work with MCC offices in North America to press for the lifting of the United Nations-imposed sanctions against Iraq, which are now into their 12th year.

Since the sanctions were imposed in 1990, MCC has sent food and material resources valued at nearly $1 million to partner organizations in Iraq. In addition, MCC funds projects in Iraq including school rehabilitation and tomato cultivation.

Most recently, MCC last month shipped a container of health, school and sewing kits, bed sheets and fabric. CARE International will distribute the supplies to hospitals, schools for the deaf and workshops that employ people with disabilities.

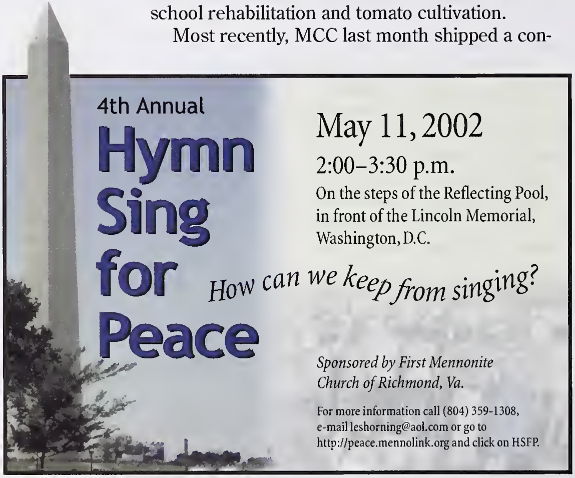
Miller arrived in Baghdad at the same time Vice President Dick Cheney was touring 11 countries in the Middle East to solicit support for possible U.S. military action against Iraq. "We hear the rhetoric," Miller says. "We don't know what's going to happen. Obviously we're all concerned."

In addition to Iraq, MCC continues to work in Iran and North Korea, also countries identified as part of an "axis of evil" by President George Bush.

"MCC's ongoing involvement in Iran, Iraq and North Korea is based on two fundamental understandings," says MCC executive director Ronald J.R. Mathies. "The first is from MCC's mission statement that says, 'MCC seeks to demonstrate God's love by working among people suffering from poverty, conflict, oppression and natural disaster.' MCC entered and continues to work in these countries because of very real human need. The second is the biblical mandate for Christians to love enemies."

Four MCC workers live in Iran. Wallace and Evelyn Shellenberger of Paoli, Ind., are studying in Qom through an MCC-sponsored exchange program with the Imam Khomeini Education and Research Institute. Ann and Bruce Huntwork of Portland, Ore., live in Mashad and assist the Iranian Red Crescent Society.

In North Korea, MCC continues to send material assistance. MCC last year contributed more than $1.4 million in aid, and a shipment of 105 metric tons of canned meat is scheduled to arrive in May.
—MCC News Service



4th Annual
Hymn Sing for Peace

May 11, 2002
2:00–3:30 p.m.
On the steps of the Reflecting Pool, in front of the Lincoln Memorial, Washington, D.C.

How can we keep from singing?

Sponsored by First Mennonite Church of Richmond, Va.

For more information call (804) 359-1308, e-mail leshorning@aol.com or go to http://peace.mennolink.org and click on HSFP.

FAITH ▪ SERVICE ▪ SCHOLARSHIP

Bethel College

where students ask questions
that change their lives and the world

www.bethelks.edu

Bethel College

300 East 27th Street
North Newton, Kansas
67117-0531
admissions@bethelks.edu
1-800-522-1887

Continued from page 5

How to help with the MPH debt

I propose that everyone who has ever benefited from Mennonite publishing (which is all of us) give $1 per week for a year. That amount from 151,000 members in the United States and Canada would raise $7.85 million, which would cover the $4.5 million debt of Mennonite Publishing House and the $2.8 million needed for its reorganization and leave enough to cover nearly seven years of [retiree supplemental] insurance at $80,000 per year.

That, with notes of appreciation, would be an appropriate thank you to the editors and writers we knew and loved, as well as the many technical personnel less well known who worked faithfully behind the scenes. And it would assure a continued publication ministry.

Giving a dollar per week for a year might mean giving up a weekly video rental, a gallon of gas or a cup of coffee and a soda. Instead we could stay home and sing hymns from our beloved hymnals or reread a favorite Herald Press book.—*Martha Friesen Graber, North Newton, Kan.*

The amount of MPH debt is so large that many of us have difficulty recognizing a future for MPH. However, I understand that $100 per member of Mennonite Church USA and Mennonite Church Canada would not only eliminate the debt but provide working capital for the future.

Congregations ought to recognize publications and literature development as part of the nurturing of a missional church. It will not be successful unless we all participate.

It may be that some Mennonite private foundations may be willing to provide some matching funds as congregations and individuals give. I envision a congregational campaign for MPH being developed for 2003 and 2004, allowing congregations to divide their $100 per member between two years, or $50 per year.

This should not negate the necessity of making the needed redirection decisions about MPH. I pray those making such decisions have great wisdom and the support of all of us members.—*Joseph L. Lapp, Harrisonburg, Va.*

We were glad to see the note in the March 19 issue about Allegheny Conference raising funds for MPH ("Conference Starts Raising Funds for MPH"). We cannot sit comfortably enjoying our pension fund when we know that those who have faithfully nurtured us and our church through the years are being denied this support after faithful service over many years. We call on Mennonite Church USA and Mennonite Church Canada to see this as an issue of mutual aid and responsibility.

We recommend a special board be put in place to set up a funding system for restoring this fund. We cannot be a missional church when we are financially neglecting those who have served in that part of our church so vital to our mission work past and present.—*Dan C. and Vera L. Steiner, Goshen, Ind.*

Help provide *The Mennonite* to church leaders in other countries. Send contributions to Overseas Fund, *The Mennonite*, P.O. Box 347, Newton, KS 67114.

class of 2002

remember to **bring the camera**
remember to bring a hanky
don't forget to **remove the lens cap**
never forget how lovely she is

celebrate how far she's come
picture how far she'll go

invite her to study
life's next lessons
with other **Mennonite women**

Timbrel
The magazine for Mennonite women

Give Timbrel to the graduate in your life and we'll send a gift card in your name.
Send your check for $9 U.S. (six issues) to P. O. Box 347, Newton, KS 67114.
Or call toll-free (800) 794-5101, ext. 227; mw@mennoniteusa.org.

Do you know where your money is?

Through the **Sarona Global Investment Fund** you can do more than avoid objectionable industries ... you can make the world a better place by helping poor entrepreneurs in the developing world.

1-877-772-7662
www.saronafund.com

Sarona
Global Investment Fund

This advertisement does not constitute an offer to sell or solicitation to buy securities in any state or province in which such offer or solicitation is not authorized.

CALENDAR

Sermon on the Mount Mennonite Church, Sioux Falls, S.D., 25th anniversary celebration April 20-21. For information, contact the church at 605-357-9125; email smmc@juno.com.

Warwick River Christian School, Newport News, Va., 60th anniversary Sept. 20-22. Keynote speaker George R. Brunk II or George R. Brunk III, depending on health considerations. For information, contact the school at 757-877-2941; email gorzook@yahoo.com; 252 Lucas Creek Road, Newport News, VA 23602.

First Mennonite Church, Iowa City, Iowa, 75th anniversary celebration Oct. 26-27, 2002. For information, contact First Mennonite Church, 405 Myrtle Ave., Iowa City, IA 52246; 319-338-0302; email 1stmenno@avalon.net.

BIRTHS

Bast, Brandon Michael, March 2, to Jason and Connie Siegrist Bast, Woodville, N.Y.

Bontreger, Chloe Elaine, Jan. 17, to Kerri and Nick Bontreger, Elkhart, Ind.

Clemmer, Joshua Adam, March 12, to Andrew and Pamela Harnish Clemmer, Hagerstown, Md.

Delancey, Rachael Ellyn, March 13, to Shawn and Melissa Adamire Delancey, McAlisterville, Pa.

Dick, Natalia Jade, March 19, to Jamie and Candace Bottorf Dick, Henderson, Nev.

Dooley, Tanner Cole, Feb. 27, to Cris Dooley and Lisa Franz, Wichita, Kan.

Dyck Kliewer, Aurora "Rory" Dolce, Jan. 5, to Brad and Sue Dyck Kliewer, Minneapolis.

Eveler, Oliver Brant, Jan. 28, to Mark and Tonya Graber Eveler, Goshen, Ind.

Friesen, Karley Nichole, March 8, to Kevin and Stephanie Ediger Friesen, Henderson, Neb.

Graber, Bruce Alton, Jan. 30, to Brandi Backer and Ron Graber, Carthage, Mo.

Graber, Levi Brookmyer, March 16, to Shane and Jama Brookmyer Graber, Archbold, Ohio.

Graybill, Ethan Robert, Feb. 18, to Donald and Sarah Brenner Graybill, Dakota, Ill.

Heatwole, Megan Grace, Jan. 24, to Richard and DiAnna Cooper Heatwole, Littleton, Colo.

Hixon, Brielle Elizabeth, March 2, to Bill and Karena Miller Hixon, Wisconsin, Ind.

Hostetler, Mary Beth, March 3, to Doug and Delores Bontrager Hostetler, Goshen, Ind.

Kauffman, Noah Scott, Feb. 13, to Travis and Krista Ulrich Kauffman, Sarasota, Fla.

King, Danielle Marie and Megan Renee (twins), Feb. 25, to Doug and Paula Evers King, Harrisonburg, Va.

Lind, Saige Alexandra, Dec. 5, 2001, to Carl R. Lind and Susan K. Lohrentz, Seattle.

Litwiller, Josie Lynn, Feb. 10, received for adoption Feb. 28 by Greg and Sue Grawe Litwiller, Hopedale, Ill.

Martin, Lucas James, March 13, to Jeff and Delphine Martin Martin, Lancaster, Pa.

Miller, Colin Ray, Feb. 16, to John and Marla Sauder Miller, Archbold, Ohio.

Miller, Tori Rose, March 5, to Darrin and Julie Roth Miller, Sarasota, Fla.

Patterson, Bradon David, March 12, to David and Becky Thiessen Patterson, Inman, Kan.

Potter, Zackary Decklin, Jan. 16, to Cory and Dawn Kauffman Potter, Sarasota, Fla.

Sawin, Isaac Peter Metzler, Dec. 27, 2001, to Mark and Erika Metzler Sawin, Harrisonburg, Va.

Sharp, Allison Rene, Feb. 16, to Doug and Amy Litwiller Sharp, Gilbert, Ariz.

Siemens, Tanner Dalton, Feb. 26, to Blair and Melissa Churney Siemens, Newton, Kan.

Stuckey, Julia Elizabeth, Feb. 15, to Doug and Margaret Frey Stuckey, Bristol, Ind.

Weisheit, Reagan Blake, March 21, to Joel and Jill Schulze Weisheit, Henderson, Nev.

Goodville Mutual
New Holland, Pa.

Find an agent near you for details about our competitive insurance packages!

www.goodville.com
or 800-448-4622

- Delaware
- Illinois
- Indiana
- Kansas
- Maryland
- Ohio
- Oklahoma
- Pennsylvania
- Virginia

affordable insurance
for vehicle, home, farm, small business, church

Spiritual growth

We challenge each student to answer Christ's call to a life of nonviolence, witness, service and peacebuilding. Our campus is a caring community that helps students grow in their Christian faith. We encourage a variety of faith expressions—from praise songs to liturgical readings to silent meditation. And in settings ranging from university chapels to residence hall Bible studies.

Harrisonburg VA 22802
(800) 368-2665
www.emu.edu • admiss@emu.edu

Eastern Mennonite University

MARRIAGES

Bates/Emerson: Krystal Bates, Goshen, Ind., and Jason Emerson, Wakarusa, Ind., March 9 at Wakarusa Missionary Church.

Franklin/Vogts: Bill Franklin, Hutchinson, Kan., and Kristin Vogts, Buhler, Kan., March 16.

Hoyt/Schlabach: Randall Hoyt, Scranton, Iowa, and Sheryl Widmer Schlabach, Kalona, Iowa, Feb. 15 at West Union Mennonite Church, Parnell, Iowa.

Miller/Snyder: Julie Miller, Goshen, Ind., and Shawn Snyder, Elkhart, Ind., March 2 at First Mennonite Church, Middlebury, Ind.

Nandawula/Swartzendruber: Jereen Nandawula, Uganda, and David H. Swartzendruber, South Bend, Ind., Feb. 14 at South Bend.

DEATHS

Blough, Richard Jr., 52, Middlebury, Ind., died Feb. 28 of a brain tumor. Spouse: Frances Pillow Blough. Parents: Richard Sr. and Phyllis Stouder Blough. Other survivors: children Chris, Marcea; two grandchildren. Funeral: March 3 at First Mennonite Church, Middlebury.

Bontrager, Elsie Eash, 81, Shipshewana, Ind., died March 16. Parents: John J. and Rebecca Schrock Eash (deceased). Survivors: children Dorvan, Harold, Nedra Christner, Velda Christner, Jane Hershberger, Carolyn Hollowell, Lila Philbrook, Marilyn Vollmar, Miriam Yates; 32 grandchildren; 39 great-grandchildren. Funeral: March 20 at Emma Mennonite Church, Topeka, Ind.

Bowman, Oma Wenger, 89, Linville, Va., died March 11. Spouse: Millard Lahman Bowman (deceased). Parents: Daniel P. and Emma Heatwole Wenger (deceased). Survivors: children Daniel, Eldon, James, Bernard, Shirley Martin, Miriam Haarer, Elva Miller, Esther Showalter, Emily Nisly; 28 grandchildren; 13 great-grandchildren. Funeral: March 14 at Weavers Mennonite Church, Harrisonburg, Va.

Boyer, Ervin W., 93, Goshen, Ind., died Feb. 5. Spouse: Ruth E. Stealy Boyer (deceased). Parents: Abraham and Mary Tyson Boyer (deceased). Survivors: children Miriam Miller, Stanley; seven grandchildren; 17 great-grandchildren. Funeral: Feb. 9 at Belmont Mennonite Church, Elkhart, Ind.

Brooks, K. Lyle, 71, Lyndhurst, Va., died Feb. 27 of cancer. Spouse: Naomi Bridge Brooks. Parent: Blanche Brooks (deceased). Other survivors: children John, Tammy Weaver, Tanya Thompson; five grandchildren. Funeral: March 3 at Mountain View Mennonite Church, Lyndhurst.

Brubacher, Roy M., 85, Kitchener, Ont., died March 16. Spouse: Minerva Snyder Brubacher. Parents: Noah and Leah Martin Brubacher (deceased). Other survivors: children Laverne, Carol Shantz, Arlene Groh, Marion Martin, Ralph; 11 grandchildren; one great-grandchild. Funeral: March 20 at St. Jacobs (Ont.) Mennonite Church.

Brubaker, Martha Herr, 87, Lititz, Pa., died March 9. Spouse: Paul Brubaker. Parents: Christ and Martha Mylin Herr (deceased). Other survivors: children Paul, John, Robert, Dale, David; nine grandchildren; nine great-grandchildren. Funeral: March 13 at Landis Valley Mennonite Church, Lancaster, Pa.

Charles, Howard Hess, 86, Goshen, Ind., died March 16. Spouse: Miriam Stalter Charles. Parents: Christian and Ellen Hess Charles. Other survivors: children J. Robert, Thomas; five grandchildren. Memorial service: March 19 at East Goshen Mennonite Church.

CMU
Canadian Mennonite University
President of Canadian Mennonite University

Canadian Mennonite University invites applications for the position of President. As a new Christian University formed by three Mennonite colleges, CMU has decided to unite its leadership under one President. The university seeks a dynamic leader to guide its development during the formative years. The board, faculty and staff of CMU are committed to providing post secondary education that prepares students for a life of Christian faith and service in the church and in society.

CMU's values are based on the confessions of faith of the Mennonite Brethren churches and Mennonite Church Canada. As chief executive officer, the President identifies with CMU's mission and core values, and facilitates their articulation and implementation.

In seeking to develop a common vision, the President oversees all organizational aspects of CMU, including strategic planning, external relationships, and internal administrative activities.

Qualifications include demonstrated organizational management and leadership ability, appropriate academic training, commitment to a Christian world view within an academic environment, and an affinity with CMU's supporting church constituencies.

Processing of applications begins May 31, 2002.
The appointment becomes effective on a mutually agreed upon date in 2003.
Inquiries and applications should be addressed in confidence to:
Chair
Presidential Search Committee
Canadian Mennonite University
500 Shaftesbury Blvd
Winnipeg, Manitoba R3P 2N2
chair@cmu-search.dhs.org

TOURS IN 2002:

Europe and More

EUROPEAN HERITAGE TOURS:	JULY 12-29
IRELAND:	SEPTEMBER 20 - OCTOBER 1
SPECTACULAR SCANDINAVIA AND ITS FJORDS:	JUNE 17 - JULY 1
SWISS GLACIER EXPRESS:	AUGUST 12-26
SWISS-VOLHYNIAN MENNONITE HERITAGE TOUR:	SEPTEMBER 18 - OCTOBER 3

Far East

VIETNAM:	NOVEMBER 6-24

North America

ALASKA CRUISE TOUR:	JUNE 19 - JULY 1
EASTERN CANADA:	AUGUST 2-12
FALL FOLIAGE TOUR IN NEW ENGLAND:	OCTOBER 8-14
MAJESTIC CANADIAN ROCKIES:	JULY 15-28
MENNONITE & AMISH COMMUNITIES IN OHIO:	MAY 10-14

Service Tours

CHRISTMAS SERVICE TOUR TO PENNSYLVANIA:	NOVEMBER 28 - DECEMBER 3
SERVICE TOUR TO ISRAEL:	OCTOBER 25 - NOVEMBER 7

TOURS IN 2003:

Mennonite World Conference Tours

ETHIOPIA & ZIMBABWE:	JULY 30 - AUGUST 19
KENYA & TANZANIA:	AUGUST 2-19
SOUTHERN AFRICA:	JULY 29 - AUGUST 19
TANZANIA & KENYA:	AUGUST 1-19
WEST AFRICA:	JULY 29 - AUGUST 19
ZAMBIA & ZIMBABWE:	JULY 31 - AUGUST 19
ZIMBABWE:	AUGUST 1-19
ZIMBABWE:	AUGUST 8-27

Service Tours

PARAGUAY SERVICE TOUR:	APRIL 3-17

TOURMAGINATION
DISCOVERY & FELLOWSHIP

CALL 1-800-565-0451

E-MAIL: office@tourmagination.com
WEB: www.tourmagination.com

"Celebrating over 30 years of building bridges among Mennonites and other Christians around the world through custom-designed travel"

9 Willow Street
Waterloo, ON, Canada N2J 1V6

10[illegible] Cath[illegible] Road
Sellersville PA, USA 18960

REG. #1567624

Fretz, Marguerite Geiger, 88, North Newton, Kan., died March 17. Spouse: J. Winfield Fretz. Parents: Calvin and Sarah Steiner Geiger (deceased). Other survivors: children Stephen, Thomas, Sara Fretz-Goering; seven grandchildren. Funeral: March 25 at Bethel College Mennonite Church, North Newton.

Gering, Edna, 93, Marion, S.D., died Feb. 10. Spouse: Elmer Gering (deceased). Survivors: four grandchildren; two great-grandchildren. Funeral: Feb. 16 at Salem Mennonite Church, Freeman, S.D.

Gross, Gilbert W., 90, Washington, Ill., died March 15. Spouse: Ann Clark Gross (deceased). Parents: Herman and Emma Imhoff Gross (deceased). Survivors: children Thomas, Mary Gross Hart; nine grandchildren. Funeral: March 18 at Calvary Mennonite Church, Washington.

Guntz, Erma M., 87, Newport News, Va., died Jan. 13. Spouse: Henry B. Guntz (deceased). Parents: Elmer Schatz and Mary Hackman Moyer Halteman (deceased). Survivors: children Allen, Lois Blosser, Grace, Janice Collins; six grandchildren. Funeral: Jan. 19 at Salford Mennonite Church, Harleysville, Pa.

Hamsher, Thomas F., 76, Sugarcreek, Ohio, died March 23. Spouse: Norma Kauffman Hamsher. Parents: Milo and Ollie Miller Hamsher (deceased). Other survivors: children Brian, Deb Mast; seven grandchildren. Funeral: March 26 at Walnut Creek (Ohio) Mennonite Church.

Jaquet, John P., 80, Sterling, Ohio, died March 16. Spouse: Helen Conrad Jaquet. Parents: Louis and Elise Farrer Jaquet (deceased). Other survivors: children Janet Klett, Donald, Donna Kindy, Dale, Daniel; 12 grandchildren; one great-grandchild. Funeral: March 19 at Oak Grove Mennonite Church, Smithville, Ohio.

Kandel, Eunice Lois Schrock, 84, Fisher, Ill., died March 15 in a car accident. Spouse: Olen Kandel. Parents: Albert and Josephine Schrock (deceased). Other survivors: children Ernie, Frank, Rita Smith, Jeanette Unzicker; seven grandchildren. Funeral: March 19 at East Bend Mennonite Church, Fisher.

Keim, Reta Irene, 93, Goshen, Ind., died March 20. Spouse: Harley "Hod" Keim (deceased). Parents: Clarence and Minnie Phillips (deceased). Survivors: children Julia, Phillip, Jerry; three grandchildren; two great-grandchildren. Funeral: March 23 at Goshen.

Klassen, Almeda Wagler, 94, Cambridge, Ont., died Jan. 20. Spouse: John Klassen (deceased). Survivors: children Walter, Elaine Swartz, Elsie Horst, Clifford, Audrey Herlick, Marlene O'Brien; 16 grandchildren; 27 great-grandchildren; one great-great-grandchild. Funeral: Jan. 23 at First Mennonite Church, Kitchener, Ont.

Klopfenstein, Arlene Goff, 85, Wayland, Iowa, died Feb. 9. Spouse: Dennis Klopfenstein (deceased). Parents: Ken and Lavina Eicher Goff (deceased). Survivors: children Ken, Mike, Gerry, Gene, Ann Krabill; 18 grandchildren; 22 great-grandchildren. Funeral: Feb. 14 at Wayland Mennonite Church.

Koop, Daniel C., 76, Grand Island, Neb., died March 9. Spouse: Betty Koop (deceased). Parents: Cornelius H. and Katharina Peters Koop. Survivors: daughter Debra; one grandchild. Funeral: March 13 at Klein Funeral Home, Grand Island.

Kornhaus-Yoder, Elva Tice, 72, Sarasota, Fla., died Feb. 2 of cancer. Spouse: (1st) John Kornhaus (deceased); (2nd) Stanley E. Yoder. Parents: Simon Tice and Naomi Yoder (deceased). Other survivors: children Harold Kornhaus, Kurt Kornhaus, Brent Kornhaus, John Henry Kornhaus, Evone Miller; 12 grandchildren. Funeral: Feb. 12 at Bahia Vista Mennonite Church, Sarasota.

Kratz, Norman L., 84, Souderton, Pa., died March 1. Spouse: Ruth Clemmer Kratz (deceased). Parents: Wilson and Lizzie Landis Kratz (deceased). Survivors: daughter Janice Althouse; foster son Philip Keely; five grandchildren; seven great-grandchildren. Funeral: March 5 at Souderton Mennonite Homes Chapel.

Kuhns, Paul Eber, 85, Omaha, Neb., died March 6. Spouse: Charlotte S. Kuhns. Parents: Samuel and Mary Kuhns (deceased). Other survivors: children Donald, Kenneth, Carl, Mary Yoder, Alice Bishop, Grace Helmuth, Sharon King; 34 grandchildren; seven great-grandchildren. Funeral: March 11 at Sycamore Grove Mennonite Church, Garden City, Mo.

Landis, Lester E., 82, Lititz, Pa., died March 2. Spouse: Elizabeth Landis. Parents: John H. and Elizabeth Landis (deceased). Other survivors: children David, Lester, Marian Funk, Lois Miller, Betty Peifer; 13 grandchildren. Funeral: March 6 at Landis Valley Mennonite Church, Lancaster, Pa.

Lederman, Vera Stuckey, 84, Fort Wayne, Ind., died March 15. Spouse: Edgar Lederman (deceased). Parents: Leah and William Stuckey (deceased). Survivors: children Diane Delagrange, Linda Stabler, Kent; eight grandchildren; seven great-grandchildren. Funeral: March 19 at North Leo Mennonite Church, Leo, Ind.

Lehman, Irene Yoder, 93, Orrville, Ohio, died March 4. Spouse: Vernon E. Lehman (deceased). Parents: Menno and Alice Yoder (deceased). Survivors: children Mary Esh, Elizabeth Martin; six grandchildren; one great-grandchild. Funeral: March 8 at Orrville Mennonite Church.

Lehmann, Henry, 86, Freeman, S.D., died Feb. 26. Spouse: Elta Lehmann. Parents: C.B. and Katie Schowalter Lehmann (deceased). Other survivors: children Cheryl, Donavan, Dennis, Bryan, Mary Beth Dick; five grandchildren. Funeral: March 1 at Salem Mennonite Church, Freeman.

A community of learning, faith, respect

Explore your interests • Build your skills • Nurture your faith • Prepare for life

An ethic of service in a Mennonite peace church tradition

Bluffton College
The Truth Makes Free

Bluffton, Ohio

Call today to arrange a campus visit:
1-888-214-7744
admissions@bluffton.edu
www.bluffton.edu

Martin, Eva Good Kirkendall, 90, Sarasota, Fla., died March 8. Spouse: (1st) Charles Kirkendall (deceased); (2nd) Ben Martin (deceased). Parents: Aaron and Bernice Good (deceased). Survivors: children Lucille Sterling, Marlin Kirkendall, Melvin Kirkendall; stepson Ben Martin II. Funeral: March 18 at Knoxville, Tenn.

Miller, Lydia B., 95, Hagerstown, Md., died Jan. 22 of pneumonia. Spouse: Amos A. Miller (deceased). Parents: Samuel Lesher and Anna Baer Horst (deceased). Survivors: children Miriam Housman, Esther Albin, Lois Oberholzer, Clair; 16 grandchildren; 20 great-grandchildren. Funeral and burial at Mount Olive Mennonite Church, Maugansville, Md.

Patterson, Kathleen Scott, 67, Archbold, Ohio, died March 18. Parents: Walter and Ida Mae Philmade Scott (deceased). Survivors: children Glen, Cliff, Willard, Christine Oswalt, Annette Hill; 15 grandchildren; four great-grandchildren. Funeral: March 23 at Central Mennonite Church, Archbold.

Plank, Alta King, 100, West Liberty, Ohio, died March 11. Spouse: David Plank (deceased). Parents: Chauncey and Nancy Yoder King (deceased). Survivor: brother John King. Funeral: March 14 at Kauffman Funeral Home, West Liberty.

Raber, Wayne Erb, 92, Chenoa, Ill., died March 11. Spouse: Esther Ummel Raber. Parents: William and Catherine Erb Raber (deceased). Other survivors: children William, Ronald, Merlyn; seven grandchildren; six great-grandchildren. Funeral: March 13 at Meadows Mennonite Church, Chenoa.

Reimer, Elizabeth Banman, 89, Lindsborg, Kan., died March 7. Spouse: Alvin J. Reimer (deceased). Parents: Frank and Anna Friesen Banman (deceased). Survivors: children Jon, Janice Derksen, Judith Folsom; seven grandchildren. Funeral: March 12 at Lindsborg.

Rempel, Jacob T., 92, Henderson, Neb., died March 2. Spouse: Sara Rempel (deceased). Parents: Gerhard and Marie Thieszen Rempel (deceased). Survivors: children Lorna Epp, Lanora Heiser, Clarence, Marlin; 14 grandchildren; 15 great-grandchildren. Funeral: March 6 at Bethesda Mennonite Church, Henderson.

Rensberger, Jacob, 89, New Smyrna Beach, Fla., died March 13 of cancer. Spouse: Joyce VanNortwick. Parents: Roy and Mamie Yoder Rensberger (deceased). Other survivors: children Margaret Miller, Donald, Kathy Meck Stewart; stepchildren Gary VanNortwick, Jolene King, Rodney VanNortwick; eight grandchildren; eight stepgrandchildren; three great-grandchildren; three stepgreat-grandchildren. Funeral: March 18 at Sugar Creek Mennonite Church, Wayland, Iowa.

Roth, Mary Alice Ingold Slagell, 94, Eureka, Ill., died Feb. 22. Spouse: (1st) Samuel H. Slagell (deceased); (2nd) Alvin Roth (deceased). Parents: David and Katie Grieser Ingold (deceased). Survivors: five stepchildren; numerous stepgrandchildren and stepgreat-great-grandchildren; one stepgreat-great-great-grandchild. Funeral: Feb. 25 at East Bend Mennonite Church, Fisher, Ill.

Shank, Amanda Horst, 91, Harrisonburg, Va., died March 15. Spouse: J. Clinton Shank (deceased). Parents: Michael and Florence Eby Horst (deceased). Survivors: children Oren, John, Faith Casey, Hope Stoner, Charity Showalter, Joy Yoder; 11 grandchildren; 15 great-grandchildren; one great-great-grandchild. Funeral: March 17 at Harrisonburg.

Springer, Verna Steider, 89, Washington, Ill., died March 19. Spouse: Wilfrid Springer (deceased). Parents: David and Katherine Schertz Steider (deceased). Survivors: son Howard; two grandsons. Funeral: March 22 at Calvary Mennonite Church, Washington.

Unruh, Willard H., 82, North Newton, Kan., died March 9 of cancer. Spouse: Selma Dick Unruh. Parents: Anthony H. and Anna Albrecht Unruh (deceased). Other survivors: children Paul, Carol Buller, Louise Hurwitz, Burton, Allan; 11 grandchildren; two great-grandchildren. Funeral: March 15 at Bethel College Mennonite Church, North Newton.

Wideman, Wanda Kauffman, 79, Goshen, Ind., died Feb. 24. Spouse: Seranus "Sy" Wideman (deceased). Parents: Earl and Mary Smucker Kauffman (deceased). Survivors: daughter Lonita Leaman; two grandchildren. Funeral: Feb. 28 at Greencroft, Goshen, Ind., and March 1 at Oak Grove Mennonite Church, West Liberty, Ohio.

Wyse, Anna Short, 97, Archbold, Ohio, died March 9. Spouse: Jesse Wyse (deceased). Parents: Jonas and Mary Ann Beck Short (deceased). Survivors: children Ivan "Sparks," Dale, Lester, John, Janice, Judy; 25 grandchildren; 43 great-grandchildren; one great-great-grandchild. Funeral: March 12 at Central Mennonite Church, Archbold.

Yoder, Rollie W., 87, Parnell, Iowa, died March 14. Spouse: Ruth Doolin Yoder (deceased). Parents: William and Lovina Yoder (deceased). Survivors: children Les, Leanne Lantz, Jan Schulz, Christine Steward; nine grandchildren; four great-grandchildren. Funeral: March 17 at West Union Mennonite Church, Parnell.

Yoder, Ruth Burkholder, 87, Goshen, Ind., died March 2. Spouse: Paul E. Yoder (deceased). Parents: Harry and Sara Burkholder (deceased). Survivors: children Carlton, Marvin; seven grandchildren; 13 great-grandchildren. Funeral: March 5 at Olive Mennonite Church, Elkhart, Ind.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

- TheMennonite@MennoniteUSA.org
- fax 316-283-0454
- P.O. Box 347, Newton, KS 67114

At MMA, the best we offer is not the policy itself . . .
It's the personal service you'll receive.

Your MMA counselor is an insurance and financial services expert. But more than that, he or she is someone who shares your faith, is committed to your community, and cares about your future.

Our counselors choose to work for MMA because they share the vision of providing stewardship solutions to families like yours.

To experience this personal service firsthand, see these **MMA counselors in Lancaster, Pa.:**

Eric Groff

Ken Hollinger

Rob Petersheim

Amanda Rock

Clair Sauder

Christina Walton

MMA®
Stewardship Solutions

Youth pastor wanted for **Blumenort Mennonite Church**, Rosetown at Gretna, Manitoba. The successful candidate is a person who loves Christ and his church, has a healthy sense of humor and sees life as an adventure with God, has an Anabaptist orientation, has an ability to listen and to lead by word and practical example.

For an application form, contact Ray Peters, Chair of Search Committee, Box 161, Winkler, MB R6W 4A4; 204-829-3626; fax 204-327-5414. Please enclose resume.

West Swamp Mennonite Church, an established congregation in Quakertown, Pa., is seeking a ***pastor of youth ministry***. The person in this full-time position will be responsible for planning and leading junior and senior high school programs and working with the education commission.

For information, contact West Swamp Mennonite Church, 2501 Allentown Road, Quakertown, PA 18951; 215-536-7468; wswamp@enter.net.

Landis Homes Retirement Community has ***RN opportunities*** in our health-care center serving seniors. Enjoy a compassionate, pleasant, family-oriented environment in a rural setting of Lancaster County, Pa. Good pay and excellent benefits. Assistance with moving expenses available. Hours include full-time 3-11 or 11-7 for supervisory or charge nurse positions or pool staffing option. Excellent health and retirement benefits, no agency staffing, low turnover and high staffing ratios. Landis Homes is a ministry committed to providing quality programs for the enrichment of senior adults in an environment of Christian love.

Contact Human Resources, Landis Homes, 1001 E. Oregon Rd., Lititz, PA 17543, visit our Web site at www.landishomes.org or call 717-581-3936.

Is God calling you to use your leadership abilities, management skills and two years of cross-cultural experience to serve others ***through Mennonite Central Committee?*** For this year, MCC needs people to provide leadership in MCC Great Lakes, Congo, Ethiopia, Philippines, Mozambique, Rwanda/Burundi, Burkina Faso, New Orleans, South Africa/Lesotho/Swaziland and Vietnam. In 2003, MCC will need leaders in South Dakota, Sudan and Russia/Ukraine, as well as a director for its Visitor Exchange Program. Plan ahead. Apply now.

Contact Charmayne Brubaker, Human Resources, 717-859-1151; cdb@mcc.org; or your nearest MCC office for job descriptions and more information about these upcoming MCC leadership openings. Application review begins immediately.

Toledo Mennonite Church is seeking a full-time ***pastor***. Our candidate must have strong preaching and pastoral care skills, a commitment to our peace position and be open to evangelize and grow spiritually. We are a mid-size urban congregation with several on-going service projects, including an afternoon tutoring program, Feed Your Neighbor, Ten Thousand Villages and more.

For further information, call John Martin at 419-535-7253, or send your resume by May 1 to Toledo Mennonite Search Committee, c/o John Martin, 5537 W. Bancroft, Toledo, OH 43615.

Waterford Mennonite Church, Goshen, Ind., seeks ***pastor of care and worship***. Full-time position with responsibilities in pastoral care, worship and some preaching. Women strongly urged to apply as we seek to balance the pastoral team. Start date summer 2002.

Send resume or inquiry to Search Committee, c/o Pat McFarlane, Waterford Mennonite Church, 65975 State Road 15, Goshen, IN 46526. Email Pat at patjm@goshen.edu or call her at 574-533-7652.

Mennonite Collegiate Institute has positions available.

MCI is looking for qualified Sr. 1-4 teachers in the following areas for the 2002/2003 school year: ***mathematics, computer technology, science, social sciences***. We anticipate the need for one and a half term positions and 1 full-time permanent position. Successful candidates must be in agreement with the Mennonite Confession of Faith and enjoy working with young people in the context of a Christian community.

Positions also available in the following areas: ***residence life directors*** (2 full-time, male & female), ***donor development position*** (half-time), ***technology support position*** (half-time).

Please send your resume along with references to Paul Kroeker, Principal, Mennonite Collegiate Institute, Box 250, Gretna, MB R0G 0V0; 204-327-5891; fax 204-327-5872; mciblues@mb.sympatico.ca; www.mciblues.net.

Associated Mennonite Biblical Seminary-Great Plains Extension seeks ***director***. This position, to begin July 1, 2002, will involve administration half-time and teaching approximately one-quarter time, on location in North Newton, Kan. Responsibilities include implementing the vision for the AMBS-Great Plains program, supervising financial operations, planning course offerings, teaching courses as qualified, recruiting and counseling students, maintaining student records and serving as a liaison between AMBS and church and educational organizations in the region. Applicants should hold a Ph.D. in a theological discipline, have experience in the work of the church, have strong administrative and communication skills and have a commitment to Anabaptist-Mennonite faith.

Send letter of application, vitae and three reference letters by April 30 to Floyd Bartel, Director, AMBS-Great Plains Extension, 2517 Main St., North Newton, KS 67117; floydb@mennowdc.org.

West Fallowfield Christian School, Atglen, Pa., has fall openings for teaching positions in ***middle school science/math*** and an anticipated opening in ***history/computer***.

Contact Elvin Kennel, Principal, WFCS, P.O. Box 279, Atglen, PA 19310; 610-593-5011; fax 610-593-6041; email wfcs279@epix.net.

Kraybill Mennonite School, a fully accredited K-8 school of 400 students in Mount Joy, Pa., is accepting applications for the following teacher vacancies: ***teacher, grade 1-3*** (one year); ***part-time middle school language arts teacher***, and a ***K-grade 2 part-time Spanish teacher***, beginning August 2002.

Applicants contact John Weber, Administrator, 598 Kraybill Church Road, Mount Joy, PA 17552; 717-653-5236; fax 717-653-7334; email jweber@kraybill.pvt.k12.pa.us.

Mennonite Conciliation Services and Eastern College are sponsoring a ***Summer Mediation and Facilitation Training Institute***, July 8-12, 2002, at Eastern College campus in St. Davids, Pa. The cost is $450 ($500 for registrations received after June 7); some scholarship assistance is available.

For more information, visit www.mcc.org/us/peaceandjustice/mcs.html or contact MCS at P.O. Box 500, Akron, PA 17501; 717-859-3889; mcs@mccus.org.

Hesston College seeks applicants for ***director of communications***. The director works with admissions, alumni, development and campaign coordinator to produce Hesston's marketing literature. Responsibilities: supervise a designer and a student assistant, collaborate with a photographer/Web content manager, write and distribute news releases/feature stories and produce internal publications in cooperation with a variety of departments. Qualifications: excellent writing and editing skills, background in print production, commitment to the Mennonite Church and Mennonite higher education. Bachelor's degree required, experience preferred. Position available May 1.

Send resume and references to Wendell Sauder, Executive Vice President for Planning and Resources, Hesston College, Box 3000, Hesston, KS 67062. Questions? Call 620-327-8217 or email Wendells@hesston.edu.

Eastern Mennonite University's Shenandoah Valley Preparatory Music Program seeks candidates for a full-time position as ***Suzuki violin teacher/youth orchestra director/chamber music coach***. Bachelor's degree in music, Suzuki teacher training and orchestral conducting required. Duties include: teaching private and group Suzuki lessons of all levels, conducting the Shenandoah Valley Youth Symphony Orchestra, directing the string sectionals for the orchestra, developing the orchestral program through recruitment and outreach efforts, coach chamber music groups and assist in arranging performance opportunities. The Shenandoah Valley Preparatory Music Program is an integral part of Eastern Mennonite University's music department. The program has over 500 students of all ages. The music programs are highly regarded and are well supported by area residents. The position is available as early as June 2002. Summer teaching is optional. Salary and benefits are competitive with the area and are based on experience and training.

Send resume/references to Sharon Miller, Administrative Director, Preparatory Music Program, Eastern Mennonite University, Harrisonburg, VA 22802; 540-432-4220; fax 540-432-4622; email millersm@emu.edu.

Potter County (Pa.) mason contractor is looking for a ***bricklayer*** to join our crew. For further information, please call Stephen Richard at 814-228-3651 evenings only.

Oak Grove Mennonite Church, West Liberty, Ohio, seeks full-time ***associate pastor for worship, evangelism and discipleship***. Position available immediately. Job description accessed at www.oakgrove.oh.us.mennonite.net. Click News/Events, Associate Pastor Job Description.

Send resume or inquiry to elder Jake Leichty, 6784 Funk Rd., West Liberty, OH 43357; 937-465-3117; email leichtyj@bright.net.

Whitestone Mennonite Church, Hesston, Kan., seeks full-time ***lead pastor*** for our pastoral team. Our candidate will have a strong commitment to Anabaptist values and beliefs, dedication to the primacy of the life and teachings of Jesus Christ, and have strong preaching, pastoral care and leadership skills. The pastor we seek should encourage programs and resources for Christian education for all age groups and effectively direct additional staff, which will include an associate pastor and youth pastor.

Interested people may contact Marilyn Wilder, Pastoral Search Committee Chair, Whitestone Mennonite Church, 629 Crescent Drive, Hesston, KS 67062; 620-327-3185; marilyn@aplawpa.com.

Messiah College's Sider Institute for Anabaptist, Pietist and Wesleyan Studies announces an international conference, ***"(Re)Connecting Spirituality and Social Justice: Christian Visions, Christian Realities,"*** at Messiah College, Grantham, Pa., May 30-June 1, 2002. This conference will provide the opportunity for scholars, pastors and laypeople to engage in conversations on the relationship between Christian spirituality and social justice. Keynote speakers include theologian Bonganjalo Goba, principal architect of South Africa's "Kairos Document"; Charles Marsh, author of God's Long Summer: Stories of Faith and Civil Rights; and William Willimon, Duke University. Fifty other papers and workshops will explore issues such as ecclesiology, race, hymnody, contemplation, prayer, the Eucharist and nurturing social activism.

For schedule and registration materials, visit www.messiah.edu/siderinstitute ("News & Events"). For brochures, contact Terri Hopkins at 717-766-2511, ext. 5235 or email thopkins@messiah.edu.

Newly established Mennonite Education Agency (MEA) of Mennonite Church USA, with offices in Elkhart County, Ind., is seeking three associate directors (2 FT, 1 half-time) to provide leadership in supporting church-related education pre-K through seminary. Start date fall 2002. All positions require Christian commitment in the context of Mennonite Church USA and investment in Mennonite education, significant experience in team environment and in developing networks. Other job-specific requirements listed with duties below:

FT associate director, elementary and secondary education focus: Provide first point of contact for eastern conferences and schools, assist with curriculum building, advance relationships with member schools and area conferences and churches, help provide/find consultative help for schools. A graduate degree, doctorate (or equivalent degree) preferred. Experience and ability needed in pre-K-12 education, public communication. Must live in or relocate to eastern U.S.

FT associate director, communication focus: Maintain and advance effective communication for MEA, including regular presentations in schools and churches, consult with schools and represent MEA to area conferences and churches. A B.A. is required. A graduate degree, doctorate or equivalent workplace experience is preferred. Extensive experience in communication using wide variety of media required and preferred in nonprofit and educational arenas.

Half-time associate director, finance focus: Serves as chief financial officer, develop and administer all financial matters of the agency, relate to investment committee, occasional consultation with schools, represent agency to conferences and schools. A B.A. in finance, business or accounting required. A graduate degree or equivalent workplace experience preferred. Experienced CPA, CFO or business manager welcome. Good written and verbal public communication skills required.

To apply, send letter of application, resume and 4 letters (including one from your pastor and recent supervisor) to Carlos Romero, Executive Director, Mennonite Education Agency, P.O. Box 554, Goshen, IN 46527-0554; email documents in MSWord format to apply@mea.mennonite.net.

Menno Haven Camp and Retreat Center, Tiskilwa, Ill., seeks three full-time/year-round positions: ***program director, administrative assistant and maintenance person***. All open immediately.

For further information, contact Doc Johnson, 815-646-4344 or email doc@mennohaven.com.

Manheim Christian Day School, a Mennonite school, is accepting applications for a ***middle school language arts position***. A bachelor's degree in education and current certification are required.

Send a letter of application, resume and application to MCDS, Attn. Crist Peachey, Administrator, 686 Lebanon Road, Manheim, PA 17545; 717-665-4300. MCDS is a member of Mennonite Elementary Education Association and Lancaster Area Council of Mennonite Schools.

Mennonite Central Committee is seeking qualified applicants for the full-time position of ***MCC Great Lakes regional director***. This person should have a thorough knowledge of MCC and its constituency, good administration, communication and relationship skills. This person is responsible to develop and coordinate program and budget. Some travel required.

Contact Charmayne Brubaker, Human Resources, 717-859-1151; cdb@mcc.org; or Kay Bontrager-Singer, Great Lakes board chair, 219-534-0707; bonsing@maplenet.net; or your nearest MCC office for an application, job description and more information. Date needed: Feb. 17, 2003. Interviews begin May 1, 2002.

Needed immediately: *Stewardship counselor*, full-time, to encourage individuals in Mennonite Church USA to make financial contributions to Mennonite Mission Network through cash and deferred gifts. Qualifications include a passion for God's reconciling mission to the world and a degree in business, marketing or related field with work experience in the marketplace. Ability to relate well to people, listen perceptively and elicit participation in mission is important. Experience in development and fund raising is an asset. Candidates with background in General Conference Mennonite Church will be preferred.

See www.MennoniteMission.net for more information, email www.staffrecruitment@MennoniteMission.net or call Rachel Stoltzfus at 574-294-7523.

Eastern Mennonite University is seeking qualified applicants to fill the following positions. For more information, visit our Web site at http://www.emu.edu/humanresources/vacancy/allopen.html.

Head field hockey: Full- or part-time head field hockey coach. Flexible position with possibility of faculty position in HPER and/or coaching a second sport.

Director of market services: 12-month, full-time position. The director of marketing services leads a department whose client is Eastern Mennonite University and its multiple entities including undergraduate, graduate and seminary programs.

Director of admissions: 12-month, full-time position. The director of admissions is responsible for all undergraduate recruitment activities.

Area coordinator (2 positions: 1 male, 1 female): 10-month, full-time, live-in position (July 15-May 15). Remuneration and benefits commensurate with experience and in accordance with the EMU salary scale. Live-in benefits include rent/utility-free two-bedroom apartment (year-round provided contract renews), free local phone and cable television and partial meal plan.

Residence director (both male and female positions available): 9.5-month, part-time, live-in position (Aug. 1-May 15). Remuneration and benefits commensurate with experience and in accordance with the EMU salary scale. Live-in benefits include rent/utility-free two-bedroom apartment (year-round provided contract renews), free local phone and cable television, and partial meal plan.

Reference and instruction librarian: 12-month, full-time position. Responsible for reference services and instruction at the Sadie A. Hartzler Library.

Send letter of application, curriculum vita or resume and three references to the appropriate individual listed on the position's Web page, or to Anthony Resto Jr., Director of Human Resources, Eastern Mennonite University, 1200 Park Road, Harrisonburg, VA 22802; 540-432-4108; restoa@emu.edu. People who bring gender, ethnic and cultural diversity are encouraged to apply. AAEO employer.

Advertising space in The Mennonite is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Melanie Mueller, or email TheMennonite@MennoniteUSA.org.

Beware simplistic revenge stories

Gordon Houser

At the top of many best-seller lists in the past few years have been novels from the Left Behind series, which has sold well over 10 million copies and is still going strong. Readers gobble up these books like candy, which may be an apt metaphor of their value. Caveat emptor.

British New Testament scholar N.T. Wright in *Bible Review* (August 2001) discusses the supposed biblical basis for these books. He writes: "The New Testament, building on ancient biblical prophecy, envisages that the creator God will remake heaven and earth entirely, affirming the goodness of the old Creation but overcoming its mortality and corruptibility. When this happens, Jesus will appear within the resulting new world."

The Left Behind series, however, takes off from images Paul uses in 1 Thessalonians 4:16-17 about being snatched up on clouds "to meet the Lord in the air." Little did he know how people would use his images to sell millions of copies of badly written fiction.

"Paul's mixed metaphors of trumpets blowing and the living being snatched into heaven," Wright says, "are not to be understood as literal truth ... but as a vivid and biblically allusive description of the great transformation of the present world of which he speaks elsewhere."

He goes on to ask questions about what view of the world is sustained by the Left Behind ideology. He writes: "Is not the Left Behind mentality in thrall to a dualistic view of reality that allows people to pollute God's world on the grounds that it's all going to be destroyed soon? Wouldn't this be overturned if we recaptured Paul's holistic vision of God's whole creation?"

In an article in *The Weather Vane*, Eastern Mennonite University's newspaper in Harrisonburg, Va., Nancy Heisey, who teaches Bible and church history at EMU, asks several questions after viewing the film *Left Behind*, based on one of the books:

- Why is Jesus Christ, or any mention of his teachings, his life, his death and resurrection, so invisible?
- Why does the schedule proposed for the end of time depend on such an odd patchwork of biblical phrases removed from their contexts?
- Why are American Christians so captivated by imaginations of disaster and terror during the great tribulation but so oblivious to the political oppression, rape, torture and famine that so many Christians around the world face today?
- Why, in the face of massive Israeli oppression of Palestinian people, is the modern state of Israel presented as the only world government protected by divine defense?
- Why is the United Nations the most likely place for the emergence of the Antichrist rather than Microsoft, Cargill, the World Bank or the White House?

Heisey concludes: "I believe that the Bible offers us the message that Jesus Christ has already defeated the powers of evil, the challenge to accept that victory by living in Jesus' kingdom way now and a lively hope for the completion of God's work which draws us forward."

Those who consume these books may find their simplistic revenge stories sweet as candy, but their nutritional value is suspect, and the kind of theology they present may be unhealthy.

BOOKS

Life Abundant: Rethinking Theology and Economy for a Planet in Peril by Sallie McFague (Fortress Press, 2001, $18) seeks to imagine "another way to live 'abundantly' on planet Earth." In her thorough yet accessible style, McFague develops her brief credo: "We live to give God glory by loving the world and everything in it." Our consumer culture, she claims, is doing the exact opposite. In order for North American middle-class Christians to live differently, she writes, "we need to think differently—especially about ourselves and who we are in the scheme of things." This book will help us do just that.

Beyond Doubt: Faith-Building Devotions on Questions Christians Ask by Cornelius Plantinga Jr. (Eerdmans, 2002, $16) offers short responses to 28 basic questions, such as: What is God like? Why pray? What about sin? How do we face death? Plantinga writes from a Reformed perspective and says little about ethics, yet Mennonites will find this book helpful.

VIDEOS

Journey Toward Forgiveness: From Rage to Reconciliation (Mennonite Media, 2001, $24.95) is a powerful look at people who have found healing from terrible tragedy through forgiveness. The 58-minute video includes seven stories of articulate people working to bring reconciliation out of deep emotional pain. It's an excellent resource for discussion. Some ABC affiliates showed this last December, but most aired it at odd times. In my area it ran at 5 a.m. on Dec. 25.

TELEVISION

The Good War and Those Who Refused to Fight It appeared on many PBS stations in the past few months. This inspiring documentary interviews men, including Mennonite Sam Yoder, who refused to fight in World War II, choosing either to do alternative service or go to prison. This is an excellent teaching tool for congregations as well as a witness to the wider society. A video is available for $29.95 by calling 800-343-5540.

According to Catholic Bishop Anthony Lobo of Islamabad-Rawalpindi, Pakistan, culture has a greater role in inciting national violence than does religion. He made his comments during a Feb. 25 panel discussion held in Washington on whether religions incite violence. Sometimes, Lobo said, "the religion converts the culture. Sometimes the culture converts them [religions]." He took note of the economic disparities between Muslim and non-Muslim nations. "Why don't we have people ... applying peaceful redistribution, what you call a win-win situation?" Were that to happen, he said, "the fuel for the religious fire will be consumed."—*National Catholic Reporter*

From this day forward

A simple vow – 'for better, for worse' – seems an understatement of life's most complex calling. Everyday chaos that never appears in wedding-day dreams. Responsibilities that grow faster than a toddler's shoe size.

But there's help. Your MMA counselor has **health, life,** and **disability insurance plans** to protect your family – in sickness and in health. MMA's many **investing** services provide secure footing toward your future. MMA supports young families in other ways, too. It funds **educational resources** such as Stewardship University courses on budgeting, fitness, faith, and more.

To locate your nearby **MMA counselor** – another life-long partner – call **(800) 348-7468**. Because that 'for richer, for poorer' promise *will* be put to the test.

MMA®

Stewardship Solutions

************************CAR-RT LOT**C-025
<10963> 70
5100 12/03 205377 Q:1 230
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Rich Preheim

Words of good cheer

At first blush, our denominational life looks rather discouraging. Congregations are withdrawing from Mennonite Church USA. Former General Conference Mennonite Church and Mennonite Church members are each complaining that they gave up too much to create the new church. Denominational bodies, from the crisis-wracked Mennonite Publishing House to the less-publicized area conferences, are financially struggling. And infighting, backbiting and power politics could lead one to wonder if we can do anything right.

Yes, we can. Since it might be a violation of good ol' Mennonite humility to cite our own successes, let's allow *Sojourners* to do it. The magazine's March-April issue features 18 "Anti-Slackers": Christians in their 20s and 30s who are active in their faith, distinguishing themselves, serving others and glorifying God through various occupations and ministries.

Among those cited are Mennonites David Deal and Shady Hakim. Deal's journey from Navy midshipman to conscientious objector and then to Mennonite Voluntary Service was the cover story of *The Mennonite*'s June 20, 2000, issue. Today he is a member of Hyattsville (Md.) Mennonite Church and the founder and executive director of Community IT Innovators, which provides technology consultants for nonprofit organizations.

An encouraging note and a pat on the back can help counterbalance frustration and despair.

"I was looking for a Christian community where nonviolence and social justice were assumed to be integral to a life of faith," Deal, age 31, told *Sojourners,* "a community where being a Christian and being an American were not assumed to be one and the same. I found that the Mennonite Church comes as close to this as any church that I have experienced."

Hakim, 26, is a program associate at Los Angeles-based Bartimaeus Cooperative Ministries. A member of Pasadena (Calif.) Mennonite Church, he is also a reservist with Christian Peacemaker Teams, serving in the West Bank with CPT. (CPT, by the way, is the model for the World Council of Churches' new Holy Land monitoring program—yet another indicator of Mennonite influence.)

So two of the 18 people—11 percent—cited by *Sojourners* are from Mennonite Church USA. In a country of some 160 million Christians, that's a higher percentage than would be expected from a denomination of 115,000 members.

Another example of Mennonitism's impact is Methodist Stanley Hauerwas, a leading American theologian and ethicist who doubts he would be an ethicist if not for the work of John Howard Yoder. In our April 2 issue, Hauerwaus said the late author of *The Politics of Jesus* represented "a different way of thinking ... in order to help the world see what the difference of having Jesus is. I continue to learn from John's work."

Meanwhile in the United Kingdom, hundreds of people of Anglican, Baptist, Catholic, Methodist and other denominational affiliations have been drawn to the Anabaptist Network, a loose group of Christians who see our faith as being able to provide insight to contemporary belief and witness.

These affirmations are important to our individual and collective well-being. We should not boast or brag, for what is done is done not for our benefit but for the glory of God. Nevertheless, an encouraging note and a pat on the back can help counterbalance frustration and despair. "Anxiety weighs down the human heart," counseled Solomon, "but a good word cheers it up" (Proverbs 12:25).

And we need cheering up. We have come through the long and arduous process of merging the Mennonite Church and General Conference Mennonite Church and are now grappling with the growing pains of the fledgling Mennonite Church USA. Meanwhile, as we struggle with divisive and contentious issues among ourselves, those of us who advocate peace, justice and nonresistance are labeled traitors, parasites, cowards and idiots because we oppose death and violence in Afghanistan as a response to death and violence in New York and Washington.

Such attacks from within and without can inflict critical wounds. Thank God for David Deal, Shady Hakim, Stanley Hauerwas, the Anabaptist Network, and the countless unheralded others in our midst who provide a healing balm.—*rp*

The next issue of *The Mennonite* will be dated May 7.

The Mennonite

www.themennonite.org

May 7, 2002

Sitting under the vine

Page 8

12 Building peace in the Middle East

16 Celebrate Pentecost with real action

20 CLC backs MPH fund raising

32 Babel or Pentecost

Personal piety and corporate faith

Ron W. Adams is pastor at East Chestnut Street Mennonite Church in Lancaster, Pa.

I grew up in the Assemblies of God. Like most Pentecostals, my fellow believers could easily articulate their sense of God's working in individual lives. Jesus was a personal savior and people spoke of that personal relationship with Jesus Christ as being the highest spiritual good.

Testimonies were a routine part of Sunday evening worship. Someone would stand and tell us about the latest miracle God had given them. Most of those miracles were small. Some were huge. All were shared with a passion that made even the most skeptical want to believe.

I was never good at such things. I am not a demonstrative person, although I do feel things keenly. I was never able to cut loose and let the Spirit take my body and tongue to do and say whatever the Spirit wanted.

I used to worry about that. Now I chalk it up to personality stuff. This is just who I am, and that's OK. And let's be honest—a reluctance to engage in acts of uninhibited spontaneity has not hindered me in Mennonite circles.

Theologically I am a Mennonite. I believe it is important to attend not only to my personal relationship with Christ but also to the relationship between Christ and my faith community. When I made the move from being Pentecostal to becoming Mennonite, I intentionally exchanged the language of personal piety for language that better reflected my understanding of Anabaptist Christian community.

For some time now I have been receiving spiritual direction, learning how to attend to the movement of God's Spirit in my life. Spiritual direction helps me discern God's presence in the daily stuff of life. I come and talk about whatever I like. It is my spiritual director's job to help me detect the (often elusive) movement of the Spirit. She helps me attend to that movement and so learn to recognize it for what it is. Over time, I have become more aware of the workings of God within me and outside me. This is a great gift.

My director uses a contemplative approach. She encourages me to sit still with some new insight or awareness of God's presence. She invites me to feel what that presence is doing to me at that moment. She asks me to articulate those feelings, to say how it feels, for example, to sense Christ's deep love for me. I do the best I can, though it is not always easy.

In describing my experiences, I find myself falling back on the language of my past, saying things about my relationship with God that I thought I'd never say again. I find myself using personal, devotional and spiritual language that I'd put aside as not Anabaptist enough. I find myself feeling and experiencing God in ways that surprise and, I confess, sometimes even embarrass me. As I said, I was not a good Pentecostal. Now here I am, being drawn into a relationship with God that seems, for me at least, to require a recovery of the language of personal relationship.

I began spiritual direction because it was required by a spiritual direction class offered by our conference. One of the topics of conversation in our class is, How does spiritual direction fit within the Anabaptist practice of community? How can Mennonites use this personal spiritual discipline to build up the community of faith?

I wonder if one of the places to begin is a recovery of the language of personal relationship to Jesus Christ. Not a swing of the pendulum away from our language of community. Not a wholesale purchase of the language of Pentecostalism or fundamentalism. But the seeking of a better balance, an integration of personal piety and corporate faith that may, I now know, mark a return to our Anabaptist roots. And that can only be good for me ... and for all of us together. TM

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing: **Marla J. Cole**
Advertising: **Melanie Mueller**
Secretary: **Marla J. Cole**
Design: **Merrill R. Miller**
Editor emeritus: **J. Lorne Peachey**

Offices:

1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@MennoniteUSA.org
phone: 800-790-2498 fax: 316-283-0454

TheMennonite Vol. 5, No. 9, May 7, 2002

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for January and December when it is published on the second and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 128562, GST no. R122192453. Subscription rates: $36.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Cover photo by Mennonite Central Committee

Web site: **www.themennonite.org**

Mennonite Church USA

CONTENTS

MAY 6 '02

AMBS
LIBRARY
ELKHART, IN

7

6

21

15

8 Sitting under the vine
A theology of exile and return—*Alain Epp Weaver*

12 Building peace in the Middle East
An interview with Kathy Bergen—*Susan Muaddi Darraj*

16 Celebrate Pentecost with real action
What does Pentecost mean today?—*Adhi Dharma*

19 Evangelist, educator, conservative champion George R. Brunk II dies—*Jim Bishop and Rich Preheim*

20 CLC backs MPH fund-raising plan
Resolution sets goal of $5 million for publishing agency's debts. —*Rich Preheim*

22 Consultation tackles pastor shortage
Committee to be formed to encourage calling and training of candidates

DEPARTMENTS

2 A pastoral word
Personal piety and corporate faith—*Ron W. Adams*

4 Readers say

4 In this issue

6 News digest

18 Speaking out
Broken arms and mangled legs—*Anne Meyer Byler*

30 Wider World
Focus on education: investing, testing, striking—*Rich Preheim*

32 Editorial
Babel or Pentecost—*Everett J. Thomas*

Responding to the MPH crisis

Re the article "MPH Board Replaced in 'Radical Move' " and the editorial "The Publishing Mess" (April 2) on the replacement of the board for Mennonite Publishing House, I will emphasize several points: (1) The Joint Executive Committee made the decision to replace the MPH board because of our sense of increased responsibility to work at the problem, not because of willful misconduct, negligence or mismanagement by the former board. we do not want the former board to be scapegoated in any way. (2) We did not mean to imply (as it may have appeared by the way I was quoted) that we made this "radical move" because we found new or "growing debt" at MPH. Rather, I was referring to the decision of the mediation committee regarding the retirees' Medicare supplement benefits. They concluded that it was the church's moral obligation to pay this debt. In an indirect way, the JEC's responsibility to work at the debt grew when we accepted that conclusion. (3) We see the JEC's current depth of involvement with MPH as a temporary move. The JEC will likely name a new board by the end of this year. (4) We are deeply grateful for the many expressions of concern and support for the publishing house and its workers, past and present. We appreciate Allegheny Conference's action to initiate a debt reduction effort based among conferences. Most of all, we covet the church's prayers and support during this difficult time.—*Mennonite Church USA moderator Ervin Stutzman, Harrisonburg, Va., on behalf of the current MPH board*

Re the current problems of Mennonite Publishing House: The church seems to be shrugging its shoulders, hoping through some good financial manipulation that the problem will be solved by having the profits of the bookstores pay the debt. This is like when we respond to Sept. 11 by military force; it does not get at what caused the problem. The decline in sales and who is responsible are not being addressed. A too-simple answer, but a true one, is that what we have been producing has not met the market and secured the sales.

It could be that the constituency is no longer interested in Anabaptist, nonresistant, discipleship-centered materials. On the other hand, for those churches wanting to be true to their Anabaptist heritage, it could be that the editors and publishers have not had the needed skills to write materials to meet the needs of this group. Another reason could be that our church has lost its vision in spreading the good news through publishing. Just solving the financial problem will not solve this basic problem. As I review recent articles in *The Mennonite,* I don't recall any voice of leadership speaking to the value of publishing or an effort to hold forth a vision. —*Mark Moyer, Davidsville, Pa.*

Our future is evangelical

I was both encouraged and embarrassed by J. Nelson Kraybill's excellent article "Is Our Future Evangelical?" (March 5). I felt encouraged because one of our Mennonite educational leaders brought a clear call to interdenominational respect and cooperation for the sake of kingdom building. I agree, we do need to reclaim our evangelical roots if we claim to be authentic Christ followers. I felt embarrassed to learn that many in Mennonite circles have been so critical and arrogant regarding those who have a passion for sharing the good news of Jesus Christ with our world.

Being a church planter for the past 16 years on the far edges of North America has left me out of touch with a Mennonite church that is critical of those of us actually involved in churches that reach out to hundreds of unchurched people and lead them to become devoted followers of Jesus Christ. At times our motives have been questioned with the insinuation that we are only concerned about numbers. If being a missional church is to become more than the latest catchphrase, then being evangelical is something we will need to embrace rather than something from which we distance ourselves.—*Dennis Gingerich, Cape Coral, Fla.*

Is our future evangelical? Do we have a choice? Evangelical Protestants teach that everyone needs to be born again. So does the Bible (John 3). They teach that Jesus is the only way. So does the Bible (Acts 4:12). They teach that Jesus' blood cleanses us from sin. So does the Bible (1 John 1:7,9). They teach that we should witness for our faith. So does the Bible (1 Peter 3:15). Of course, much that travels under the banner of "evangelical" is shallow, wrong-headed or just plain asinine. But so what? What large-scale and long-lived human movement is free of such things?

IN THIS ISSUE

May 19 is Pentecost Sunday. This is the day believers around the world remember the story in Acts 2 when God's Spirit visited the first Christians in Jerusalem with tongues of fire. Adhi Dharma (page 16) asks what Pentecost means for us today. Poet Maureen Talman Flannery (page 15) uses fresh language to describe how "the Word will pour Itself into us" when Pentecost comes again "some late May morning." Ron Adams (page 2), former Pentecostal and now a Mennonite pastor, reflects on the tension between individual piety and worship in the community of faith. May your personal and corporate Pentecosts bring fresh winds of the Spirit into your life.—*ejt*

I not only have the obligation as a minister to preach and teach what the Bible teaches, I also claim the right to believe everything in that sacred book, and I gladly choose to believe those truths which grate the sensibilities of current prejudices against "dogmatism" or "exclusiveness."—*Monty Ledford, Aberdeen, Idaho*

"Is Our Future Evangelical?" poses an important issue for us. Newspaper columnist Sydney Harris wrote decades ago, "All of us carry around with us a series of self-images, one of which becomes dominant." If we are not evangelical, what are we, how did we get where we are, what are the steps of change? Nelson Kraybill has sounded what I believe to be the deepest call to Mennonite peoples of recent times. I am so grateful.—*H. Eugene Herr, Newton, Kan.*

Trinitarian faith is essential

As Mitchell Brown (Readers Say, April 2) was troubled by J. Nelson Kraybill's article, I am equally troubled by Brown's response. Not only is Trinitarian faith essential to Anabaptism, it is essential to Christianity. There have indeed been various christological ideas floated in the last two millennia. Many of them have been called heresies and rightly so. It is not so much, as Brown asserts, that Kraybill insists on the "unique revelation of God in Jesus Christ," but it is this same assertion by Jesus that we should heed. Jesus does not lightly say that he is the way, the truth and the life.

Since we indeed have the truth in Jesus Christ, we would be remiss in not sharing this with Sufis, Hindus, Buddhists and others who need the salvation that comes only through Christ. Sharing the truth claims about the uniqueness of Christ and the way to life has nothing to do with insecurity, as Brown believes. Rather, it demonstrates the love of God we have in us that we would want others to have this new life that is available only through Jesus Christ. Brown can listen to the Sufis, Hindus and Buddhists if he so desires, but there is nothing they can teach him that will bring him close to the God revealed to us in Jesus Christ.—*Timothy P. Allen, Columbus, Ohio.*

Brown has been espousing a corrective to the evangelical Christian doctrine of Jesus Christ as the exclusive path to God. He seems to say that people, regardless of their faith, only need to act like Jesus in order to be acceptable to God. For those who would use such a letter to reinforce a belief that the Mennonite Church is becoming too liberal, let me say that Brown does not speak for me or the many churches in Mennonite Church USA with whom I associate. His form of heresy has been around for a long time. Discipleship to Jesus that denies his deity and our need for the transforming power of a Savior is empty. "Doing" does not equal "being." J. Nelson Kraybill, on the other hand, is a leader that I am willing to listen to and follow.—*Terry Zehr, Lowville, N.Y.*

I appreciated Brown's letter, which suggests that a Trinitarian faith is not essential to Anabaptism and that other Christologies are equally if not more scripturally defensible. A non-Trinitarian Christology seems to be more appropriate for those of us who wish to advocate the "Christus Victor" interpretation of the doctrine of the atonement, which J. Denny Weaver and others suggest is a more fitting interpretation than the "satisfaction" theory popular in mainstream evangelicalism.

According to the satisfaction theory, Jesus had to be God incarnate because otherwise he couldn't take on the punishment due infinitely sinful humanity. People who believe in the satisfaction theory of atonement are encouraged to accept passively Jesus' death on their behalf rather than to take up their crosses and follow him. If I were to confuse Jesus with God, I believe I'd find it more difficult to see him as the ultimate role model for a life of discipleship.—*Jerry Stanaway, Lombard, Ill.*

More misconceptions about tax resistance

Charles Carney ("The Connection Between Death and Taxes," April 2) should have added these three to his seven misconceptions about war tax resisters not paying the military portion of their income taxes: (1) Refusing to pay these taxes puts the U.S. government in a financial bind. (Congress has not had to redo its budget.) (2) Refusing to pay these taxes causes the U.S. government great concern. (I have heard no outcry from the government.) (3) Refusing to pay these taxes absolves the resister of all moral responsibility for U.S. military action. (As long as you are a productive U.S. citizen you are contributing to the economy that pays military action.)—*Al Albrecht, Goshen, Ind.*

The good things

Thanks, Rich, for reminding us of the good things (Editorial, "Words of Good Cheer," April 16). I am among many excited about the future of Mennonite Church USA. We are letting things dear to us die and weeding out old ways that are no longer effective, helpful or glorifying to God. (We thank God even for financial difficulties that force us to make such changes.) It is painful, but through it God is bringing new growth. Jesus said, "Unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit" (John 12:24).—*Amy Spencer, Kalona, Iowa*

**This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion.
—*Editors***

Continued on page 23

this date in Mennonite history

May 7, 1847—John Oberholtzer presents to Franconia Conference delegates a proposed conference constitution, which is rejected.

MCC assists with West Bank food convoys

BETHLEHEM, West Bank—Food convoys organized by Mennonite Central Committee and other Christian organizations delivered supplies to the Jenin refugee camp on April 13 and Bethlehem on April 15.

The convoy's arrival in Bethlehem coincided with a four-hour suspension of a round-the-clock curfew imposed on the city by the Israeli military. It was the first opportunity in two weeks for most area residents to get out and restock on supplies before the curfew was reimposed.

"We need and appreciate the food, but what we really need is our freedom," said George Dalil, a public school principal in the city of Beit Jala who helped distribute food cartons to an estimated 1,000 families in Bethlehem, Beit Jala and Beit Sahour.

The Bethlehem convoy was organized by MCC, Catholic Relief Services, World Vision, Caritas International and the Pontifical Mission for Palestine. The Jenin convoy was organized by members of the Association of International Development Agencies and the Palestinian Nongovernmental Organization. MCC workers assisted with food distribution in both places.—*MCC News Service*

Hispanic leader honored for church work

ELKHART, Ind.—Longtime Hispanic Mennonite leader Samuel Lopez has received the 2002 James and Rowena Lark Award from Mennonite Mission Network. Named for the first African-American bishop in the Mennonite Church and his wife, the award honors Mennonites for evangelism and church development in North America.

Lopez lives in New Holland, Pa., where he pastored New Holland Spanish Mennonite Church for three years. He has also served 12 years as administrator of Lancaster Conference's Spanish Mennonite Council and 10 years as president of the Hispanic Mennonite Convention of the former Mennonite Church.

Lopez

Despite his accomplishments, Lopez was smarting from the closing of a church plant in Phoenix, which Lopez oversees, when he learned of the award. "I didn't feel that I deserved it," he says. "But I took it as an affirmation. It was like a word from God, saying 'Don't worry. Despite your weaknesses, you are being recognized.' "

Lopez was nominated by Atlantic Coast Conference and Eastern Mennonite Missions. "He has a gift for bringing people together and helping them work together in spite of their differences," says ACC administrator Miriam Martin.—*MMN News Service*

O for half a thousand tongues to sing

Nearly 500 students from 13 U.S. and Canadian high schools gathered at Christopher Dock Mennonite High School, Lansdale, Pa., April 12-14 for the 40th annual Mennonite Secondary Education Council Music Festival.

School foes face each other at Goshen event

GOSHEN, Ind.—The arguments were not new and none of the participants changed their views, but on April 13, Goshen College brought together two sides for a rare public dialogue. The event featured Ken LaPlante, a representative of the U.S. Department of Defense's Western Institute for Security Cooperation (formerly the School of the Americas) and Roy Bourgeouis and Linda Panetta of School of the Americas Watch, which seeks to close the Georgia-based military school.

Bourgeouis and Panetta cited a litany of human rights abuses, murders, rapes and other atrocities committed by school graduates in Latin America and called for confession and repentance. While LaPlante acknowledged the violent acts by some graduates, he offered no apology, saying the vast majority of the school's students work to improve life in Latin America.

"There is no causal relationship," he said. "I don't think the school has failed. I think that less than 1 percent of its students have acted out of the boundaries of its training."

Bourgeouis suggested that students be sent to colleges like Goshen "for skills, not with guns, but skills that will relieve the suffering of their people."

The dialogue was organized by Goshen's Pax Club, which LaPlante applauded. "I'm tickled that the students put this together," he said. "I know I'm not going to change minds. I just hope people will look at a different perspective."

Said Pax member Christina Cruz, a sophomore from Lancaster, Pa.: "We had heard the debates before and were hoping for something different. We had both sides of the issue right there, which is helpful to continue my education."

Ukrainian congregation growing

ZAPORIZHZHYA, Ukraine—In a region that was once densely populated with Mennonites, a Mennonite congregation could see its membership jump to 70 next month as 12 candidates are studying in preparation for a June 23 baptism service.

The Evangelical Mennonite Church of Zaporizhzhya is part of Chortitza, the first settlement of Mennonites in the former Russian Empire. The pastors are Dorothy and Jake Unrau, workers with Witness, the mission agency of Mennonite Church Canada.

With a significant number of ailing and aging members, the congregation is exploring establishing a Mennonite Family Center to provide a place for people with special care. The idea recently received a boost with the gift of a 10-story apartment building in Zaporizhzhya.

In addition to the Evangelical Mennonite Church of Zaporizhzhya, Ukrainian Mennonite congregations are also found in Mis and in the former Mennonite village of Kutuzovka.—*Mennonite Church Canada News Service*

Global warming hot topic for contest winner

WASHINGTON—Blake Johnson, a senior at Shawnee Heights High School in Topeka, Kan., received first place in Mennonite Central Committee U.S. Washington Office's annual Public Policy Essay Contest for high school seniors. Johnson won $500 for "The Debate Over Global Warming," in which he discusses effects and possible causes of global warming and makes recommendations.

Jennifer Weaver of Central Christian High School in Kidron, Ohio, received second place for "Response to September 11th," and Angie Lederach of Eastern Mennonite High School in Harrisonburg, Va., was third with "Restorative Justice: A Healing Approach to Crime." Weaver wins $250 and Lederach $100. Fifty-six students submitted essays this year.

The Washington Office holds the contest every year to promote the church's work for peace and justice and to encourage young people's efforts. The contest is open to Mennonite and Brethren in Christ youth of high school age.—*MCC News Service*

EMU hosts second Food and Farming Week

HARRISONBURG, Va.—Roy Brubaker didn't expect to become a farmer. But that's what he became after witnessing environmental problems in Kenya and Somalia, where he was a mission worker. Today he operates a 20-acre organic farm in Mifflintown, Pa.

"Farming is a high calling," Brubaker said in his chapel address as part of last month's Food and Farming Week at Eastern Mennonite University, Harrisonburg. "We are called to feed the hungry, assist them in growing their own [food] and to enhance the shalom of God on earth."

The second annual event also included a petting zoo, a potluck meal, a barn dance and workshops on breadmaking, home gardening and weaving. Tours were offered to local organic farms and to a weekly farmer's market in Harrisonburg. In addition, displays featured topics such as beekeeping, sustainable agriculture and natural medicine.

"It was a time to provide some fun and interesting events for folks while raising awareness of their intrinsic roles as agricultural participants," says student planner A. Joelle Hackney, a freshman from Raphine, Va.

Swiss, German hymnal coming

German and Swiss Mennonites hope to be singing from the same hymnal by 2005. A nine-member hymnal committee, which has been meeting since 1998, is compiling a book of 400 to 500 songs.

Germany's 36,000 Mennonites have been using a 1972 hymnal, while the 2,500 Swiss Mennonites have a 1975 hymnal. —*Courier*

Mary E. Klassen

New life blooming

Associated Mennonite Biblical Seminary students, faculty and staff parade past blooming crocuses in an April 16 worship service on the school's Elkhart, Ind., campus. The crocuses were planted in the shape of a cross last fall following the Sept. 11 terrorist attacks. "We believe that the power of Christ's resurrection was greater than the forces of violence and death," said Janeen Bertsche Johnson, AMBS community life minister, during the celebration. "We planted crocus bulbs to symbolize our hope for peace and new life to emerge from the tragedies of terrorism and war."

Sitting under the vine

a theology of exile and return

Mennonite Central Committee

A Christian engagement with Zionism—part two

by Alain Epp Weaver

I have learned the words of blood-stained courts
   in order to break the rules.
I have learned and dismantled all the words
   to construct a single one:
Home
—Mahmoud Darwish, "I Am From There"

They shall all sit under their own vines
   and under their own fig trees,
and no one shall make them afraid.
—Micah 4:4

The Palestinian poet Mahmoud Darwish repeatedly tackles two interrelated themes: exile and home. For the majority of Palestinians in the world today, living in refugee camps throughout the Middle East, life is one of involuntary exile. Many refugees still hold keys to their former homes (many of them destroyed long ago) and the title deeds to their properties. Returning home is a concrete hope and desire for these refugees.

The prophet Micah, for his part, also recognized the importance of home. In his vision of the day when all will come to the mountain of the Lord, Micah stresses that all will sit under their own vines and fig trees, secure in their land.

In my previous article (April 16, page 14), I sketched

Is the call to seek the peace of the city of one's exile the only word Scripture offers to dispossessed Palestinians? Does it say nothing about return to one's land or about justice in the land?

a critique of Zionism that drew on the late John Howard Yoder's reading of Scripture and post-biblical Jewish history as revealing a pattern of communal life that is nonviolent in character, refuses a violent return to the land and embraces the calling to seek the shalom of the cities of one's exile (Jeremiah 29:7). Jeremiah's call to the exiles is a powerful one; it empowers dispossessed refugees to transform the curse of exile into a new opportunity for participating in God's mission in the world, and it serves as an effective critique of all violent, premature efforts to grasp at land, to return from exile.

But does this exilic theology do justice to the real longing refugees have for their former homes? Does it provide an adequate theology of justice and land for those who have been dispossessed?

Justice in the land: The Palestinian experience since 1948 has been one of being violently separated from land, from home: the hundreds of thousands of refugees from the 1948 war; farmers whose lands are confiscated for the construction of illegal Israeli settlements, or colonies, in the occupied territories; the thousands whose homes have been demolished by bulldozers; thousands more whose identity cards have been stripped from them and can no longer live in the land of their birth. Is the call to seek the peace of the city of one's exile the only word Scripture offers to dispossessed Palestinians? Does it say nothing about return to one's land or about justice in the land?

Furthermore, even if we can and should be critical of Zionism as a colonialist enterprise that dispossessed and continues to dispossess Palestinians, we must listen respectfully when Jews speak of the meaning of "Eretz Yisrael" (Land of Israel) for them and also recognize that the state of Israel was experienced as a refuge for many Jewish survivors of the Holocaust. While we must be critical of the dispossession of others, we must certainly also long for the day when Israeli Jews and Palestinians sit in their own lands under their vines and fig trees.

The attachment of Palestinians and Israeli Jews to the piece of land I'll call Palestine/Israel is a challenge to many of us. Mennonites of European descent, with a history of leaving one home to establish another, may well resonate with Jeremiah's call to the exiles more than many others. However, we must be careful to avoid several temptations.

First, we must not blind ourselves to the fact that Mennonites of European descent have had deep connections to land, have at times become landed following the dispossession of others and have benefited economically from that landedness.

Second, we must not close our ears to the spiritual significance of particular land for others. The dreams of a refugee who wishes 50 years later to return to his destroyed village in order to rebuild it may be hard for some of us to understand. Capitalist society promotes rootlessness and destroys the significance of place or of particular land to such an extent that those who hold deep connections to particular land seem strange to many of us. Brothers and sisters from indigenous communities in North America, with their own stories of dispossession (not to mention genocide), have much to teach on this score.

Mennonite theologian Gerald Schlabach observes that "we do no favor to any dispossessed people if we think of land only in a figurative rather than an earthy sense." We must, therefore, in addition to critiquing Zionism from the perspective of the exile outlined with such force by John Howard Yoder, also consider what resources we find in Scripture for visions of justice in the land.

Faithful life: A biblical theology of justice in the land will begin by recognizing that Scripture records a vigorous debate about how to live faithfully in the land. For example, Schlabach describes how the period after the partial end of the Babylonian exile in 539 B.C.E. set off a debate about faithful

Neither Palestinians nor Israelis sit secure under vine and fig tree today, nor will they so long as injustice is perpetrated, so long as people believe the lie that peace can be had while injustice reigns.

life in the land, with Ezra and Nehemiah offering an exclusionary, ethnocentric vision, God's mercy to Nineveh in the book of Jonah providing a more open vision, the Maccabees' dream of sovereignty free of foreign influence standing in contrast to a growing diaspora that "argued with its feet that Israel might not need territory to be a people," Schlabach writes.

Tracing one metaphor, that of the vine, helps focus this scriptural debate. Psalm 80:8-13, for example, describes Israel as a vine brought out of Egypt. God drives out the nations in order to plant the vine, whose branches go out to the sea, its shoots to the Jordan River. While the psalmist records this as a history of liberation from bondage in Egypt, he also records the fact that entry into the land meant the dispossession of others, the driving out of the nations. The psalmist then continues to mourn the fact that the vine is now ravaged and preyed upon.

The 10th chapter of Hosea suggests why the vine of Israel is now ravaged: Israel, as a luxuriant vine that builds itself up, trusts in the multitude of its warriors, plows wickedness, reaps injustice and eats the fruit of lies, will be cut off. To live in the land in a way that promotes injustice and depends on falsehood will lead, Hosea suggests, to loss of land. But just as God gives us up to the consequences of injustice and lies, so God also wills for his creatures security, peace and well-being in the land, and this is the promise recorded by Micah that all will sit under their own vines and fig trees.

Sitting under the vine is more than a metaphor. I have spent idyllic afternoons drinking tea with Palestinian friends under grapevines trellised above their porch. Sadly, thousands of vines and trees have been uprooted by Israeli military bulldozers during decades of occupation rule. Neither Palestinians nor Israelis sit secure under vine and fig tree today, nor will they so long as injustice is perpetrated, so long as people believe the lie that peace can be had while injustice reigns.

A world beyond: Today's "exilic community," argues Jewish theologian Marc Ellis, "is composed of those who are fleeing from contemporary injustice and hope to build a world beyond what is known today." Courageous Israeli peace activists proclaim that living faithfully and securely in the land is not compatible with military occupation and the denial of justice for refugees; they join Palestinians in their exile, recognizing that none will be free in the land until all are free.

The Palestinian writer Emile Habiby, a "present absentee" within Israel from 1948 until his death, spoke of a "longing for the land within the land." Israeli Jewish writer Amnon Raz-Krakotzkin expands on Habiby's idea, suggesting that exilic consciousness from within the land, a longing for the land from within the land, can be "a new starting point of all who dwell in the land, a basis for their partnership."

May Israeli Jews and Palestinians together long for the land from within the land, recognizing that no one will truly be at home in the land so long as political structures that dispossess are perpetuated.

Alain Epp Weaver and his wife, Sonia, are country co-representatives for Mennonite Central Committee in the occupied Palestinian territories.

For further reading on the issues discussed in this article:

Justice and Only Justice: A Palestinian Theology of Liberation by Naim Ateek (Orbis, 1989)

"Deuteronomic or Constantinian: What Is the Most Basic Problem for Christian Social Ethics?" by Gerald Schlabach in **The Wisdom of the Cross** (Eerdmans, 1999)

"Quieted by the Land" by Tobin Miller Shearer, **The Mennonite** (June 19, 2001)

The Postzionism Debates by Laurence Silberstein (Routledge, 1999)

Original Sins: Reflections on the History of Zionism and Israel by Benjamin Beit-Hallahmi (Olive Branch Press, 1992)

"Constantinianism, Zionism, Diaspora: Toward a Political Theology of Exile and Return" by Alain Epp Weaver (MCC Occasional Paper No. 28)

Building peace in the Middle East

Then it hit me—this powerful feeling—and I knew I would live there, in Jerusalem. I knew that God wanted me there. It has felt like my home ever since that moment.
—Kathy Bergen

Susan Muaddi Darraj

An interview with **Kathy Bergen**

by Susan Muaddi Darraj

Kathy Bergen is fond of saying, "I went to Palestine for four months and ended up staying for nine years." And the details in between make for a wonderful story.

Kathy is the national coordinator of the American Friends Service Committee's Peacebuilding Program—Middle East Division. She is one of the most visible human rights and social justice advocates working in Middle East issues today and has often worked with such people as Hanan Ashrawi, Naim Ateek, Elias Chacour, Jean Zaru, Gideon Spiro, David Neuhaus and the late Faisal Husseini.

Kathy (nickname for Katharina, a traditional name in her family) was born in Germany to parents who had fled as refugees from the Soviet Union during World War II, part of the flood of Mennonites who left the Soviet Union due to religious persecution. (Kathy's grandfather, whom she never knew, was taken by the Soviets to a work camp and was never seen or heard from again.) Germany was only a transient country for the Bergens, who moved to and settled in Canada when Kathy was 4 years old. Although the Mennonite community in Canada was large, Kathy says, her parents never stopped feeling like refugees, and she herself felt different from her peers. She says, "All my life, I just wanted to be normal," the result of being a displaced person.

A sense of justice: Kathy attended college, earning a bachelor's degree in theology at Canadian Mennonite Bible College, Winnipeg. She spent an important year with Mennonite Voluntary Service, which led her to travel to various communities. "I was raised with two major themes," she says. "The first is a sense of justice, and the second is service. I think of myself as being of service to people." She knew she wanted her work in life to be one of service. "I wanted the way I lived my life to always be an expression of my faith," she says.

Deciding to explore her options further after teaching for six years, Kathy eventually attended Associated Mennonite Biblical Seminary (AMBS), Elkhart, Ind., and graduated with a master of divinity degree in 1982, fully prepared to enter the ministry.

"Then I decided to go to Palestine," she says, smiling. After her graduation from seminary, Kathy worked at a summer camp as head cook and saved her money for a four-month visit to Palestine as part of a program of AMBS in conjunction with Mennonite Central Committee (MCC) and Hebrew University. "My faith went from being somewhat abstract to being more concrete," she says. "I was walking where Jesus had walked, and it was so powerful. It grounded me, just being there."

"But I wasn't politicized on Middle East issues at that point," she adds. She knew about the turbulence in Israel and Palestine but did not understand it fully. More significantly, she did not see it as offering her a way to "live as an expression of her faith."

What prolonged her four months there into nine years?

Her answer is forthright and unhesitating. "It was Sabra and Shatila that really made things click for me."

In September 1982, when Kathy had only been in Jerusalem a few weeks, Israeli military troops allowed Lebanese Phalange forces to raid the Palestinian refugee camps of Sabra and Shatila. By the end of the 36-hour raid, more than 800 Palestinian refugees had been slaughtered, raped and tortured.

"I remember the Kahan Commission that investigated Ariel Sharon and the thousands of Israelis who poured into the streets to protest the murders," Kathy says about the months following the massacre. Her four months in Jersualem had almost expired, but she had a sense she would stay. "I felt called to serve in this part of the world, maybe because Palestinian culture reminded me of my own Russian culture, maybe because the plight of Palestinian refugees reminded me of my own parents."

I felt called to serve in this part of the world, maybe because Palestinian culture reminded me of my own Russian culture, maybe because the plight of Palestinian refugees reminded me of my own parents.—Kathy Bergen

Down to earth: Jersualem itself attracted her because "it was such a mystery and yet so down to earth." Her eyes shine with tears as she recounts one of the most riveting experiences of her life. "I was walking in the Old City, in the state of mind where I knew that my time was up in Palestine." Kathy was considering whether to try to find a way to stay in Palestine or to return to Canada and pursue her original plan to be ordained in the ministry.

She experienced what she calls her "decisive moment."

"I passed by the Garden Tomb, deep in thought, then I looked up and saw the Damascus Gate. And then it hit me—this powerful feeling—and I knew I would live there, in Jerusalem. I knew that God wanted me there. It has felt like my home ever since that moment."

A few days later, she heard about a job opening at MCC in Jerusalem and applied for it. The rest is history.

Continued on page 14

Continued from page 13

Susan Muaddi Darraj

Common threads: Kathy Bergen in her Philadelphia apartment with mementos from the Middle East.

Kathy approached her work from the perspective of being "a voice for the voiceless." Much of that work involved bringing together and working closely with Palestinian and Israeli peace activists and human rights advocates. She also educated people about the often hidden aspects of the Palestine-Israel question. For example, with MCC she took people on hundreds of settlement tours to reveal the illegal expansion of Israeli citizens into Palestinian territory.

Living in Palestine tested everything I had ever learned in my life. It stretched me in every way. I was suddenly a teacher, a counselor, a minister, a theologian.—Kathy Bergen

Working on Middle East issues offered her what she calls "moments of spiritual clarity." She says: "Living in Palestine tested everything I had ever learned in my life. It stretched me in every way. I was suddenly a teacher, a counselor, a minister, a theologian. ... It all came together—all I had studied and done—in that work."

Not only was Kathy fulfilling her spiritual calling, but she also learned a lot about herself. "My big question was, How do you relate to an oppressor? This was a great spiritual difficulty for me." More importantly, she wanted to reconcile that question and its answer with her Mennonite faith. "I was living in a situation of oppression [in the occupied Palestinian territories] and I was a woman who was just starting to understand [my] own oppression. How would I articulate this and understand it theologically?"

The answer formed slowly, and like everything else in her life at that point, it was heavily influenced by her human rights work. Kathy realized that learning about and working to combat Palestinian oppression was teaching her about her own oppression. "And I realized that there were common threads of oppression," she says, "that all forms of oppression are essentially the same. Then the challenge becomes how to think through nonviolent methods as a way to combat oppression."

Kathy arrived at a way to combine her faith and her politics, which "is never easy to do," through liberation theology, which embraces three principles: discipleship, adult baptism and nonviolence. "I've always felt that Mennonites apply their faith to their everyday lives. For me that means working for justice, and liberation theology is what I have come to accept as a key to doing just that. It's a way of using [my] faith to inform [my] life, but also vice versa."

Because there is also a need for voices to be heard in the West, where many policies that affect the Middle East are also made, Kathy now works in the United States with the American Friends Service Committee as its Peacebuilding—Middle East Division national coordinator. She frequently travels back and forth to the Middle East, most recently to Jerusalem as part of a Friends delegation to look into the impact of the second "intifada." Since the terrorist attacks of Sept. 11, her work has not changed its focus. "It's actually intensified," she says.

How does she see her life now? "I don't think spirituality grows in leaps and bounds. Perhaps only in inches," she says as she reclines against the embroidered pillows on her chair. "Although now it's at a much deeper level than it has ever been." TM

Susan Muaddi Darraj lives in Parkville, Md.

Second Whitsun

When the day of Pentecost had come, … tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages.—Acts 2:1-4

by Maureen Tolman Flannery

It might be some late May morning not unlike this one,
fat yellow sun in its high place, blue breezes
drifting off to sleep beside still green leaves,
and suddenly out of the sky will come
noises like a driving wind. A bright white bird,
fuel of what words can do ablaze on its feathers,
will burn down upon us like meteor showers
and we will understand each other in amazement,
being from scattered lands and being combatively close,
being Palestinians and settlers of the West Bank,
Ulster Protestant and Nationalist, Indian and Pakistani.
There will be among us autonomy-over-one's-bodyists
and soul-from-the-moment-of-conceptionists,
ranchers and vegetarians,
hunters and lobbyists for animal rights,
recent graduates of School of the Americas,
malleable-minded soldiers
and women left in the villages from which
"los desaparados" have disappeared,
men laid off and eager executives
paid to find ways to cut costs.
We, descended upon by the gift of hearing,
will be from Israel, Lebanon, Egypt
and regions of Libya around Cyrene.
There will be among us visitors from Nicaragua
and El Salvador, "Zapotistas" and "Federales"
and desperate young men recruited into death squads,
homeless women and software consultants,
Republican Senators and needle sharers,
the dying, their doctors and creators of managed care.
We will be Hutu and Tutsi,
Croat, Serb, Muslim, Albanian,
farmers on homesteaded land and
scientists in labs of genetic research,
women in "hijab," women in beguiling veils of silk chiffon,
women in Victoria's Secret under jeans,
killers and the loved ones of their victims,
paper pushers and CEOs, supremacists,
extremists and believers in redeemers,
each of us understanding the tongues of others,
for the Word will pour Itself into us,
and we will have ears to hear it.

Maureen Tolman Flannery lives in Evanston, Ill.

Celebrate Pentecost with real action

What does Pentecost mean for us today?

by Adhi Dharma

Socrates once said, “A life that never questions is the life that be unfit to live out.” Life becomes meaningful when we are courageous and raise questions or do reflection. One reflective question is, What?—not why or how. “What” is some kind of fundamental search. It is the essential search for meaning in this life. Every matter or happening, therefore, occurring in this life truly needs reflective questions or any question with the word what. What does it mean to me or what does it signify to me?

The Jews also raised such a question when they saw the wondrous happening in Jerusalem on the day of Pentecost (Acts 2). When the religious people came

Pentecost means power that delivers one from bondage and limitation. Pentecost invited all religious people gathered in Jerusalem to realize that they were chosen to be courageous, to scatter and to witness.

from every country in the world to hold the feast of thanksgiving or wheat harvest, suddenly there was a noise with a strong wind, and they saw what looked like tongues of fire spreading out, touching the disciples of Jesus. There was another noise. The disciples of the Lord spoke in the different languages of the Jewish people gathered there from Parthia, Media, Elam, Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Egypt and the regions of Libya near Cyrene, Rome, Crete and Arabia.

This was an amazing event. How was it that the disciples, uneducated Galileans, could speak various languages? What kind of magic was this? Amazed and confused, they did not know what to do. They asked, "What does this mean?"

To celebrate the day of Pentecost we need to raise the same question, What does this mean? What is the meaning of Pentecost for us? The book of Acts gives us two meanings of Pentecost:

- The festival of thanksgiving for celebrating the wheat harvest, held every year and attended by religious people from every country in the world;
- The coming of the Holy Spirit and the happening of the spiritual harvest festival where the disciples receive the power to be witnesses to the ends of the earth (because they meet and speak with various nations in the world).

There are two basic distinctions of these two meanings of Pentecost. First, it is a commemoration. Second, it is a celebration. The first meaning is a remembrance of something happening in the past. The second is an expression being felt at this moment. These are the two meanings of Pentecost in the Bible.

What is the meaning of Pentecost for us now? Is it the commemoration of the coming of the Holy Spirit (in tradition) or is it a celebration of faith that brings power and change? The answer depends on the meaning we give Pentecost. The meanings of Pentecost are as follows:

1. Pouring out of power to become witnesses of the great things God has done.

2. Sending out. God wants us, the fellowship of believers, to scatter to the ends of the earth. Compare this idea with the worship service that makes a cult of one place being a center of worship, service and faith.

3. Expressing the works of God so that all peoples can understand, using language in order not to be rejected (compare with 1 Corinthians 9:19-23). The accurate strategy of evangelism is not inviting people to come but visiting them, not expecting them to understand our language but understanding their language and winning them for the Lord.

4. Thinking globally, acting locally. God puts emphasis on this plan. The Lord Jesus himself declared: "But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth" (John 4:23-24).

Let us celebrate Pentecost with real action, going and witnessing to the great love of God and the things God has done in our lives.

This is the meaning of Pentecost. The Lord Jesus had to leave his disciples so that they did not attach themselves to the forms of blood and flesh, so that they did not make a cult of the material matter and worship something wrong. God is spirit. We must, therefore, worship God in spirit and truth.

The essence of Pentecost, hence, is on power and witness. Pentecost means power that delivers one from bondage and limitation. Pentecost invited all religious people gathered in Jerusalem to realize that they were chosen to be courageous, to scatter and to witness. But the theology focused on one moment of tradition or place must be changed to an open theology; it must penetrate the boundaries of the rigidity of denominations and places.

Let us celebrate Pentecost with real action, going and witnessing to the great love of God and the things God has done in our lives. May we celebrate Pentecost and receive the power of God's Spirit.

Mennonite World Conference supplied this article. Adhi Dharma is a member of the United Muria Christian Church of Indonesia (GKMI) and is one of the Asia writers for the MWC Global Mennonite History Project.

Broken arms and mangled legs

Anne Meyer Byler is a member of Assembly Mennonite Church, Goshen, Ind.

We have heard much from Mennonite leadership about the exciting possibilities of the new denomination: "transforming," "missional" and "ministering" are oft-used adjectives. We hear the analogy of our denomination being and becoming the body of Christ.

I have been a believer in the merger that is shaping our new denomination. But I feel compelled to say what is not being said: that our administrative processes have injured many of our members. As Christ's body, we are breaking his arms and mangling his legs.

In my interaction with people throughout the church over the last half year, I have repeatedly heard stories of pain. One might say that the pain comes from inadequate structures and policies, but it is people who create the structures and make and implement the policies. It is one thing when leaders are open about problems and share some responsibility for them, but I have not heard anyone from these institutions publicly reflect an awareness of this. In an editorial (Jan. 22), Everett Thomas did address these costs to the church, reminding us of people who were losing their jobs. But it is worrisome when such acknowledgment does not come from leaders in the church or church institutions.

The Executive Board could hire listeners, mediators or healers for people with injuries at the hands of church institutions. They could report changes that might prevent recurrences.

As the denomination gets bigger, we need leaders at various levels who are in touch with the experiences of workers in the offices as well as worshipers in the pews. The role of people on church boards includes seeing that leaders are not overwhelmed or insulated from the effects of policies and processes.

Injuries within our body seem to fall into several categories. Much pain has come from lack of communication in the workplace. Workers have felt they have not had adequate input into the policies and decisions that affected them most closely. They were not aware of the decision-making processes for important decisions as they were being made during "transformation."

This extends to the universal process of applying for positions throughout the church. For example, one well-qualified applicant cited "the lack of professionalism and lack of open and honest process." This individual heard nothing after sending in an application—until the public announcement of the job being filled. Sometimes I have heard that Mennonite organizations fare worse than secular ones in this regard. Why, when there are secular businesses respectful of applicants and building morale with employee-empowering policies, do some church institutions perform so poorly? Why are we not doing a better job at treating people as we ourselves would like to be treated so that we are a light to the world?

Other injuries come from employers' excessive work expectations. We are a thrifty bunch; it is understandable that wanting "more with less" would come naturally to those in church-related institutions as well. But when workloads consistently carry 10 or more hours a week of overtime, and when people have so much work to do that they need to decide between taking much-earned personal time or paying adequate attention to aspects of their job, then something is wrong. Why doesn't our passion for peace and justice reach to include those working within our church institutions?

What might bring healing to this body? Mennonite Church USA executive director Jim Schrag's visit to Scottdale, Pa., to listen to people about the situation at Mennonite Publishing House seems like a good step. The Executive Board could hire one or two people as ad hoc listeners, mediators or healers for people with injuries at the hands of church institutions. Listening might be enough. Or there might be further mediation work that needs to be done in some cases. Their job could include reporting back about changes that might prevent recurrences. Administrators could even apologize in instances where this is called for; this could lead to healing. When money is tight, how can we prioritize people as well as programs? Can't we call on mediation resources to see that we are modeling the official messages of the church?

The Vision, Healing and Hope statement adopted by both General Conference Mennonite Church and Mennonite Church in 1995 reads: "God calls us to be followers of Jesus Christ and, by the power of the Holy Spirit, to grow as communities of grace, joy, and peace so that God's healing and hope flow through us to the world."

May this kind of healing become a reality as we own the wounds within the body. TM

Evangelist, educator, conservative champion George R. Brunk II dies

George R. Brunk II rose to prominence 50 years ago as half of the pioneering Brunk brothers' revivals. And even though he packed away his tent years ago, he continued crusading into his ninth decade of life, a champion of conservative Mennonitism.

After more than 65 years in ministry, Brunk died April 21 at his home in Harrisonburg, Va. He was 90. A memorial service was held April 25 on the campus of Eastern Mennonite University (EMU) in Harrisonburg, and he was interred in the Weavers Mennonite Church cemetery near Harrisonburg.

Brunk

"Brother George served effectively as a teacher and revival preacher for many years and later as our seminary dean," says Ervin Stutzman, Mennonite Church USA moderator and dean of Eastern Mennonite Seminary (EMS). "The Mennonite Church has benefited greatly from his life and ministry."

Brunk taught theology at EMS and Eastern Mennonite University (EMU) from 1949 to 1978 and was seminary dean from 1967 to 1976, a position later held by his son George R. Brunk III.

A native of Denbigh, Va., Brunk earned degrees from EMU, the College of William and Mary in Williamsburg, Va., and Union Theological Seminary in Richmond, Va. He was ordained to the ministry in 1934 at Warwick River Mennonite Church in Newport News, Va.

Brunk became the first popular Mennonite revivalist when he and his brother, Lawrence, started the Brunk Evangelistic Association in 1951. On the last night of the Brunks' first crusade, an estimated 15,000 people gathered near Lancaster, Pa., for George's preaching and Lawrence's song-leading. During the next 30 years, the Brunk tent was pitched for more than 100 crusades across the United States and Canada.

The Mennonite Church "experienced a new thrust of revival and has been changed forever" as a result of the Brunk crusades, evangelist and former EMU president Myron Augsburger said last November at a 50th anniversary celebration for the Brunk Evangelistic Association.

"Many people felt a call to consecrate themselves to a life of service, with many pastors and mission workers coming out of that experience," Augsburger said.

But Brunk's ministry did not end after retiring from academia and revivals, as he directed his energies into writing and speaking against the theological and cultural drift he saw in the church. In 1984, he helped found the Fellowship of Concerned Mennonites and served as its executive director until 1999. Until last year, Brunk was also editor of *Sword and Trumpet*, a fiery conservative publication started by his father, George R. Brunk I.

Brunk left the Virginia Conference over the conference's first ordination of a woman—his sister, Ruth Brunk Stoltzfus, in 1989. The next year he founded Calvary Mennonite Fellowship in Harrisonburg, originally an independent congregation but now a member of the 23-congregation Biblical Mennonite Alliance.

"I think he was a prime mover and voice for biblicism in the Mennonite church," says Paul Emerson, Calvary pastor, *Sword and Trumpet* editor and Fellowship of Concerned Mennonites executive director, "and I believe that his direct approach to apostasy earned him both favor and disfavor."

Brunk married Margaret Suter, who died in 1999. Their children and spouses are Gerald R. and Shirley Brunk, George R. III and Erma Brunk and Paul W. and Joyce Brunk, all of Harrisonburg; Conrad G. and Christina Brunk of Victoria, B.C.; and Barbara and Joseph A. Gascho of Hummelstown, Pa.

On May 12, 2001, Brunk married Rhoda W. Neer, who survives. Other survivors include his sisters, Katie F. Shank and Ruth Brunk Stoltzfus, both of Harrisonburg, and brother Lawrence Brunk of Salem, Ohio.—*Jim Bishop and Rich Preheim*

He was a prime mover and voice for biblicism in the Mennonite church.
—Paul Emerson

EMU president to step down

Joseph L. Lapp, president of Eastern Mennonite University (EMU) in Harrisonburg, Va., since 1987, plans to leave office when his current four-year term expires on June 30, 2003.

Lapp

"The end of my current term will mark 30 years of service to the university," he says. "I trust that during this time, EMU has proven to be a place where persons have been prepared for living and serving the kingdom of God."

Prior to becoming president, Lapp served on the EMU board from 1973 to 1986. He is a 1966 EMU graduate and had practiced law in Souderton, Pa., for 15 years when he was named president.

During Lapp's tenure, EMU enrollment increased from 850 to nearly 2,000, the endowment fund jumped from less than $3 million to more than $16 million, and several major capital improvement projects have been completed, including a new building for Eastern Mennonite Seminary in 1992 and the multipurpose University Commons in 2000. In addition, several undergraduate majors were added and an honors program started.—*Jim Bishop*

CLC backs MPH fund-raising plan

Resolution sets a four-year goal of $5 million for publishing agency's debts.

With overwhelming support from the Constituency Leaders Council, work will begin on a campaign to raise funds from church members to reduce Mennonite Publishing House's $7 million debt. The CLC is calling on Mennonite Church USA and Mennonite Church Canada to raise $5 million in the next four years, thus clearing the way for a transformed denominational publishing ministry.

With an estimated denominational membership of 150,000 in the United States and Canada, the $5 million goal would cost $33.33 per person.

The CLC's resolution, taken at its April 18-19 meeting near Kansas City, Mo., fused two separate initiatives: In March, Allegheny Conference approved raising funds for MPH's debt with the hope that the plan would be adopted by others in the denomination. Meanwhile, the Joint Executive Committee of Mennonite Church USA and Mennonite Church Canada was formulating a recommendation for a fund-raising committee for MPH. The JEC is also serving as the MPH board since dismissing the previous board in March.

CLC participants affirmed the JEC plan and set a fund-raising target of $2.5 million "immediately" for "current needs" and another $2.5 million in the next four years "to free our publishing ministry of debt and to allow the creative developments of our church's future publishing vision."

"We, as a CLC, are saying to the church, Publishing is a high priority," said Kurt Horst, an Allegheny representative to the CLC.

The JEC will establish a debt-recovery fund-raising committee of three members, one each appointed by the CLC, the Canadian area conferences and the JEC. The plan also stipulates that contributed funds go to three projects: $1.3 million for restoring supplemental Medicare benefits for MPH retirees, $2.4 million for repaying debenture notes and $3.7 million for other obligations, including $2.4 million in loans from Mennonite Church USA and Mennonite Church Canada, $600,000 in employee severance costs and a $400,000 loan from Sharing Programs, Lancaster Conference's mutual aid program. A fourth category of "where most needed" may be added.

The three categories' debts total $7.4 million. "If we could put together between $2 million and $3 million, then we think we could carry this internally," said Ron Sawatsky, Mennonite Church Canada moderator and MPH board chair.

The first step is restructuring, defined as "avoiding bankruptcy" by Duane Oswald, Mennonite Church USA moderator-elect. After that comes transformation, "what do we see as the role of publishing in the future," he said. An eight-member transformation team is now being assembled to direct that work.

Pacific Southwest representative Jeff Wright, a member of the dismissed MPH board, applauded the idea of the transformation process intentionally including the denominational membership in determining publishing's future. "We can transform publishing together, not by raising money specifically [for debt reduction] but to have the conversations in our churches about the importance of this ministry," he said.

Barn raising: The proposed fund raising was likened to a barn raising. "Our barn burned here," said Franconia Conference representative Merrill Moyer. "We have to raise it, no question."

He pointed out that MPH, the longtime publisher of the former Mennonite Church, had for years produced materials for the denomination while barred from soliciting contributions for its work, which contributed to the agency's debt. "The publishing house subsidized the Mennonite Church for a number of years, so maybe it's time to subsidize them," Moyer said.

While acknowledging the necessity of supporting publishing, some CLC members said questions about MPH still remain. "Why didn't we know about this when we voted on the [denominational] merger? ... And what else don't we know?" asked Western District representative Marv Zehr.

Among the crisis factors noted by JEC members were MPH's 4,500 separate accounts—"That's more accounts than General Motors," Sawatsky said—and seven computer systems. "With that kind of complexity, how do you get straight answers?" Oswald said.

While fund raising would benefit MPH, it could negatively affect the rest of the denomination, drawing funds away from other efforts. For example, Sawatsky said, Mennonite Church Canada's

Corrections: Mennonite Publishing House has 122 debenture-note holders. That figure was incorrect in the April 2 issue. Also, MPH paid its vendors with cash flow—not profits—from its Provident Bookstores.

MWC to CLC: Keep one eye on the world

Mennonite World Conference is the place for church-to-church and people-to-people relationships. With the creation of a national church body, former Mennonite Church and General Conference Mennonite Church members are in a position to better develop relationships across geographic boundaries, MWC representatives told the Constituency Leaders Council April 19 during the CLC's meeting near Kansas City, Mo.

"We are no longer aliens, even people with a green card," said Pakisa Tshmika, a Congolese Mennonite Bethren now living in Fresno, Calif.

CLC members spent one session participating in an MWC survey to help determine the global organization's future direction. "You have two eyes," said MWC executive secretary Larry Miller. "Keep one of them focused on the world."

Other CLC activities included worship, table discussions and workshops on topics such as leadership, abortion and the denominational funding plan.—*Rich Preheim*

$900,000 loan to MPH might keep Canadian Mennonite University in Winnipeg from building a new residence hall. "It's going to to impact all the rest we're doing in fund raising," Sawatsky said.

The CLC's action also acknowledged that there is more than facts and figures in the unfolding crisis at MPH. The CLC's resolution "expresses our thanks to those who have made it their ministry to advance the work of Christ's kingdom through the publishing ministries of our church. We grieve the pain and losses that are being experienced. ... We commit ourselves and call on the church to treat you justly and remember you in our prayers."

Thirty employees have been laid off in the past year, including nearly a third of the work force in MPH's operations in Scottdale, Pa. "I think the church needs to take ownership for those people," said Horst, who, as Allegheny conference minister, has worked with the two Mennonite congregations in Scottdale.

"What we are talking about," said Indiana-Michigan representative Mary Lehman Yoder, "is the character of this new church, how we rise to ... be church together."

Franconia representative Noel Santiago urged also paying attention to the spiritual dimension of the situation. "If it's God's leading to lead us to these kinds of points of crisis, what does that say?" he asked. "How is that being discerned?"

In other MPH developments reported at the CLC meeting:

- Sawatsky read from a letter from the JEC to the members of the dismissed MPH board, which said that the board was not accused of any wrongdoing but that the JEC needed to take more financial responsibility for publishing. "We will do our best to keep you from being scapegoats for MPH's problems," Sawatsky read.
- Sawatsky and Oswald said they hope a new MPH board can be in place by 2003.
- Discussions continue between the JEC and the MPH retirees who lost their supplemental Medicare benefits. The retirees filed a grievance, and a grievance committee earlier this year ruled that the denomination is responsible for restoring the benefits. Both sides have accepted the committee's findings. If one side had not, the matter would have gone to binding arbitration.
- Discussions are also being held with Mennonite Mission Network and Church Extension Services about acquiring financing for MPH's debenture notes.
- The agency's current debt does not include an outstanding loan of more than $600,000 made during the 1990s by the former General Conference Mennonite Church to Faith & Life Press, which was one of the predecessor organizations of the current MPH. Also not included is FLP's 51 percent ownership in Mennonite Press in Newton, Kan.

—Rich Preheim

MMN

Leading the blind

Margrit Kipfer, a Mennonite mission worker in Bolivia, leads a blindfolded student as part of an activity during a recent summer vacation Bible school. The Southern Hemisphere enjoys summer while North America has winter. Kipfer, a native of Switzerland, has worked in Bolivia since 1993 and is supported by Mennonite Mission Network and Swiss Mennonite Mission.

Village Harmony

TEN THOUSAND VILLAGES®

Sights and sounds from international villages blend in beautiful harmony at Ten Thousand Villages. Host an **International Gift Festival** at your church, featuring handcrafted musical instruments, home decor and gifts from artisans in 30 Third World countries. We supply publicity and other resources, you supply the volunteers and fun.

For more information, call **(717) 859-8100.**
www.tenthousandvillages.org

YOUR PURCHASE MAKES A DIFFERENCE

Consultation tackles pastor shortage

Committee to be formed to encourage calling and training candidates

Imbued with a sense of urgency, 36 people gathered April 5-7 for a churchwide consultation to grapple with the changing dynamics of identifying candidates for pastoral leadership in Mennonite Church USA. The group started by agreeing to create a committee to help the church call and train potential pastors.

But the data underscores the need: There are five pastoral openings for every candidate. There are about half as many seminary students as there were 20 years ago. An estimated 100 pastors will be needed each year for the next 10 years to replace those who are now beween 55 and 65 years old.

Furthermore, the evolution of the denomination will demand change. Projections show that by 2050, half of Mennonite Church USA's membership will be people of color. That means a need for pastors who are people of color.

"Many things need to change," said Keith Harder, co-director of the denominational Office of Ministerial Leadership. "The single biggest deterrent to making those changes is the failure to establish a strong enough urgency for change. This consultation was established to identify ways to embed that sense of urgency within Mennonite Church USA and to find ways to recreate a culture of engagement."

The leadership steering committee approved by the consultation will work with congregations, area conferences, schools, constituency groups and program agencies to call and train new pastors. The six- to eight-member committee could begin work as early as later this month and will make a report to next summer's denominational convention in Atlanta.

Gathered in small work groups, consultation participants discussed what else could be done. For example, families could invite pastors for meals and congregations could include leadership development tasks in pastoral job descriptions. Area conferences could raise concerns at delegate assemblies. High schools could develop mentoring programs, and colleges could invite pastors to be part of job fairs. Program agencies could provide scholarships for potential pastors.

The consultation was planned by the Office of Ministerial Leadership. Participants included young adults in ministry, educators at Mennonite schools, area conference leaders, youth pastors, representatives from constituency groups and Mennonite Church USA Executive Board staff.

"I'm absolutely thrilled that this is happening," said Amy Chupp Kratzer, a 21-year-old student at Goshen (Ind.) College and a former participant in the Ministry Inquiry Program. "The conversation is so right on and so exciting, and I can't wait to go back to my congregation and tell them what happened here. I can't wait to see what will come of this."

Consultation participants repeatedly emphasized that their work is actually God's work. "God does the calling, and we assist and midwife in what God has already planned," said Diane Zaerr Brenneman from the Office of Ministerial Leadership. "In this we will know the joy of walking alongside of what God is already doing while steadfastly petitioning God for more pastors and praising God for all God has done so far."—*Mennonite Church USA News Service*

class of 2002

remember to **bring the camera**
remember to bring a hanky
don't forget to **remove the lens cap**
never forget how lovely she is

celebrate how far she's come
picture how far she'll go

invite her to study
life's next lessons
with other **Mennonite women**

Timbrel
The magazine for Mennonite women

Give Timbrel to the graduate in your life and we'll send a gift card in your name.
Send your check for $9 U.S. (six issues) to P. O. Box 347, Newton, KS 67114.
Or call toll-free (800) 794-5101, ext. 227; mw@mennoniteusa.org.

Mennonite Your Way

"travel with a purpose"

MARITIME PROVINCES II
September 3-14

Additional Tour

Visit New Brunswick, Prince Edward Island and Nova Scotia

- New England coast & L.L. Bean
- New Brunswick farm area tour
- PEI north coast & potato harvest
- "Anne of Green Gables" musical
- A day on Nova Scotia's Cabot Trail
- Peggy's Cove & lobster dinner
- Visit Old Colony Mennonites
- Bay of Fundy - high & low tide
- Bar Harbor, ME & Acadia Park

*The August Maritime tour filled quickly, thus this **additional tour, Maritime II** is offered*

Itineraries available:
Box 425 • Landisville, PA 17538 • 717/653-9288 • 800/296-1991
Email: myw1525@aol.com • web: www.mywtours.com

Continued from page 5

Jesus' physical resurrection does matter
I am writing about the article "Jesus Is Risen" (March 19). I read it several times and was troubled with the first part. Was C. Norman Kraus trying to refute the literal, physical reanimation of the dead, physical body of our Lord? I think not. But he asks, "Does it really matter whether the physical atoms of Jesus' dead body were resuscitated?" Paul thought that it mattered much. In 1 Corinthians 15:17 he says that if Christ was not raised from the dead, then our faith is futile and we are still in our sins. New Testament believers did not struggle with the scientific implications of the resurrection. (Anyway, who can understand the ways of God?) They simply believed it in an uncomplicated way. They believed that Jesus died for our sins, that he was buried and that he was raised on the third day. This is our faith. It is the foundation of our message and our hope.—*Russell Krabill, Elkhart, Ind.*

The concern expressed over Kraus' article on the resurrection reminds me of Jesus' parable of the two sons. The one who initially said no to his father eventually went to work, while the other son who said yes did not. A major point of Kraus' article is that the resurrection has happened, now live it. Far too often, like the second son, the church heartily affirms the historical resurrection but then goes on living as if it remains to occur. My conference struggles with this around ordination of women and membership in Mennonite Church USA. Kraus' article is a timely reminder that belief and practice are inextricably entwined. Jesus has risen. Now it is up to us to live that good news.—*L. Roy Bender, Lancaster, Pa.*

Kraus responds
The empty tomb and appearances of the risen Christ are not at issue in my essay, as my critics seem to think. There is corroborative evidence from both friend and foe on the empty tomb, and the appearances are well documented. The question I attempted to address is how we are to image these historical experiences and what their significance is for our life in the world today.

Perhaps I would have saved my critics a lot of anxiety if I had added the word "bodily" to my phrase "a transformation of Jesus' mode of [bodily] existence." If we are honest, we must all admit that here is a great mystery in the doctrine of the resurrection, as Paul himself states.

It is true, as Nate Showalter writes (April 16), that if Jesus is not risen, then ours is but one religion among many. However, in the words of the old proverb, "the proof of the pudding is in the eating" and not, I add, in the printed recipe.—*C. Norman Kraus, Harrisonburg, Va.*

A test for pastors and congregations
I am the new pastor of an Eastern District congregation. My becoming a part of this conference coincides with the leaving of a number of congregations who are concerned about issues in Mennonite Church USA. I am not taking it personally; I was part of Virginia Conference, and some congregations have left that group also.

Several people have wondered if leaders of these dissident congregations have led them farther afield than the congregations themselves want to go. I don't know. I respect leadership, even when it differs with my style and theology, but I also know it is possible for a leader to move the congregation to a point they may later regret having reached.

So here is a test: Let every pastor of a congregation that has not joined the new denomination take a six-month sabbatical. They probably need it. Let them be refreshed in spirit. While they are absent, let the congregation also rest. Let them reflect with lay leadership on the implications of their decisions. Perhaps they can choose an unbiased person from outside the congregation to help them think and discern. Congregation and pastor at the end of six months can compare their experiences, then decide where to go.

It is a crazy idea and a bit of a dare. We need to move on from our decisions, both as conferences and as newly formed groups. But let's look at the direction our choices take us and consider whether this risk might not be good idea in the long run. —*Wayne Speigle, Quakertown, Pa.*

Death estimates serve a political purpose
A Reuters report on the Sept. 11 attacks published in the March 24 *Japan Times* is entitled "U.S. Toll in Attacks Hits 2,999." Rachel Nafziger Hartzler's April 2 article ("I Know That My Redeemer Lives") reports that seminary students, faculty and staff pounded 6,818 stakes in the ground "in memory of the lives lost." The estimated death tolls continued to rise after the Sept. 11 event until the bombing in Afghanistan began. But upon what were those estimates based? I believe those estimated death tolls served a political purpose and contributed toward a national resolve to find a military response to this tragedy. Symbolic acts by the church are important to help those come to terms with pain, tragedy and death. We must make certain, however, that our symbols are telling the truth, since 6,818 people did not die in the Sept. 11 tragedies.

Digging up 3,819 crocuses would be a symbol that we believe in truth-telling. It would be an important lesson about being duped and controlled by political propaganda in the media. We are reminded of the old saying, "The first tragedy of war is the truth."—*Raymond Epp, Japan*

CALENDAR

Older American's Month Art Exhibit, May 1-27, at Menno Haven, Chambersburg, Pa., showcases art of senior adults from Franklin County, Pa. For information, contact Menno Haven, 717-261-2365.

Streams in the Desert: Tending the Spirit mental illness retreat, May 17-19, on the Bluffton (Ohio) College campus. For information, call MMA at 800-348-7468, ext. 576.

Norma (N.J.) Mennonite Church 45th anniversary celebration, May 19. For information, contact www.forministry.com /08318NM; call 856-692-7441; or write NMC, P.O. Box 313, Norma, NJ 08347.

Lower Deer Creek Mennonite Church, Kalona, Iowa, 125th anniversary celebration, July 6-7. For information, contact the church at 1408-540th S.W., Kalona, IA 52247; 319-656-2076; email ldc@kctc.net.

WORKERS

Kramer, Stacey, was installed Jan. 6 as associate pastor of Salem Mennonite Church, Freeman, S.D.

Martz, Robert, was ordained in November 2001 as pastor at Comins (Mich.) Mennonite Church.

Pipkin, Arlene, was ordained March 17 as pastor of Manhattan (N.Y.) Mennonite Fellowship.

Schrag, Myron, is retiring June 1 as pastor at Eighth Street Mennonite Church, Goshen, Ind.

Schrock, Dan, has ended a pastorate at Columbus (Ohio) Mennonite Church. He will begin as pastor at Berkey Avenue Mennonite Church, Goshen, Ind.

BIRTHS

Amack, Alexis Taylor, April 12, to Jason and Shelly Friesen Amack, Henderson, Neb.

Beyer, Benjamin David, April 6, to David L. and Laura Beyer, Benton Harbor, Mich.

Brenneman, Olivia Kathryn, April 5, to Mark and Anne Gingerich Brenneman, Kalamazoo, Mich.

Davis, Kaden Josiah, April 14, to Greg and Joni Miller Davis, Canton, Ohio.

Davidson, Owen Robert, Feb. 7, to Josh and Karriann Visser Davidson, Shedd, Ore.

Frustino, Caleb Peter, April 9, to Daniel and Sally Shore Frustino, Harleysville, Pa.

Gillespie, Logan Wyatt, April 7, to Stephen and Jessica Dengler Gillespie, Hatfield, Pa.

Greenawalt, Cassandra Blake, March 24, to Kimberlee and Tedd Greenawalt, Harrisonburg, Va.

Hansen, Brady Wayne, Jan. 31, to Jared and Jodi Bacon Hansen, Newberg, Ore.

Hartzler, Elise Lynae, March 25, to Al and Staci Stuckey Hartzler, Wauseon, Ohio.

Horst, Justin Neil, April 8, to Jeffrey and Alicia Godfrey Horst, Lancaster, Pa.

Imchen, Tamangkala Abigail, Jan. 18, to Toshi and Beth Rice Imchen, Ephrata, Pa.

Jost-Epp, Nicholai Rene, April 5, to Lora Jost and Charles Epp, Lawrence, Kan.

Koehn, Jakob Calvin, March 28, to Glen and Sophia Wiggers Koehn, Greeley, Colo.

Landis, Devynne Nicole, March 25, to Dennis and Tracy Detwiler Landis, Telford, Pa.

Lapp, Josie Leigh Rose, March 5, received for adoption March 7 by Randy and Carol Hartnell Lapp, Canby, Ore.

Lindenmeyer, Addison Kate, April 11, to Daniel and Julie Unruh Lindenmeyer, Newton, Kan.

Longacre, Davry Lee, April 17, to Cory and Linda Miller Longacre, Telford, Pa.

Longenecker, Nathan Charles, March 9, to Lynn and Laurie Eshleman Longenecker, Lancaster, Pa.

Nachtigal, Macy Janay, April 2, to Brad and Jodi Claassen Nachtigal, Lawrence, Kan.

Newswanger, Lowry Virginia, Jan. 28, to Ryan Newswanger and Sue Schlabach, South Royalton, Vt.

Nice, Jacob Ellis, March 13, to Dawn and Douglas Nice, Quakertown, Pa.

Nice, Micah Jacob, April 5, to Kevin and Lisa Ruth Nice, Souderton, Pa.

Nissley, Justin Scott, March 20, to Bernard and Rhonda Siegrist Nissley, Mount Joy, Pa.

Nofziger, Chloe MaKaye, Jan. 2, to Philip and Melissa Wise Nofziger, Archbold, Ohio.

Otto, Samuel John, March 6, to Joel and Lisa Rheinheimer Otto, Orrville, Ohio.

Rolon, Isabella Marie, April 12, to Juan and Juliana McGuire Rolon, Columbus, Ohio.

Schloneger, Ben Patrick, April 15, to Kent and Lorena Rothenbuhler Schloneger, Orrville, Ohio.

Shannon, Brody Patrick, April 8, to Pat and Tricia Stutzman Shannon, Canton, Ohio.

Sommers, Jedrek John, April 11, to Wendell and Diane Sommers Sommers, Canton, Ohio.

Tefft, Grace Mary, March 26, to Derek and Theresa Barabash Tefft, Toledo, Ohio.

Trauger, McKade Cole, April 4, to Garry and Rochelle Leatherman Trauger, Sellersville, Pa.

Wuthrich, Kammie McKay, April 10, to Monte and Amy Lawson Wuthrich, Bloomfield, Iowa.

Young, Dalton Cy, March 24, to Erik M. and Tracy Miller Young, Telford, Pa.

Yutzy, Bethany Marie, March 22, to Mike and Tina Doell Yutzy, Wichita, Kan.

Cross-cultural learning

The cornerstone of our Global Village Curriculum is the innovative cross-cultural program in which all students participate. Students select from a wide variety of study/travel options, all led by our own professors. The current "Best Colleges Guide" ranks EMU number six nationally in the study-abroad category.

Harrisonburg VA 22802
(800) 368-2665
www.emu.edu • admiss@emu.edu

Eastern Mennonite University

MARRIAGES

Byler/Yoder: Ron Byler, Belleville, Pa., and Sheri Yoder, Belleville, April 13.

Chambliss/Resler: Aaron Chambliss, Anaheim, Calif., and Kathryn Resler, Long Beach, Calif., March 9 at Waterford Mennonite Church, Goshen, Ind.

DeCubellis/Peters: Philip DeCubellis, Mount Joy, Pa., and Angela Peters, Manheim, Pa., March 30 at East Petersburg (Pa.) Mennonite Church.

Delp/Kilheffer: Tracy Delp, Manheim, Pa., and Jonathan Kilheffer, East Petersburg, Pa., April 13 at East Petersburg Mennonite Church.

Friesen/Lewis: Kori Friesen, Henderson, Neb., and Jason Lewis, Kearney, Neb., April 2 at Bethesda Mennonite Church, Henderson.

Jain/Manley: Shaleen Jain, Louisville, Colo., and Jennifer Manley, Louisville, Feb. 9 at Boulder (Colo.) Mennonite Church.

King/Rehnberg: Kendra King, Albany, Ore., and Bryan Rehnberg, Florence, Ore., March 22 at Fairview Mennonite Church, Albany.

DEATHS

Albrecht, Stanley S., 69, Tiskilwa, Ill., died Jan. 29 of cancer. Parents: Alma Miller (deceased) and Silas Albrecht (deceased). Survivors: children Douglas, Deborah Alm, Lucinda Zwierzko, Paul, John; eight grandchildren; two great-grandchildren. Funeral: Feb. 2 at Princeton, Ill.

Alexander, David, 87, Henderson, Neb., died March 29. Spouse: Joan Alexander. Parents: Robert and Ann Alexander (deceased). Funeral: April 2 at Bethesda Mennonite Church, Henderson.

Basinger, Ethel, 96, Bluffton, Ohio, died March 24. Parents: Nahum and Lena Althaus Basinger (deceased). Funeral: March 28 at Bluffton.

Beck, Ocala, 87, Wakarusa, Ind., died March 20. Spouse: Elon Beck (deceased). Survivors: children Carolyn Wenger, Ed, Donnie, Jerry; 14 grandchildren; three stepgrandchildren; 14 great-grandchildren; five stepgreat-grandchildren. Funeral: March 24 at Holdeman Mennonite Church, Wakarusa.

Berkey, Lilly Lais, 85, Hubbard, Ore., died April 2 of a stroke. Spouse: Ken Berkey. Parents: Dan and Ella Egli Lais (deceased). Other survivors: children Peter, Jeanne Heyerly, Linda Abraham, Grace Stutzman, Karen Amstutz, Anita; 18 grandchildren; 14 great-grandchildren; two great-great-grandchildren. Memorial service: April 8 at Zion Mennonite Church, Hubbard.

Bixel, Margaret Claassen, 102, Bluffton, Ohio, died March 1. Spouse: Gordon A. Bixel (deceased). Parents: Aaron and Anna Jansen Claassen (deceased). Survivors: children Gordon, David, Elizabeth Jeschke; 12 grandchildren; 15 great-grandchildren. Funeral: March 9 at First Mennonite Church, Bluffton.

Bowman, Elmeta, 70, Elmira, Ont., died March 27 of cancer. Parents: Peter and Elizabeth Bowman (deceased). Funeral: March 30 at Floradale (Ont.) Mennonite Church.

Brunk, Mary Isabelle Coakley, 90, Harrisonburg, Va., died April 14. Spouse: Orvin Brunk (deceased). Parents: James G. and Annie B. Heatwole Coakley (deceased). Survivors: children Don, Gerald, Dale; eight grandchildren; seven great-grandchildren. Burial: April 17 at Harrisonburg, Va.

Chupp, Edna Yutzy, 78, Batavia, N.Y., died April 16. Spouse: Rudolph Chupp (deceased). Survivors: children Lydia Fisher, Verda Rentschler, William, Elsie Beach, John, Jerry, Sylvanus, Daniel; 12 grandchildren; nine great-grandchildren. Funeral: April 19 at Alden (N.Y.) Mennonite Church.

Cressman, Frederick David, 85, Waterloo, Ont., died March 16. Spouse: Erma Dedels Cressman. Parents: Laura and Milton Cressman (deceased). Other survivors: children David, Diane; three grandchildren. Funeral: March 20 at Stirling Avenue Mennonite Church, Kitchener, Ont.

Derstine, Harold T., 80, Souderton, Pa., died March 24. Spouse: Mary Freed Derstine. Parents: Samuel and Lizzie Trauger Derstine (deceased). Other survivors: children Louise Moyer, Ray; four grandchildren; one great-grandchild. Funeral: March 28 at Souderton Mennonite Home.

Detweiler, Ben, 90, Leonard, Mo., died March 25. Spouse: Barbara Miller Detweiler. Parents: Valentine and Catherine Slagel Detweiler (deceased). Other survivors: children Orval, Carolyn Sue Swartzendruber; five grandchildren; three great-grandchildren. Funeral: March 29 at Mount Pisgah Mennonite Church, Leonard.

Enz, Joan Vescuso, 86, Elkhart, Ind., died March 26. Spouse: Jacob J. Enz (deceased). Parents: Orazio and Sata Vescuso (deceased). Survivors: son John; three grandchildren. Memorial service: March 30 at Associated Mennonite Biblical Seminary Chapel, Elkhart.

Freed, Sara K., 85, Telford, Pa., died April 9. Parents: Melvin L. and Lillian Keeler Freed (deceased). Funeral: April 12 at Franconia (Pa.) Mennonite Church.

Frieze, Marion Franklin, 73, Des Allemands, La., died Feb. 6 of cancer. Spouse: Josephine Fonseca Frieze. Parents: Joseph and Mary Gates Frieze (deceased). Other survivors: children Carl, Joseph, Robin Frieze Cortez; three grandchildren. Memorial service: Feb. 9 at Des Allemands Mennonite Cemetery.

Frye, Barbara Kauffman Gingerich, 78, Middlebury, Ind., died March 27. Spouse: (1st) Chester Gingerich (deceased); (2nd) Joas Frye (deceased). Parents: David and Katie Jantzi Kauffman (deceased). Survivors: children Ron Gingerich, Ken Gingerich, Larry Gingerich, Jim Gingerich; stepchildren Dave Frye, Cal Frye, Phil Frye; six grandchildren; six stepgrandchildren. Funeral: March 30 at First Mennonite Church, Middlebury.

Gaeddert, Albert, 94, Hesston, Kan., died April 14. Spouse: Edna Regier Gaeddert (deceased). Parents: Jacob and Katarina Ratzlaff Gaeddert (deceased). Survivors: children Dale, Carol Burkhart, Kathryn; six grandchildren; 12 great-grandchildren. Memorial service: April 19 at Hoffnungsau Mennonite Church, Inman, Kan.

Gascho, Cora "Irene" Garber Kauffman, 93, Harrisonburg, Va., died April 2. Spouse: (1st) Herbert Kauffman (deceased); (2nd) Alvin Gascho (deceased). Parents: Leonard and Sarah "Addie" Grove Garber (deceased). Survivors: children Hope Kauffman Lind, Joseph A. Gascho; six grandchildren; six great-grandchildren. Funeral: April 7 at Dayton (Va.) Mennonite Church.

Geiser, Harold D., 63, Wooster, Ohio, died April 3. Former spouse: Elaine Steiner. Parents: Melvin P. and Mabel Huff Geiser (deceased). Other survivors: children Torrey, Teresa Ontiveros; four grandchildren. Memorial service: April 6 at Oak Grove Mennonite Church, Smithville, Ohio.

Gerlach, Paul H., 77, East Petersburg, Pa., died April 5 of heart failure. Spouse: Rhoda Bender Gerlach. Parents: Harry and Anna Huber Gerlach (deceased). Other survivors: children Robert, James, Raymond, Doris Wolpert; seven grandchildren; five great-grandchildren. Funeral: April 10 at East Petersburg Mennonite Church.

Mennonite
Senior Sports Classic
Celebrate fitness, friends, and fun with games and sports for older Anabaptist adults.

Trek to the valley
June 20-22, 2002
Eastern Mennonite University
Harrisonburg, Va.

Phone: (800) 348-7468, Ext. 269
E-mail: stewardship@mma-online.org
Web site: www.mma-online.org

Sponsors MMA
[illegible]
Site sponsors [illegible]
[illegible]

Good, Edith K., 81, Souderton, Pa., died March 28 of cancer. Parents: Henry and Grace Good (deceased). Funeral: March 30 at Vincent Mennonite Church, Spring City, Pa.

Graber, Milo, 72, Middlebury, Ind., died April 2 of a stroke. Spouse: Wilma Miller Graber. Parents: Dan and Katie Hochstetler Graber (deceased). Other survivors: children Karen Pletcher, JoAnn Abbott, Dennis; seven grandchildren. Funeral: April 5 at First Mennonite Church, Middlebury.

Groff, Claude, 78, Souderton, Pa., died March 18. Spouse: Anna Moyer Groff. Parents: Clayton and Lizzie Ann Groff (deceased). Other survivors: children Rod, Gwen Keller, Sandi Hurt, Lisa Weaver, Bill; 12 grandchildren; two great-grandchildren. Funeral: March 21 at Salford Mennonite Church, Harleysville, Pa.

Guntz, Erma M., 87, Newport News, Va., died Jan. 13. Spouse: Henry B. Guntz (deceased). Survivors: children Allen, Lois Blosser, Grace, Janice Collins; six grandchildren. Funeral: Jan. 19 at Salford Mennonite Church, Harleysville, Pa.

Hartzler, Ethel, 91, Belleville, Pa., died Feb. 19. Parents: John M. and Anna King Hartzler (deceased). Funeral: Feb. 21 at Belleville.

Hartzler, Robert J., 83, Morton, Ill., died March 3 of cardiac failure. Spouse: Agnes Nafziger Hartzler. Parents: Simon C. and Magdalene Beutler Hartzler (deceased). Other survivors: children Alice Kennell, Ila Stoltzfus, Stan, Priscilla Hawkinson; 13 grandchildren; nine great-grandchildren. Memorial service: April 3 at Morton.

High, Catherine "Kit" Brackbill, 92, Elizabethtown, Pa., died March 31. Spouse: Benjamin High (deceased). Parents: Jacob and Lizzie Brackbill (deceased). Survivors: children Kitty Bettis, Carol Stocker, Herbert; 10 grandchildren; 11 great-grandchildren. Funeral: April 3 at Neffsville Mennonite Church, Lancaster, Pa.

Histand, Robert H., 61, Wycombe, Pa., died Feb. 22. Spouse: Sarah Ellen Mast Histand. Parents: Daniel L. and Nora Huddle Histand (deceased). Other survivors: children Nicholas, Ted, Ronda, Rebecca; four grandchildren. Funeral: March 16 at Deep Run Mennonite Church East, Perkasie, Pa.

Honsaker, M. Carolyn Guyer, 87, Somerset, Pa., died April 4. Spouse: Irvin Honsaker (deceased). Parents: John and Samantha Guyer (deceased). Survivors: children Ronald, Marlene Keith, Linda Greenleaf; 12 grandchildren; 19 great-grandchildren. Funeral: April 8 at Martinsburg (Pa.) Mennonite Church.

Houser, Harry F., 100, Willow Street, Pa., died March 17. Spouse: Elizabeth Herr Houser. Parents: Frank R. and Anna Catherine Herr Houser (deceased). Other survivors: children H. Robert, Rodney, E. June Martin; nine grandchildren; eight great-grandchildren. Funeral: March 21 at Willow Street Mennonite Church.

King, Paul M., 87, Goshen, Ind., died March 31 of heart failure. Spouse: Evonna Myers King. Parents: William and Pearl Miller King (deceased). Other survivors: children Janice Stair, Delmar; four grandchildren; two step-grandchildren. Funeral: April 3 at Waterford Mennonite Church, Goshen, Ind., and April 4 at Howard-Miami Mennonite Church, Kokomo, Ind.

Knisley, Katherine Farmwald, 93, Goshen, Ind., died March 6. Spouse: James C. Knisley (deceased). Parents: Abraham and Fannie Farmwald (deceased). Survivors: children Phyllis Treat, James, David; eight grandchildren; seven great-grandchildren. Funeral: March 11 at Waterford Mennonite Church, Goshen.

Koppenhaver, John H., 87, Hesston, Kan., died April 8. Spouse: Ruth Moyer Koppenhaver (deceased). Parents: John and Mildred Koppenhaver (deceased). Survivors: children John, Ronald; 14 grandchildren; six great-grandchildren. Funeral: April 11 at Hesston Mennonite Church.

Lambright, Dorothy Gustafson Naugle, 84, Middlebury, Ind., died March 13. Spouse: Clarence Lambright (deceased). Parents: Joseph and Rose Cylka Gustafson (deceased). Foster parents: Sam and Effie Naugle (deceased). Survivors: children Delores Pettengill, Wayne, Warren, Glenn, Meredith Yoder, Michael; 13 grandchildren. Funeral: March 16 at First Mennonite Church, Middlebury.

Metzger, Melinda Martin, 65, Listowel, Ont., died March 20. Spouse: Henry Metzger. Parents: Levi and Selina Martin (deceased). Other survivors: children Leona Martin, Willard, Marilyn Noble; nine grandchildren. Funeral: March 23 at Community Mennonite Fellowship, Drayton, Ont.

Munchausen, Dorcas Gingerich, 44, Uniontown, Pa., died March 30 of cancer. Spouse: Chris Munchausen. Parents: Jonas M. (deceased) and Edna Schrock Gingerich. Other survivor: Ranada Schrock. Funeral: Funeral: April 3 at Maple Grove Mennonite Church, Hartville, Ohio.

Nachtigal, Ruth Stucky, 92, Inman, Kan., died March 29. Spouse: Frank E. Nachtigal. Parents: Japhet and Emma Kaufman Stucky (deceased). Other survivors: daughter Shirley Butz; five grandchildren; nine great-grandchildren. Memorial service: April 2 at Hoffnungsau Mennonite Church, Inman.

Ng, Miriam Weaver, 45, Hillside, N.J., died March 18 of cancer. Spouse: Simon Ng. Parents: Atlee and Vera Weaver. Other survivors: children Michael, Julie. Burial: March 24 at Wooster, Ohio.

Nussbaum, Adah Shoup, 85, Smithville, Ohio, died Feb. 23. Spouse: Lee E. Nussbaum. Parents: Jacob and Amy Shoup (deceased). Other survivors: children Darrel, Delmar, Howard, Myrna Ramseyer, Marge Warkentin, Martha Ramseyer; 17 grandchildren; 10 great-grandchildren. Funeral: Feb. 26 at Crown Hill Mennonite Church, Rittman, Ohio.

Encouraging Faithful Commitments

for your nonprofit organization

Privileged to work with Menno Haven Camp and Retreat Center, Tiskilwa, Ill., on Faith in Action: The Campaign for Menno Haven

A ministry-centered approach to fund raising, integrated marketing and communications, board and organizational development

ADVANCEMENT Associates

866-777-1606 toll free info@advanassociates.com
3816 La Mesa Drive, Fort Collins, CO 80524-9529

Rebekah Burch Basinger, Ed.D.
Principal
Pennsylvania Office

Jerry S. Kennell, MPA
Principal
Colorado Office

Cheryl Zehr Walker
Principal
Ohio Office

Purves, John "Jack," 81, Bluffton, Ohio, died March 25. Spouse: Christine Habegger Purves. Parents: John and Jessie Hutchenson Purves (deceased). Other survivors: children Jean Lehman, Greta Holt, Mary Leichty; three grandchildren. Funeral: April 13 at First Mennonite Church, Bluffton.

Reimer, Keith A., 56, Durham, N.C., died March 15 of metastatic renal cell carcinoma. Spouse: Susan Stucky Reimer. Parents: Edith Mae Linscheid Reimer (deceased) and Arnold Reimer. Other survivors: son Kerwin. Memorial service: March 21 at Durham, N.C., and April 20 at Beatrice (Neb.) Mennonite Church.

Ropp, Ferne Heiser, 95, Tremont, Ill., died March 21. Spouse: Reuben J. Ropp (deceased). Parents: Isaac and Mary King Heiser (deceased). Survivors: children Dorothy Mooberry, Donald, Kenneth; nine grandchildren; eight great-grandchildren. Funeral: March 25 at First Mennonite Church, Morton, Ill.

Roth, Adelia, 93, Nampa, Idaho, died Feb. 15. Survivors: children Susan Emrey, Diana Windham; two grandchildren. Funeral: Feb. 24 at Alsip and Persons Funeral Chapel, Nampa.

Rush, Paul L., 82, Dublin, Pa., died March 30 of cancer. Spouse: Elizabeth Detweiler Rush. Other survivors: children Judith Mill, Marvin, Allen Laverne, Gloria Moyer, Arnold; 10 grandchildren; one great-grandchild. Funeral: April 3 at Perkasie, Pa.

Schultz, Leslie L., 83, Pawnee Rock, Kan., died March 24 of pneumonia. Spouse: Janice Scheck Mauler Schultz. Other survivors: children Ronda Hixon, Debra, Marla Davidson; stepchildren Susan Grimes, Michele Johnson, Sandra Kuhn, Michael Mauler; 16 grandchildren. Funeral: March 27 at Bergthal Mennonite Church, Pawnee Rock.

Short, Berniece Maust, 91, Archbold, Ohio, died Jan. 27. Spouse: Henry Short (deceased). Parents: Douglas and Amanda Maust (deceased). Survivors: children Anna Marie Dinius, Jane Louise Yoder-Short; nine grandchildren. Funeral: Jan. 30 at Zion Mennonite Church, Archbold.

Smucker, Donovan, 86, Bluffton, Ohio, died Dec. 13, 2001. Spouse: Barbara Claassen Smucker. Parents: Boyd and Mary Ebersole Smucker (deceased). Other survivors: children Timothy, Thomas, Rebecca; seven grandchildren; four great-grandchildren. Funeral: Dec. 16 at First Mennonite Church, Bluffton.

Strong, Samuel Zimmerman, 87, Willow Street, Pa., died March 1. Spouse: Pauline Shank Strong (deceased). Parents: Charles S. and Minnie Zimmerman Strong (deceased). Survivors: children Miriam Valido, Emily Rickloff, Patricia Myers, Samuel Jr., David; 10 grandchildren; six great-grandchildren. Funeral: March 6 at Willow Street Mennonite Church.

Swavely, William Roger, 77, New Berlinville, Pa., died March 27 of heart failure. Spouse: Virginia Treichler Swavely. Parents: Alvin and Elizabeth Swavely (deceased). Other survivors: son Mark; stepdaughter Nancy Crates; one grandchild. Memorial service: April 1 at Hereford Mennonite Church, Bally, Pa.

Swedberg, Minnie Eigsti, 99, Eureka, Ill., died March 22. Spouse: Martin Swedberg (deceased). Parents: Jacob and Lydia Gerig Eigsti (deceased). Survivors: children Eldon, Lois Lambright; four grandchildren; one great-grandchild. Funeral: March 26 at First Mennonite Church, Morton, Ill.

Thomas, Karen Smith, 45, Millersburg, Ind., died March 20 of cancer. Spouse: Richard Thomas. Parents: John and June Creviston Smith. Other survivors: children Tomee Hardesty, Michelle Klase, Beth, Hope; four grandchildren. Funeral: March 23 at Clinton Brick Mennonite Church, Goshen.

Turner, Genevieve Greenwade, 59, Toledo, Ohio, died April 12 of a heart attack. Parents: Joseph and Juanita Greenwade. Other survivors: children Theresa Foote, Keith Goings, Joy Moore, Regina Bonds, Ocie Turner Jr., Trent Turner, Vashon Turner, Tia Turner, Trulaine Turner; 18 grandchildren; seven great-grandchildren. Funeral: April 17 at Toledo Mennonite Church.

Unruh, Donald, 77, Findlay, Ohio, died Dec. 29, 2001. Spouse: Martha Cogley Unruh. Other survivors: children Regina Unruh-Talmage, Brenda Breidigan; four grandchildren. Funeral: Jan. 3 at First Mennonite Church, Bluffton, Ohio.

Whitecotton, Clyde Wayne, 84, Newport News, Va., died March 20. Spouse: Hallie Whitecotton. Other survivors: children Faye Lowe, Becky Burkett; six grandchildren; two great-grandchildren. Funeral: March 23 at Newport News.

Yoder, Daniel, 88, Goshen, Ind., died March 21. Spouse: Elizabeth Yoder (deceased). Parents: Daniel M. and Susanna Miller Yoder (deceased). Survivors: children Freda Martin, Esther Bontrager, Nadine Brewster, Omer, Andrew, Merle; 17 grandchildren; 28 great-grandchildren; four great-great-grandchildren. Funeral: March 25 at Clinton Brick Mennonite Church, Goshen.

Yoder, Grace Virginia Schrock, 83, LaGrange, Ind., died April 15. Spouse: Harry V. Yoder. Other survivors: children Shirley Miller, Carolyn Waters, Roger, Raymond, Stanley; 32 grandchildren; two great-grandchildren. Funeral: April 18 at Shore Mennonite Church, Shipshewana, Ind.

Yoder, Norman C., 83, Glendale, Ariz. and Belleville, Pa., died March 7. Spouse: Effie Kaufman Yoder (deceased). Parents: Jesse and Sadie Yoder (deceased). Survivors: children J. Lester, Harold, Ray, Rosa Johnson, Ethel Hartman, Edith, Jenifer, Carol Brammell, Lucy Coast; 10 grandchildren. Memorial service: April 6 at Belleville.

Yothers, Ruth Landis, 82, Souderton, Pa., died March 17 of pneumonia. Spouse: Richard Yothers (deceased). Parents: Rein and Magdelina Free Landis (deceased). Survivors: children Ruth, Mary Jane Moyer, Eleanor Myers, David; eight grandchildren; 11 great-grandchildren. Funeral: March 22 at Perkasie, Pa.

Zimmerman, Orpha Minnie, 90, Hesston, Kan., died March 29. Parents: Jacob J. and Lizzie Troyer Zimmerman (deceased). Funeral: April 2 at Schowalter Villa Chapel, Hesston.

Zook, Randall J. "Randy," 23, Belleville, Pa., died March 20. Parents: Raymond J. and Joann Zook Zook. Other survivor: sister Marci Zook. Funeral: March 23 at Locust Grove Mennonite Church, Belleville.

Zook, Trusie, 107, Goshen, Ind., died April 7. Funeral: April 10 at Greencroft Meeting House, Goshen.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

•TheMennonite@MennoniteUSA.org

•fax 316-283-0454

•P.O. Box 347,
Newton, KS 67114

Goodville
Mutual
New Holland, Pa.

Find an agent near you for details
about our competitive insurance packages!
www.goodville.com
or 800-448-4622

- Delaware
- Illinois
- Indiana
- Kansas
- Maryland
- Ohio
- Oklahoma
- Pennsylvania
- Virginia

affordable
insurance

for vehicle, home, farm,
small business, church

To subscribe or change your address,
call 800-790-2498.

Lake Center Christian School (K-8), Hartville, Ohio, is accepting applications for the following teaching positions: ***3rd-grade classroom, Kindergarten classroom*** (half-time), ***music*** (5th-8th), and ***Spanish*** (K-8). LCCS is a Mennonite school of 400 students in the Akron/Canton area.

Please contact Matt McMullen, Principal, 330-877-2049; fax 330-877-2040; email lccsprincipal@yahoo.com.

Lakewood Retreat, a beautiful Mennonite camp north of Tampa, Fla., has an immediate opportunity for an ***executive director***. You are invited to join the Lakewood team in making a difference in the lives of kids!

Call 352-796-4097 or go to www.lakewoodretreat.org.

First Mennonite Church of Winnipeg is looking for an ***associate minister***. We require a full-time minister to work in the area of Christian education, women's ministry and family worship. Theological training is required. A degree in a related field is desirable.

Send resume by June 30, 2002, to Search Committee, First Mennonite Church, 922 Notre Dame Ave., Winnipeg, MB R3E 0M9; 204-772-2419.

Bethany Christian Schools invites applications for 2002-03 for a high school teaching position in ***physical education and health***. Interest in coaching is an asset, and applicants should hold, or be qualified to obtain, Indiana licensure in their teaching area.

Contact Allan Dueck, Principal, 2904 S. Main St., Goshen, IN 46526-5499; 574-534-2567; email akdueck@bethanycs.net.

Christopher Dock Mennonite High School has an opening for a ***fitness center manager/rental coordinator*** to work out of Dock Fitness Center. The job is full-time with benefits.

Interested people should contact Jeffrey A. Ambrose at 215-362-2765, ext. 108; fax 215-362-2943; jaambrose@christopherdock.org.

Goessel Mennonite Voluntary Service unit (a ministry of Mennonite Mission Network) asks: How does a $10,000 college scholarship sound to you? A combination of ***service and $$s for education*** is waiting for you!

Contact Goessel MVS Unit, P.O. Box 175, Goessel, KS 67053; GoesselChurch@juno.com.

Youth pastor wanted for **Blumenort Mennonite Church**, Rosetown at Gretna, Manitoba. The successful candidate is a person who loves Christ and his church, has a healthy sense of humor and sees life as an adventure with God, has an Anabaptist orientation, has an ability to listen and to lead by word and practical example.

For an application form, contact Ray Peters, Chair of Search Committee, Box 161, Winkler, MB R6W 4A4; 204-829-3626; fax 204-327-5414. Please enclose resume.

Promote your values through a sales career

Mennonite Mutual Aid (MMA) has opportunities for highly motivated individuals interested in a full-time career in insurance and financial services. Candidates will need to become licensed to sell life and health insurance as well as securities. A training allowance, plus bonuses, is available to qualified applicants. Opportunities exist in many areas of the U.S.

MMA is a church-related organization that helps Anabaptists practice biblical stewardship. MMA offers expertise in pursuing stewardship solutions through insurance and financial services as well as charitable-giving programs and fraternal benefits.

Send resume to:
Joy Liechty
P.O. Box 483
Goshen, IN 46527
(800) 348-7468 Ext. 202
joy.liechty@mma-online.org
www.mma-online.org

MMA®

West Fallowfield Christian School, Atglen, Pa., has fall openings for teaching positions in ***middle school science/math*** and an anticipated opening in ***history/computer***.

Contact Elvin Kennel, Principal, WFCS, P.O. Box 279, Atglen, PA 19310; 610-593-5011; fax 610-593-6041; email wfcs279@epix.net.

Mennonite Mission Network full-time positions that are open immediately: ***stewardship counselor, personnel counselor, and director of networking and resources***. If you have a passion for God's reconciling mission in the world and believe you can contribute to building and strengthening its effectiveness in the Mission Network, please look for more information on the Web site at www.mennonitemission.net; email staffrecruitment@mennonitemission.net; or call 574-294-7523 and ask for Mennonite Mission Network staff recruitment.

Christopher Dock Mennonite High School seeks applicants for the following positions for the 2002-03 school year:

- ***Social studies instructor***
- ***Guidance counselor***
- ***Director of curriculum and instruction*** (50 percent time, 12 months). Master's degree in education with an emphasis in curriculum. Possession of valid teaching certificate. Minimum five years teaching experience and/or administrative experience in 9-12.

Send resume to Elaine A. Moyer, Principal, Christopher Dock Mennonite High School, 1000 Forty Foot Road, Lansdale, PA 19446; fax 215-362-2943; email eamoyer@christopherdock.org.

Hinkletown Mennonite School welcomes applicants for an ***elementary teacher*** and a ***middle school language arts/Bible teacher*** (middle school or elementary certification preferred). Come and teach in a supportive school community with 200 students in K-8.

Contact Tom Burnett, Principal, 272 Wanner Road, Ephrata, PA 17522; www.hms.pvt.k12.pa.us.

Lancaster Mennonite School, Lancaster, Pa., has the following positions available starting in August: ***elementary teacher, 6th-grade teacher, secondary math teacher***, and a ***boys' residence hall adviser***.

For information, contact Joyce Thomas at 717-299-0436, ext. 311, or thomasje@lmhs.com.

Manheim Christian Day School, a Mennonite school, is accepting applications for a ***middle school language arts position***. A bachelor's degree in education and current certification are required.

Send a letter of application, resume and application to MCDS, Attn. Crist Peachey, Administrator, 686 Lebanon Road, Manheim, PA 17545; 717-665-4300. MCDS is a member of Mennonite Elementary Education Association and Lancaster Area Council of Mennonite Schools.

Whitestone Mennonite Church, Hesston, Kan., seeks full-time ***lead pastor*** for our pastoral team. Our candidate will have a strong commitment to Anabaptist values and beliefs, dedication to the primacy of the life and teachings of Jesus Christ, and have strong preaching, pastoral care and leadership skills. The pastor we seek should encourage programs and resources for Christian education for all age groups and effectively direct additional staff, which will include an associate pastor and youth pastor.

Interested people may contact Marilyn Wilder, Pastoral Search Committee Chair, Whitestone Mennonite Church, 629 Crescent Drive, Hesston, KS 67062; 620-327-3185; marilyn@aplawpa.com.

Call for papers—*Philadelphia Stories: Embracing Urban Diversity conference*, Philadelphia, April 4-6, 2003. Sponsored by Mennonite Church USA Historical Committee and Philadelphia Mennonite churches. Proposals invited—papers, workshops, artistic expressions, storytelling and panels that address the stated objectives: (1) to highlight and value racial/ethnic diversity within Mennonite Church USA, (2) to interpret past experience and present reality of racial/ethnic diversity in Mennonite congregations, (3) to experience and model conversation, reflection and worship across language and racial divides, (4) to invite Mennonite scholars of diverse backgrounds and heritage to study the experiences of their people in Mennonite congregations and agencies, (5) to assist Mennonite scholars of diverse backgrounds to network with each other.

Send proposals to John E. Sharp, MC USA Historical Committee, 1700 S. Main St., Goshen, IN 46526; johnes@goshen.edu. Deadline is Sept. 1, 2002.

Rocky Mountain Mennonite Camp is celebrating its ***50th anniversary*** July 26-28, 2002.

For information, contact RMMC, 709 County Rd. 62, Divide, CO 80814; 719-687-9506, email info@rmmcamp.org, or on the web at www.rmmcamp.org.

Mennonite Conciliation Services and Eastern College are sponsoring a ***Summer Mediation and Facilitation Training Institute***, July 8-12, 2002, at Eastern College campus in St. Davids, Pa. The cost is $450 ($500 for registrations received after June 7); some scholarship assistance is available.

For more information, visit www.mcc.org/us/peaceandjustice/mcs.html or contact MCS at P.O. Box 500, Akron, PA 17501; 717-859-3889; mcs@mccus.org.

Eastern Mennonite University is seeking qualified applicants to fill the following full-time positions. For more information, visit our Web site at www.emu.edu/humanresources/vacancy/allopen.html.

• ***Director of marketing services:*** The director of marketing services leads a department whose client is Eastern Mennonite University and its multiple entities including undergraduate, graduate and seminary programs. The director works closely with the vice president for enrollment and marketing to assure a coordinated, professional image for all aspects of the university in keeping with university-wide strategic plans. A wide variety of channels are used. Responsibilities include preparing an annual marketing communication plan, crisis management, news dissemination, departmental budget, scheduling of work, assurance of quality control, monthly workflow planning, long-range planning and staff supervision. The director also has hands-on duties in sharing departmental work dependent upon specific skills. Education: Post-secondary educational degree in marketing, communication or related field. Experience: At least five years in one or more of the following fields is required: mass media communications, marketing, publishing, graphic design, public relations, related areas. In addition, experience in staff supervision is required.

• ***Director of admissions:*** The director of admissions is responsible for all undergraduate recruitment activities. This includes development of promotional strategies, staff training, office management and budget administration. The director serves as a primary member of the enrollment management staff and represents recruitment perspectives in the development of enrollment and retention strategies. Education: Bachelor's degree required. Master's degree preferred. Experience: Staff supervision; public relations, administration office management.

Send letter of application, curriculum vita or resume and three references to Anthony Resto Jr., Director of Human Resources, Eastern Mennonite University, 1200 Park Rd., Harrisonburg, VA 22802; 540-432-4108; or restoa@emu.edu. People who bring gender, ethnic and cultural diversity are encouraged to apply. AAEO employer.

West Swamp Mennonite Church, an established congregation in Quakertown, Pa., is seeking a ***pastor of youth ministry***. The person in this full-time position will be responsible for planning and leading junior and senior high school programs and working with the education commission.

For information, contact West Swamp Mennonite Church, 2501 Allentown Road, Quakertown, PA 18951; 215-536-7468; wswamp@enter.net.

Newly established **Mennonite Education Agency** (MEA) of Mennonite Church USA, with offices in Elkhart County, Ind., is seeking ***three associate directors*** (2 FT, 1 half-time) to provide leadership in supporting church-related education pre-K through seminary. Start date fall 2002. All positions require Christian commitment in the context of Mennonite Church USA and investment in Mennonite education, significant experience in team environment and in developing networks. Other job-specific requirements listed with duties below:

• ***FT associate director, elementary and secondary education focus:*** Provide first point of contact for eastern conferences and schools, assist with curriculum building, advance relationships with member schools and area conferences and churches, help provide/find consultative help for schools. A graduate degree, doctorate (or equivalent degree) preferred. Experience and ability needed in pre-K-12 education, public communication. Must live in or relocate to eastern U.S.

• ***FT associate director, communication focus:*** Maintain and advance effective communication for MEA, including regular presentations in schools and churches, consult with schools and represent MEA to area conferences and churches. A B.A. is required. A graduate degree, doctorate or equivalent workplace experience is preferred. Extensive experience in communication using wide variety of media required and preferred in nonprofit and educational arenas.

• ***Half-time associate director, finance focus:*** Serves as chief financial officer, develop and administer all financial matters of the agency, relate to investment committee, occasional consultation with schools, represent agency to conferences and schools. A B.A. in finance, business or accounting required. A graduate degree or equivalent workplace experience preferred. Experienced CPA, CFO or business manager welcome. Good written and verbal public communication skills required.

To apply, send letter of application, resume and 4 letters (including one from your pastor and recent supervisor) to Carlos Romero, Executive Director, Mennonite Education Agency, P.O. Box 554, Goshen, IN 46527-0554; email documents in MSWord format to apply@mea.mennonite.net.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Melanie Mueller, or email TheMennonite@MennoniteUSA.org.

TOURS IN 2002:

Europe and More

EUROPEAN HERITAGE TOURS:	JULY 12-29
IRELAND:	SEPTEMBER 20 - OCTOBER 1
SPECTACULAR SCANDINAVIA AND ITS FJORDS:	JUNE 17 - JULY 1
SWISS GLACIER EXPRESS:	AUGUST 12-26
SWISS-VOLHYNIAN MENNONITE HERITAGE TOUR:	SEPTEMBER 18 - OCTOBER 3

Far East

VIETNAM:	NOVEMBER 6-24

North America

ALASKA CRUISE TOUR:	JUNE 19 - JULY 1
EASTERN CANADA:	AUGUST 2-12
FALL FOLIAGE TOUR IN NEW ENGLAND:	OCTOBER 8-14
MAJESTIC CANADIAN ROCKIES:	JULY 15-28
MENNONITE & AMISH COMMUNITIES IN OHIO:	MAY 10-14

Service Tours

CHRISTMAS SERVICE TOUR TO PENNSYLVANIA:	NOVEMBER 28 - DECEMBER 3
SERVICE TOUR TO ISRAEL:	OCTOBER 25 - NOVEMBER 7

TOURS IN 2003:

Mennonite World Conference Tours

ETHIOPIA & ZIMBABWE:	JULY 30 - AUGUST 19
KENYA & TANZANIA:	AUGUST 2-19
SOUTHERN AFRICA:	JULY 29 - AUGUST 19
TANZANIA & KENYA:	AUGUST 1-19
WEST AFRICA:	JULY 29 - AUGUST 19
ZAMBIA & ZIMBABWE:	JULY 31 - AUGUST 19
ZIMBABWE:	AUGUST 1-19
ZIMBABWE:	AUGUST 8-27

Service Tours

PARAGUAY SERVICE TOUR:	APRIL 3-17

TOURMAGINATION

DISCOVERY & FELLOWSHIP

CALL 1-800-565-0451

E-MAIL: office@tourmagination.com
WEB: www.tourmagination.com

"Celebrating over 30 years of building bridges among Mennonites and other Christians around the world through custom-designed travel"

9 Willow Street
Waterloo, ON, Canada N2J 1V6

1011 Cathi[illegible] Road
Sellersville, PA, USA 18960

REG. #1S67624

Focus on education: investing, testing, striking

Rich Preheim

Seminaries help teach ethical behavior. And according to a 2001 poll, 63 percent are putting their money where their mouths are, avoiding investments in alcohol, tobacco, birth control, the military and other areas deemed inconsistent with religious belief.

The poll, conducted by *In Trust* magazine, shows that 56 percent of respondents don't invest in alcohol, tobacco, gambling and pornography (lumped together into one category), while 45 percent avoid weapons investments. Other screens used by seminaries include environmental degradation (35 percent), labor practices (33 percent), birth control (16 percent) and nuclear power (13 percent).

In addition to discerning where not to put their money, 37 percent of seminaries choose to invest with socially proactive institutions.

Socially responsible investing also has an activism element, say proponents. Divestments of South African-related holdings in the 1980s helped focus attention on that country's apartheid policies. Among those divesting was Union Theological Seminary in New York City, which at the same time made a loan to an ecumenical international development fund. Don Shriver, seminary president at the time, says doing that "educated more by what we did than by what we said."

Socially responsible investments have skyrocketed 800 percent from 1995 to 1999. But evidence suggests that, despite the *In Trust* poll results, the trend hasn't fully hit religious higher education. For example, Commonfund, a nonprofit group that markets investment funds and management to nonprofit organizations, including colleges and seminaries, in February 2001 shut down its year-old "Social Decision Fund" because of lack of customer interest.

TIDBITS

Of the 172 congregations that have withdrawn from the United Church of Christ since 1996, only 25 percent had a UCC-ordained pastor at the time. —*United Church News*

An English vicar plans to show the June 2 England-Sweden World Cup soccer match at his church to draw parishioners to that day's worship service.—*Sports Illustrated*

A museum dedicated to creationism is planned to be built near the Cincinnati Airport in northern Kentucky.— *AFA Journal*

A church with a floor area of 7,400 square feet would save $2,200 annually if its walls and ceilings were insulated and the temperature remained at a constant 68 degrees.—*Episcopal New Yorker*

Time of testing (I)

After having their faith tested for more than 50 years, Taiwanese Seventh-day Adventist university students have won exemptions from taking exams on Saturdays, the Adventist Sabbath. The decision came following a meeting with the Taiwanese government's Ministry of Education, reports Worldwide Faith News. Twenty-six Adventist students last year chose not to take exams on Saturday.

Time of testing (II)

The Reformed Church in America requires its candidates for ordination to have a master of divinity degree. Now, after years of schooling, potential pastors will to have to take another test before receiving their credentials, according to denominational plans.

The standardized tests would not emphasize factual information or objective knowledge, says *The Church Herald.* Rather, the candidates would respond to hypothetical situations. An exam might present the death of an 11-year-old boy and ask the candidate to plan a funeral service.

Striking a blow for Christian schools

Students at five Alberta Christian schools received a 13-day break in February when, in an unprecedented move, their teachers joined their public-school colleagues in a strike to call for higher salaries and improved classroom conditions.

All teachers are required by law to be members of the Alberta Teachers Association.

"Nobody likes a strike, but there is nothing that is illegal or immoral about it," Jim Seutter, one of the striking Christian school teachers, told *Christian Week.* "If you withdraw services, it may be the only way to make your point."

School administrators reported that parents, while not happy with the strike, were largely supportive. "The parents know that our staff is dedicated and willing and doesn't want to jeopardize the children's education," said Steve Schaar, a principal.

To boldly go to class

For four years, Susan Schwartz has been leading a cosmic voyage, complete with Klingons, theologians and sticky ethical situations. She teaches "Religions of Star Trek" at Muhlenberg College, an Evangelical Lutheran Church in America school in Allentown, Pa. *The Lutheran* says the course includes watching 10 episodes of *Star Trek,* studying theologians such as Mircea Eliade and writing papers on topics such as artificial intelligence, myth and ethics.

"Of course the religions of Star Trek are our religions here on planet Earth, often wearing different masks," Schwartz says, "but utilizing the same themes and lines of tension."

Student body left

Of the 7,242 undergraduate students enrolled at the Church of the Brethren's six U.S. colleges this year, only 7.7 percent are Brethren, reports *Messenger,* the denominational periodical.

RESOURCES

Change Across Cultures: A Narrative Approach to Social Transformation by Bruce Bradshaw (Baker Academic, 2002, $24.99) contends that lasting cultural change comes only when the stories by which people live are transformed by the narrative of God's redemptive relationship with creation.

Making Peace With Enemies: Ten Truths Christians Need to Know by Richard A. Kauffman (Faith & Life Resources, 2002) is a free brochure from Mennonite Church USA. Order from 800-245-7894.

The Abbreviated Psalter of the Venerable Bede, translated and edited by Gerald M. Browne (Eerdmans, 2002, $18), consists of carefully condensed renderings of each of the Psalms and is crafted for personal prayer and meditation.

One Life (Gateway Films, 2002, $14.99) is a 25-minute video that helps people share the Christian message with friends and neighbors. Order from P.O. Box 540, Worcester, PA 19490, www.visionvideo.com.

What's Happening to Home? Balancing Work Life and Refuge in the Information Age by Maggie Jackson (Ave Maria Press, 2002, $19.95) explores the ways new technology and workplace demands are altering home life and offers reflections about domestic values worth preserving.

Simple Days: A Journal on What Really Matters by Marlene A. Schiwy (Ave Maria Press, 2002, $14.95) guides readers through the process of trying to simplify their lives.

God Knows We Get Angry: Healthy Ways to Deal With It by Priscilla J. Herbison (Ave Maria Press, 2002, $11.95) examines anger as a misunderstood emotion and distinguishes it from hostility, rage and hatred that results from the repression of anger.

God Knows Marriage Isn't Always Easy: 12 Ways to Add Zest by Maureen Rogers Law and Lanny Law (Ave Maria Press, 2002, $11.95) offers 12 ways to keep a marriage out of trouble and to help a troubled marriage back to solid ground.

Connecting: 52 Guidelines for Making Marriage Work by Harold J. Sala (Christian Publications, 2002, $11.99) is based on 40 years of experience working with people.

The Occasional Cook: Culinary Strategies for Overcommitted Families by Cyndy Salzmann (Christian Publications, 2002, $11.99) presents a once-a-month plan that provides easy-to-follow recipes for cooks of all skill levels and families of all sizes.

Why I Wear a Plastic Dinosaur: A Call for Dads to Seize the Moment by Dan Schaeffer (Christian Publications, 2002, $10.99) encourages fathers to recognize and prize the poignant moments that confront them.

The Life of the Mind: A Christian Perspective by Clifford Williams (Baker Academic, 2002, $10.99) is directed to students contemplating the importance of intellectual activity in general but will be enjoyed by all committed to developing a Christian mind.

God Is One: The Way of Islam by R. Marston Speight (Friendship Press, 2002, $9.95) calls on Christians to confront their prejudices and inform themselves about Islam. It aims to foster understanding of Islam, including both commonalities and differences between Christianity and Islam.

The War on Terrorism and the Terror of God by Lee Griffith (Eerdmans, 2002, $29) analyzes our culture of violence and calls people of faith back to the way of peace. It argues that terrorism and counter-terrorism are identical phenomena when viewed at the spiritual level. To oppose terrorism with violence acknowledges the terrorist assumption that meaningful change is only possible through suffering and fear.

101 Spanish Riddles by Rafael Falcón, illustrated by Luc Nisset-Raidon (McGraw-Hill, 2002, $7.95), is based on the author's 20-year collection of jokes and riddles from Puerto Rico, Costa Rica, Colombia and Guatemala. Falcón teaches Spanish at Goshen (Ind.) College.

Mommy Stayed in Bed This Morning: Helping Children Understand Depression by Mary Wenger Weaver, illustrated by Mary Chambers (Herald Press, 2002, $12.99), shows the impact of a parent's struggle with depression through the eyes of a preschool child, David.

Finding the Will of God: A Pagan Notion? by Bruce K. Waltke (Eerdmans, 2002, $15) examines many practices that Christians pass off as divine guidance and suggests that such practices actually resemble the ways pagans seek divine guidance. Waltke shows that the truest course to the will of God is found in faithfully answering the call to walk close to the Lord and be conformed to God's likeness.

Note: Most of these are available at your local bookstore or at addresses listed.

FAITH ▪ SERVICE ▪ SCHOLARSHIP

Bethel College

Responding to the needs of Mennonite churches
Offering a certificate in Youth Ministry

www.bethelks.edu

Bethel College

300 East 27th Street
North Newton, Kansas
67117–0531
admissions@bethelks.edu
1-800-522-1887

************************CAR-RT LOT**C-025
<10638> 63
5100 12/03 205377 Q:1 195
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

Babel or Pentecost

Then they said, "Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves."—Genesis 11:4a

After the flood destroyed the world, Noah's descendants soon were trying to make a name for themselves and to control their destiny. In Genesis 11, the citizens of Shinar decided to build a city and a tower to get to the heavens. These construction projects were designed to help them make a name for themselves so they would never be forgotten.

God visited one day and saw that these creatures, a few generations descended from the family saved through the flood, were once again failing to trust in his providence. So God confused their language. Suddenly they could not talk to each other. To this day no one knows their names.

Thousands of years later, God visited a small band of Christians clinging stubbornly to their belief that Jesus of Nazareth was God's Son and that this Jesus had risen from the dead after Roman authorities executed him. This beleaguered band was not trying to build a city. They were not trying to build a tower to the heavens. They were not trying to make a name for themselves so that they and their beliefs would survive.

When we have trouble talking to each other, it is a sign of the Babel story in our lives. When we are strangely drawn together, it is a sign of Pentecost.

But while they waited for Jesus' return, God visited them in the form of the Holy Spirit. The story in Acts 2 describes them "speaking in other languages" (v. 4). This time, instead of confusing human language, God provided a unique spiritual language that sounded like gibberish to the "devout Jews from every nation under heaven living in Jerusalem" (v. 5). Some of these observers sneered that the worshipers were drunk (v. 13). It appeared that the first Christians might be known only as drunkards. We know, of course, how the story turned out.

That little band of believers was the beginning of the great city of God that has endured through the ages and whose citizens know no national borders. The names and reputations of those early believers are far greater than the folks in Genesis 11 could have imagined for themselves.

We often are invited onto that path taken by the citizens of Shinar. The temptation remains the same. Like those who lived not long after the flood, we too have our ambitions. When we market a distinctive Mennonite identity for the wrong reasons, when we are overly proud of our reputation as honorable people or when we secretly delight in the name we have made for ourselves, then we are also building our towers.

Further, our secret ambition to preserve our place and reputation leaves us, at times, unable to talk to each other and to other Christians. We are sure of ourselves and the plans we have made to establish our beliefs and convictions for posterity. In the end, these vain certainties make it difficult for us to communicate with others.

However, we have another choice: We can wait humbly and expectantly for God's Spirit to break into our lives, into our relationships and into the language we use when we talk to each other. Such Pentecost moments in daily life leave our tongues on fire and observers amazed. Indeed, it is not a bad idea to make our choice based on how that choice plays to those who watch.

The Pentecost story in Acts 2 ends with the "devout Jews from every nation under heaven" cut to the heart by what they observed. They became the first converts (vv. 37,41).

Those who watched the citizens of Shinar smirked at their sudden babbling. Their efforts to make a city and tower are recorded in history with the derisive name Babel.

These two dynamics regularly play out in the life of our church and provide signs for our efforts even today. When we have trouble talking to each other, it is a sign of the Babel story in our lives and an indication that we have shut out the Holy Spirit's presence. But when we find ourselves drawn strangely together and observers are cut to the heart, we have allowed God's Spirit to break upon us in a fresh Pentecost.—*ejt*

The Mennonite

www.themennonite.org

May 21, 2002

Recovering a rhythm of prayer

Page 8

14 Well done, my faithful servants

17 Sacred silence

18 It's not about doing more

32 Memorial Day prayers

Reconciliation central to the body of Christ

Karl McKinney, former co-pastor at Reba Place of Rogers Park in Chicago, now works for Mennonite Mission Network.

Interpersonal reconciliation changes individuals. I will never forget how my college roommate became my worst nightmare, only to become my best friend.

We became roommates at a tiny college in a Chicago suburb. We hit it off, but a young woman who was at first my girlfriend, then was not, subsequently became his girlfriend and then his wife. Those events caused a major rift in my developing friendship with my roommate.

None of this would have been so bad, had it not been for a few facts. First, I was of African descent, my girlfriend of Scandinavian; she was white, and I was black. Second, the college administration and her family had decided it was not right for us to be "unequally yoked," in the words of the college president. He summoned me to his office with the vice president, the young woman and her parents. They separated us. Third, I admired and had great affection for this woman, so after that separation I was depressed for almost an entire summer.

My roommate apparently knew nothing of this. He began to date her that same summer, which worsened my depression. I left that college my junior year. My friends married one another within a couple of years. We had begun the work of reconciliation, and he invited me to stand in as a groomsman, which I did.

Interpersonal reconciliation has changed us over the years. Last year we recounted to one another for the first time the agonizing details of that spring and summer of 1983. Now his family and mine enjoy real friendship and affection for one another.

There is a difference, however, between interpersonal reconciliation and systemic transformation. Two people may reconcile easily compared with the work a congregation or system of congregations must do to reconcile its various peoples.

I recall the words Carlis L. Moody, my pastor at that time and the head of missions for the Church of God in Christ, said to me just before I went to college, "I've never known white Christians to accept black Christians."

Part of me could not accept that white Christians were like the whites who fled their neighborhood when my parents moved us into it. My experience has shown me that while individuals can accept one another—Irish and African individuals can develop true friendships—the reality we know as "white" is not designed to accept anyone designated black.

There may be no greater challenge facing us than to make reconciliation essential to what it means to be disciples of Jesus Christ. We must practice reconciliation with one another if we are to proclaim the redemption in Christ Jesus to other people across the street and around the world.

White Christians are prone to view reconciliation as low on the discipleship agenda (see *Divided by Faith: Evangelical Religion and the Problem of Race in America* by Michael O. Emerson and Christian Smith, Oxford University Press, 2000). Most white Christians segregate themselves and refuse to recognize in the church representations and reflections of the racialized society they sustain and from which they benefit.

This refusal to see reconciliation as central to the life of the body of Christ began early in the church and is the key to why Christians build racialized churches and contribute to a racialized society. The refusal to be a reconciling community led the church into imperialism, and many Christians still benefit from the violence, theft of people, property and other sins perpetrated by the church in collaboration with the governments of Italy, England, Germany, the United States and others.

The church must experience revolt and revival in order to become a reconciling community. In my next column I will share why.

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing: **Marla J. Cole**
Advertising: **Melanie Mueller**
Secretary: **Marla J. Cole**
Design: **Merrill R. Miller**
Editor emeritus: **J. Lorne Peachey**

Offices:

1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@MennoniteUSA.org
phone: 800-790-2498 fax: 316-283-0454

The Mennonite

Vol. 5, No. 10, May 21, 2002

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for January and December when it is published on the second and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 128562, GST no. R122192453. Subscription rates: $36.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Cover photo by Jean-Claude Lejeune

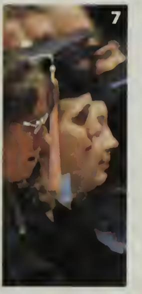
Web site: **www.themennonite.org**

Mennonite Church USA

CONTENTS

AMBS
LIBRARY
ELKHART, IN
MAY 20 '02

6


7

13

23

8 Take our moments and our days
Recovering an ancient and treasured rhythm of prayer
—*Arthur Paul Boers*

14 Well done, my faithful servants
Gene and Mary Herr retire after 17 years of serving spiritual seekers at the Hermitage.—*June Mears Driedger*

17 Sacred silence
Memories of how the silence before worship instilled a sense of the sacred—*Mary Friesen*

19 SOOP nourishes octogenarian's soul
Short-term mission workers' visits help lead to Arizona retiree's baptism.—*Lynda Hollinger-Janzen*

20 'Experiment' tries to bridge cultural gaps
—*Laurie L. Oswald*

21 Dying congregation gets new life—*Angela Rempel*

22 Balkans' road to recovery continues
Three years after campaign, MCC assistance still has impact, say recipients.—*Maria Linder-Hess*

23 Symposium: Arts-in-prison programs benefit those on both sides of the wall—*Melanie Zuercher*

DEPARTMENTS

2 A pastoral word
Reconciliation central to the body of Christ—*Karl McKinney*

4 Readers say

6 News digest

18 Leadership
It's not about doing more.—*Marlene Kropf*

30 Mediaculture
Let the light shine.—*Gordon Houser*

32 Editorial
Memorial Day prayers—*Everett J. Thomas*

A challenge to pray

I am writing to share a concern as to the need for earnest intercessory prayer on behalf of the United States and all the nations of the world. The Lord said, "If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land" (2 Chronicles 7:14 NIV). He also said, "I sought for someone to stand in the gap that I might not destroy the land but I found no one" (Ezekiel 22:30). Could we be that someone to stand in the gap? I truly believe the Lord is looking for people who will earnestly pray. In response, he will manifest his great power in bringing healing and salvation to the nations. I lay this challenge before us. *—Gladys E. Harder, Mountain Lake, Minn.*

One wheelchair at a time

Comments about the search for Mennonite identity often occur in Mennonite publications, conference speeches and congregational planning committees. How about this idea of compassion and caring?

"Are you a Mennonite?" asked the nursing home resident while being pushed in a wheelchair.

"Well, yes," replied the attendant. "But why do you ask?"

"Because you are so caring and considerate."

How do you like that for a line? Is this an image worth striving for? Keep the shoofly pie and the "Mennonite Game" if we must, but overwhelm people with the fruits of the Spirit. It might take awhile, but we must start someplace, one wheelchair at a time.*—D. Lowell Nissley, Sarasota, Fla.*

Bible is mainstay

Let us Anabaptists examine the way we deal with the powers that be as mentioned in Romans 13. The late J.C. Wenger observed that the earliest mention in print of the followers of Menno was contained in a directive by a certain countess to her soldiers to be kinder to them than other Anabaptists. They lived out the Scriptures so vividly that their enemies, observing the difference between them and nonscriptural Anabaptists, gave them the name "Mennonite."

Are we who call ourselves Anabaptist or Mennonite worthy of the name? The Bible was a mainstay of the early Anabaptists' life concepts. *—Truman Hertzler, Elverson, Pa.*

Not words of good cheer

The title of Rich Preheim's April 16 editorial, "Words of Good Cheer," is betrayed by the opening paragraph. What a harsh, damaging characterization of Mennonite Church USA. Then to write of the more positive examples of the church's work, he turns to *Sojourners* magazine for accounts of two Mennonites who are "active in their faith, distinguishing themselves, serving others and glorifying God through various occupations and ministries."

It's as though he is entirely unaware of the excellent examples of ministry in the rest of the April 16 issue, e.g. Alain and Sonia Epp Weaver in Jerusalem; MCC workers in Iraq, Iran and North Korea; and the newly appointed director of the denomination's Office of Cross-Cultural Relations. And then to close his words of good cheer, he writes, "Those of us who advocate peace, justice and nonresistance are labeled traitors, parasites and idiots because we oppose death and violence in Afghanistan as a response to death and violence in New York and Washington."

The negativity of this editorial far overshadows its hopeful title.*—Wilton Hartzler, Greensboro, N.C.*

Jesus is risen among us

It was 2 a.m."Why can't you sleep?" asked Ellen, my wife. I explained that C. Norman Kraus' question, "Is Jesus arisen and showing himself alive in his body, the church, today?" ("Jesus Is Risen," March 19), did not receive a single positive response from readers, only four critical reviews.

"Well, why don't you write your own letter then?" she asked. Instead of doing that I read the rest of *The Mennonite*, cover to cover, until 4 a.m. Reading it helped me focus more on how the risen Jesus is integrative within. But now the time is ripe for me to also heed her suggestion. And so after catching up on my rest, I want to commend the editors of *The Mennonite* on their courage and freedom to publish articles of diverse views.

The articles in the March 19 issue, from "Seeking God's Face" by Tammerie Spires through "Encounter the Risen Christ" by Joni Sancken and "Seeking the Peace of the City" by Alain Epp

IN THIS ISSUE

Praying, spiritual retreats and silence are the related themes in this issue. Gladys E. Harder (above) responded to the nudging of God's Spirit and asks us all to pray for our country and others around the world. Arthur Paul Boers reminds us of the fixed-hour prayer tradition known as the Office (page 8). Marlene Kropf describes another prayer practice called the "consciousness examen" (page 18). Mary Friesen yearns for sacred silence as she enters the sanctuary on Sunday morning while the congregation waits on God (page 17). Gene and Mary Herr, central to the creation of a personal retreat center in southern Michigan, are appreciated for the way their ministry has changed Mennonite leaders and congregations (page 14). We hope each of these pieces helps you, as Friesen says, "focus on the sacred, on God."*—ejt*

Weaver and looking in the *Window* insert from Associated Mennonite Biblical Seminary through to the editorial, "Words of Good Cheer" by Rich Preheim, there is evidence of an embodiment of the risen Jesus.—*John A. Hackman, Woodstock, Ill.*

I was deeply blessed in reading Kraus' "Jesus Is Risen." The transforming power of resurrection life does not come from knowing all the minute details of an event that took place 2,000 years ago but from experiencing the God of life in present-day experiences. We often see Jesus as we minister grace and compassion to those among us who are hurting or in need.

Ezekiel understood this phenomenon of the God of life as he described the river coming from the temple in chapter 47. This water from under the threshold of the door became a great river that flowed east into the Dead Sea. In prophetic prose, sea represents people. Those who opened themselves to this water (spirit) of life were equipped to serve as ministers of food and healing to those around them.

I suspect that those who demand physical, literal evidence of how God is, and thus are not stepping out in faith into this powerful river of life, are missing much of the transforming power of the Spirit. *—L.J. Yoder, Hartville, Ohio*

Crisis of faith language

"Spiritual but Not Religious?" by Mathew Swora (March 5) points to the crisis of faith language these days. Language of "spirituality" is in, but "religion" is out. Yet I'm not certain what the difference is. In some circles people seem more comfortable talking about God but rarely mention Jesus.

This crisis reminds me of a letter theologian Dietrich Bonhoeffer wrote from a Nazi prison in 1944. He hoped for the day when "a new language [would come], perhaps quite nonreligious, but liberating and redeeming—as was Jesus' language; it will shock people and overcome them by its power; it will be the language of a new righteousness and truth, proclaiming God's peace with humanity and the coming of God's kingdom."

Rather than couching faith in vague words like "spirituality," I think we are better served by returning again and again to biblical language. I note especially the language in the Gospels of "following Jesus" and the language of Paul about being "in Christ" to describe the kind of evangel to which we are called. Ultimately, however, the gospel must be lived, not merely talked about.—*Sheldon Burkhalter, Goshen, Ind.*

Not gibberish

I suggest that Everett J. Thomas read again the account of Pentecost in Acts 2. He wrote (Editorial, "Babel or Pentecost," May 7), "God provided a unique spiritual language that sounded like gibberish to the 'devout Jews from every nation under heaven living in Jerusalem.' " My Bible says they were amazed at hearing the apostles speak in their own language, no matter what country or location they were from. That does not seem to me to be "gibberish."—*Verle Hoffman, Elkhart, Ind.*

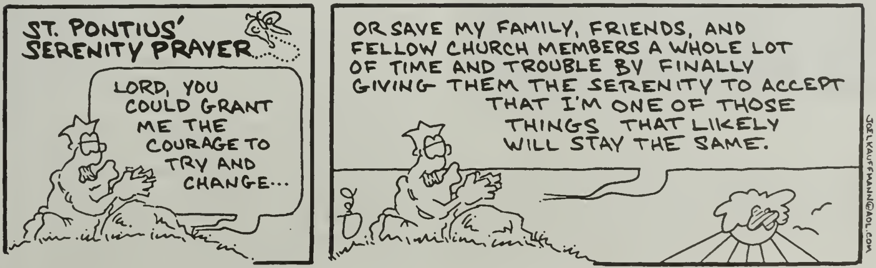
Congregational discernment needed

I failed to see in "Consultation Tackles Pastor Shortage" (May 7) what I think is one of the best ways to encourage people to consider being pastors. The suggestions for sparking interest in being a pastor are good, but they all seem to start with the individual. I believe starting with congregational discernment is a stronger approach.

Every congregation should have an ongoing committee whose task is to discern which members of the congregation exhibit a life and the gifts needed by pastors. They should then affirm these people in assessing if God is calling them to such responsibility, not necessarily to serve their home congregation. Such a committee will make mistakes, but moving from the congregation to the individual in the decision-making process is a better approach than going from individual to congregation.—*Nelson Waybill, Harrisonburg, Va.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. *—Editors*

Pontius' Puddle **by Joel Kauffman**


ST. PONTIUS' SERENITY PRAYER...
LORD, YOU COULD GRANT ME THE COURAGE TO TRY AND CHANGE...
OR SAVE MY FAMILY, FRIENDS, AND FELLOW CHURCH MEMBERS A WHOLE LOT OF TIME AND TROUBLE BY FINALLY GIVING THEM THE SERENITY TO ACCEPT THAT I'M ONE OF THOSE THINGS THAT LIKELY WILL STAY THE SAME.
JOELKAUFFMAN@AOL.COM

this date in Mennonite history

May 21, 1972— Miguel Brun, a professor at the Uruguayan Mennonite seminary, is arrested by government forces, who accuse him of being a member of a leftist group.

Canadian conference to leave denomination

TOFIELD, Alta.—Citing concerns about accountability, Northwest Conference has become the second area conference to decide not to join the new denomination formed by the merger of the General Conference Mennonite Church and Mennonite Church. Northwest, a former MC conference with all but one congregation in Canada, took the action at its annual meeting near Tofield in March.

The provision to cut ties with Mennonite Church Canada passed with a 69 percent vote, while 86 percent of delegates approved March 31, 2003, for the move to take effect.

Conference minister Ray Landis says the factor driving the decision was Mennonite Church Canada allowing conferences differing exercises of accountability. He notes Northwest's decision two years ago to place Calgary Inter-Mennonite Church under discipline because it accepts noncelibate homosexuals as members. Meanwhile, Landis says, Mennonite Church of Eastern Canada (formerly Mennonite Conference of Eastern Canada) has taken no action against several similar congregations.

"Not all area conferences are doing the same thing," he says. "It seems to us that's a question that should be coming from a national level."

Landis says the conference, which had been a provisional member of Mennonite Church Canada, will spend the next year trying to discern other affiliations.

In a process started before the March vote, Northwest's one U.S. congregation—Mountain View Mennonite Church in Kalispell, Mont.—is seeking to join Pacific Northwest Conference and Mennonite Church USA this summer while keeping its Northwest membership.

Puerto Rico Conference last year chose not to join Mennonite Church USA but seek relationships with other Latin American and Caribbean Mennonite groups.—*Rich Preheim*

Mennonite Mission Network

Take the long way home

Colin and Monica Bock left their Mennonite Voluntary Service assignments in Tucson, Ariz., last month but probably won't be home until September. They set out for Winnipeg on their recumbent tandem bicycle, expecting to cover 4,000 miles over five months. While in MVS, Colin worked with a community bicycle advocacy and salvage agency and a youth bicycle club.

Eastern District delays expulsion decision

SOUDERTON, Pa.—The conference membership of Germantown Mennonite Church in Philadelphia is on hold after Eastern District Conference delegates tabled a motion to expel the congregation for ordaining a homosexual man.

Because it was still being drafted until a week before the conference's May 4 assembly in Souderton, delegates did not see the expulsion recommendation until the meeting, held in Souderton. "A number felt they wanted more time to review" the recommendation with their congregations, says Eastern District president Dave Hersh.

He says the expulsion recommendation is expected to be revisited at a November delegate assembly. The recommendation also calls the conference and congregation to each appoint a liaison to the other.

Germantown, the oldest North American Mennonite congregation, has long welcomed noncelibate homosexuals as members. Eastern District placed Germantown under discipline last November following the congregation's ordination of a homosexual man for chaplaincy work. The conference also called for expelling Germantown if it did not change its position by the May assembly.—*Rich Preheim*

MCC urges opposition to invasion of Iraq

AKRON, Pa.—As the U.S. government tries to drum up international support for an invasion of Iraq to topple Saddam Hussein, the Mennonite Central Committee (MCC) executive committee is calling on North American Christians to speak in opposition to the plan.

"Invasion is drastic and unpredictable," says the statement, passed by the committee at its April 19-20 meeting. "Many lives will be lost. Many communities will be disrupted or destroyed."

The statement goes on to cite an invasion's probable ramifications on an infrastructure already collapsing due to economic sanctions, increasing divisions between the Western and Arab worlds and the possible effects on Arab Christians.

The statement also notes that the executive committee does not "confidently offer" alternatives or

Pomp and circumstance—and waiting

Members of Bluffton (Ohio) College's 2002 graduating class—the largest in school history with 265 students—wait for their names to be called to receive their diplomas during their May 5 commencement ceremony. Also on May 5, Hesston (Kan.) College conferred degrees to 175 students. Eastern Mennonite Seminary in Harrisonburg, Va., started the commencement season on April 27, graduating 29 students, followed by Eastern Mennonite University's graduation of 347. Associated Mennonite Biblical Seminary in Elkhart, Ind., is scheduled to graduate 39 on May 24, and on May 26, Bethel College in North Newton, Kan., is expecting a graduating class of about 105, while Goshen (Ind.) College should have about 248 graduates.

that the committee is supportive of Iraq. "To speak against war and invasion is to hold up a conviction that, in light of all uncertainties, peace and security are enlarged when authorities choose the path of nonviolent diplomacy," it states.

Also at the meeting, the executive committee approved a $400,000 plan to add 3,200 square feet of space to MCC's binational office in Akron. The addition will make room for MCC U.S. and MCC East Coast, which had been renting space in another office building in Akron but were recently asked to move by the owner. The boards of MCC U.S. and MCC East Coast have also signed off on the plan. Construction will begin later this spring and is scheduled to be completed by the end of the year.

"This was a tough decision for the board and staff, given our recent belt-tightening," says MCC executive director Ron Mathies. "After exploring several options, the three boards agreed that the best option was to add additional office space to the existing building."—*MCC News Service*

Education focus of proposed MEDA project

WATERLOO, Ont.—Mennonite Economic Development Associates (MEDA) wants to get into the business of keeping kids in school. In low-income countries, many families can't afford to send their children to school but use them as breadwinners.

MEDA has submitted a $1.7 million proposal to the Canadian International Development Agency to help address those problems in Egypt. MEDA thinks it can help keep children in school through educational loans that would cover school fees, uniforms and books. MEDA would not offer these loans itself but would design a "loan product" that existing Egyptian microfinance institutions could offer their clients.

"This is a risky position for us because right now, some countries are much more interested in banning products that have the child-labor taint than they are in working to help kids who are in this situation," says Ed Epp, MEDA's director of overseas operations.

"For children who have left school, we think we can make their lives better, safer and more productive," he says. "These are the kids who are most at risk to lose hope. If they don't see hope, they are prime candidates to succumb to crime, cults or the kind of fundamentalist excesses that we've witnessed recently."—*MEDA News Service*

The Mennonite wins three national honors

TALLADEGA, Ala.—*The Mennonite* took home three awards, including first place for editorial writing, from the Associated Church Press' annual awards contest. The awards were made at the ACP annual convention last month at Shocco Springs, a Baptist conference center near Talladega.

"Send in the Helicopters," Everett Thomas' editorial in the Dec. 18, 2001, issue, received first place in the magazine editorial category. Judges called the entry, about covering bad news, a "concise editorial that's both informative and persuasive."

The Mennonite was awarded second place in poetry for "Children's Sermon" by David Wright in the March 27, 2001, issue and third place for the cover of the May 1, 2001, issue in the category of magazine cover, one-, two- or three-color.

A Common Place, published by Mennonite Central Committee, won second place in the category of best of class, special interest magazine, and in the category of in-depth coverage by a magazine for a profile on Colombia.

Sixty-three religious magazines, newspapers, newsletters and news services submitted entries in 42 categories. *Sojourners* was the most-recognized publication, winning 12 awards, including best of class, nondenominational general-interest magazine. *Episcopal Life* received 11 awards.

theMennonite

The cover of the May 1, 2001, issue of *The Mennonite,* designed by Merrill Miller, received a third-place award from Associated Church Press.

Take our *moments* and our *days*

Recovering an ancient and treasured rhythm of prayer

by Arthur Paul Boers

Some pastors visiting the Holy Land took offense at the Muslim prayers broadcast publicly five times per day. "Lo, how the heathen rage," mocked one. How could a religious person be so scornful of another tradition? How could he write off ancient Muslim prayer when so many North American Christians have trouble praying at all? Ironically, the Muslim practice may have been learned from Christians. Muslims still have it, but many Christians do not.

Jews in Original Testament times prayed two or three times per day. The Psalms speak of prayer in the morning (5:3; 59:16; 88:13; 143:8), early hours (130:6), evening (141:2) and day and night (1:2; 42:8; 77:2; 92:2; 119:62). Thrice-daily prayers are mentioned (Psalm 55:17; Daniel 6:10).

Jesus continued the Jewish tradition of morning (Mark 1:35) and evening prayer (Matthew 14:23; Mark 6:46; John 6:15). The disciples prayed together and in temple and synagogue, especially at particular times: third, sixth and ninth hours (Acts 2:15; 10:9; 3:1; 10:3,30). The early church imitated Jewish practices, praying two or three times daily at set times, especially morning and evening. An important early church document, the Didache (second century at the latest but possibly as early as the first century), Clement of Alexandria (A.D. 150-215) and Origen (A.D. 185-254) all refer to thrice-daily prayers. Prayers could either be at home or as part of a group. Even when people prayed alone, because they shared similar prayers (Psalms, Lord's Prayer) and at similar times, they had a sense of praying together.

For the first centuries of the church, Christians offered common morning and evening prayer (also called the Office) in local church buildings and encouraged each other to attend as often as possible. Muhammad encountered Christians who practiced fixed-hour prayer, which may have influenced him to mandate such prayers for Muslims.

Priests, monks and nuns: But Christian daily morning and evening prayer became more and more isolated from lay people. Services were too long, too frequent, in incomprehensible Latin and involved sophisticated music. Gradually only priests, monks and nuns practiced it. Thus after about a millennium, personal devotions, as we think of them, emerged. (And so began an individualistic approach to spirituality, a disastrous and damaging emphasis that still hurts the church today.)

Some Protestants (including Ulrich Zwingli) were committed to daily morning and evening prayer services, preferring simpler music, a pared-down church calendar and the local language. The now diminishing custom of two Sunday services is a vestige of the morning and evening Office. But during the Reformation, most Protestants eventually either lost or discarded the Office.

We do not know much about what Anabaptists thought of the Office. Because of persecution, they did not have much option of praying together. Two ironies stand out. First, Anabaptists—who idealize the early church—did not realize that evening and morning prayers were well established then. Second, although Anabaptists emphasize community, we do not have strong traditions of corporate or common prayer.

Nevertheless, even Anabaptists had Office sensibilities. Many leaders were former monks or priests who had prayed an Office. Worship and prayer immersed in the Psalms helped form early Anabaptists.

Anabaptists had Office sensibilities. Many leaders were former monks or priests who had prayed an Office. Worship and prayer immersed in the Psalms helped form early Anabaptists.

There are also other intriguing connections. The early Swiss Brethren document on Congregational Order (attached to the Schleitheim, our first confession) says, "The Psalter shall be read daily at home." This was an inheritance of the Office.

Balthasar Hubmaier had questions about the Office but also reinstated church bell ringing to call and remind people to pray regularly (even though other Protestants had canceled this practice).

In the 1530s, in Halberstadt, Prussia, a small group of Anabaptist refugees met in a house. One member, Petronella (drowned in Groningen in 1535), reported: "The brethren and sisters pray four times daily, also before and after meals. They usually get up twice at night to pray and praise God." This is a typical time frame for the Office.

Hutterites at first abandoned formal prayer but quickly began praying formally every evening, which they still observe.

In the 1600s and 1700s, Mennonites developed a whole rash of prayer books, many of which included prayers specifically for morning and evening. The Reformation, intending to revitalize prayer, contributed to greater privatization. Later, with the Industrial Revolution and urbanization, people lost rural rhythms that encouraged regular prayer. Individualism continued to spread, as did a voluntaristic approach to faith. Growing literacy and mass production of literature also made private devotional material more widely available.

A particular surprise: With the current interest in spirituality, people look to traditions and authors that precede Reformation divisions: Orthodox, Celtic, Ignatian, Hildegard of Bingen, Julian of Norwich. There is also interest in the Office. In 2000-2001, a half dozen different Office books were published, including *The Prymer* by Robert Webber, *Venite* by Robert Benson, *For Those We Love but See No Longer* by Lisa Belcher Hamilton and the three-volume *Divine Hours* by Phyllis Tickle. The latter was a particular surprise. The pricey first volume was quickly one of Amazon.com's best-selling books on prayer; within months the first 10,000 sold out.

I also noted interest in this form of prayer when I visited ecumenical and internationally influential communities in Europe last year: Taizé (France), Northumbria (England) and Iona (Scotland). People of all denominational stripes came from around the world and participated in the daily life of prayer, work and worship in remote places. The daily fixed-hour prayers were key in the shaping and support of these communities and in attracting international visitors.

I wonder whether the Office might be helpful for Mennonites. Several Mennonite leaders use an Office. Some pastors and professors talk to me about implementing an Office in their context. In a personal spirituality class I taught at Conrad Grebel College, Waterloo, Ont., one winter, half the class prayed the Office.

A lost tradition: My greatest excitement in testing the Office was two years ago at Bloomingdale (Ont.) Mennonite Church, where I served as pastor. For the season of Easter until Pentecost, a dozen people committed themselves to praying the morning and evening Office five times per week, using the *Companion to the Breviary*, a prayer book created by Carmelite nuns in Indianapolis. Also, we gathered on Wednesdays to pray evening prayers together (and recapture a lost tradition of Wednesday night prayer meetings). I also taught on the history and theology of the Office, developing prayer disciplines and challenges of being prayerful in our busy lives.

This experience motivated people to be more deliberate in prayer. Several said they had never before considered spending this much time praying. One was able to pray for the first time since a family tragedy two years earlier. (The Office is particularly helpful in teaching and helping grieving people pray.)

By the end of our time together, most said they would not continue praying the Office twice daily but would spend more time praying. A year later, four people still regularly used the Office.

Praying the Office may seem hard. It takes commitment and discipline and can feel boring, repetitious and meaningless. Some struggled with an "imposed prayer." But some who could never previously maintain prayer now could; several were pleasantly surprised to be able to keep this discipline. One used the praise-listening-response outline of the Office to structure spontaneous prayers. Some said the Office was doable, even easy. Most grew comfortable with it. Some saw that it works well in a busy lifestyle, since it frees us from having to make one more decision about how to use our time. One was surprised at how easy the Office was: "It suddenly seems to me there's really no excuse."

Some who could never previously maintain prayer now could; several were pleasantly surprised to be able to keep this discipline. One used the praise-listening-response outline of the Office to structure spontaneous prayers.

Toward the end of our time, I had offers from people outside the group to buy prayer books participants no longer wanted. But no one wanted to sell his or hers. Several planned to use theirs in the morning or evening and one planned to use hers in her retirement. Several started thinking about shaping a Mennonite Office.

The commitment to others and praying with others helped them maintain a discipline. One said, "If I hadn't promised to do this, I wouldn't make it." People wondered how the church could encourage and support people to pray together. One participant's spouse did a lot of traveling; they both prayed the Office (although it felt foreign to them) and found this a good way to stay connected.

People reflected a lot on the Psalms because the Office relies heavily on them. One person always hated psalms, but she and others studied a Walter Brueggeman book for more perspective. Several wanted more psalms in worship and dreamed about learning to sing psalms. Another wrote: "Praying psalms that often recite salvation history gives me a sense of being part of a long history of struggle and mercy. My struggles are a small bit of this broad story, which leads to hope and trust in God's guidance and mercy." One wrote of how this was a good "practice to ground myself in Christian identity."

Many noticed this praying affecting their day. One said, "I feel more grateful for each day and am more aware of God's goodness as I read the Psalms and prayers." Another said this "made me more aware of God's constant presence." Others spoke of having a greater sense of purpose and direction. One was helped to pray for a wider range of concerns than usual. Still another wrote in her journal, "In daily prayer there is recurring longing to live truthfully, justly, according to God's call in my life."

Continued on page 12

Continued from page 11

Someone else said, "Frequently words from Scripture stayed with me throughout the day."

A busy life: One spoke of how this worked in a busy life: "The daily prayer was helpful because it reminded me to stop and read and pray." Another said: "Sometimes it was just going through the motions, especially at night when I was tired. I still think it was OK: a sleepy good night to God but a turning of intention nonetheless." She was strongly helped by the prayers: "Some days I felt so calm and centered, like I was balanced on the edge of something (a tightrope, a pin), and the feeling of balance stayed a long time."

Some felt freed. They no longer had to figure everything out: what, when or how long to pray. One said: "The Office covers it all efficiently. I don't have to be worried that I've missed something. It's measurable, I know when I'm done and thus have freedom from guilt." Many commented that the Office helped them to pray more.

There were implications for worship. Several felt better prepared for Sundays. One said daily prayers made "Sunday worship seem less out of sync with the rest of life." Another noted that the Office is not as I-centered as some contemporary worship. Several said the Easter season (not normally stressed by us) now had deeper meaning.

I will not pretend that people loved everything about the Office. Yet there was a greater respect, understanding and appreciation for it. Several said they will miss having others praying at similar times, with similar content and for each other.

People learned a lot. Most had never heard of the Office before, let alone understood its importance for early Christianity and Anabaptism. Some were now less satisfied with how they prayed before.

I have other questions. Are certain personality types or temperaments more amenable to the Office? Can we teach children a modified version? Do people today have a low boredom threshold and an intolerance for repetition? How do we address the sense many have that they are too busy to pray?

Church bells: A friend has just gone through the hardest year of his life, with difficult days still to come. Now that he knows about the Office, he takes heart when he hears local church bells. He never noticed them before but now recognizes them as an encouraging invitation to pray.

The experiment at my church confirms the importance of churches finding and generating more ways to meet people's need to pray, call and remind people to pray regularly and build a sense of praying with others.

The Office is not for everyone, but this lost treasure had much to offer a small group that knew virtually nothing about it. Most were pleasantly surprised by many discoveries. Their faith was enriched and their prayer enhanced.

Three things are vital to a fully orbed Christian spiritual life: corporate worship, private daily discipline and regular, shared, corporate or common prayer. Historically, corporate worship got separated from personal spirituality and piety. Slowly, individually chosen private devotions took precedence over corporate worship. The Reformation addressed important concerns but also contributed to elevating divisive individualism, which now hurts our culture and church.

Interest in the Office has much to offer ecumenically, since all Christians can pray it and experience unity. It can heal divisions between corporate worship and private disciplines. It enhances people's understandings and experiences of corporate worship and enriches private disciplines.

The Office is not for everyone. But is it not worth promoting if it helps some be more prayerful? In a time of pilgrimage and seeking, when people look to ancient Christian resources (or elsewhere when we do not provide them), struggling with deep questions, the church needs to provide refuges of prayer.

The Office could help some—perhaps many—to pray. To paraphrase a great old hymn, this might just be a way for God to "take our moments and our days; let them flow in ceaseless praise."

Arthur Paul Boers was pastor of Bloomingdale (Ont.) Mennonite Church when he wrote this article. In February he began as assistant professor of pastoral theology at Associated Mennonite Biblical Seminary, Elkhart, Ind.

In a time of pilgrimage and seeking, when people look to ancient Christian resources (or elsewhere when we do not provide them), struggling with deep questions, the church needs to provide refuges of prayer.

The stoning of Stephen

by Thomas Showalter

See Acts 7:54-60

Among the hanging garlic
and the patched robes,
he called down the people
of Abraham, squeezed history
drop by drop, took in prophets
with each breath. He said,
"You squanderers! You have bitten
the finest flesh from the fruit
and spat it among the dust
of your asses' hooves! Where
are the prophets? I have seen a God
clear as the desert sunrise
and I know the mouth-feel
of his broth. I will stand
here and see heaven
through this vaulted ceiling,
though you say it is stone,
the paintings by slaves!
I see heaven opened—
and you take dirt from this earth
and call it unclean?"

The council rose—
anger welling in the whispering robes,
anger silent as dust
behind a charioteer.
Later, their arms were raised,
throwing the necessary stones
upon the man with the face
of an angel, smelling
his final sky.

Thomas Showalter lives in Stillwater, Okla.

Well done, my faithful servants’

Gene and Mary Herr retire after 17 years of serving spiritual seekers at the Hermitage.

by June Mears Driedger

On the last Sunday of last November, more than 100 people filled the Chapel of the Transfiguration at the Hermitage to say goodbye to Gene and Mary Herr, who retired after 17 years of co-directing the prayer retreat center located in southern Michigan. “Well done, my good and faithful servants,” said writer and teacher Alan Kreider. “Go now and rest.”

The dream of the Hermitage began in 1982, when Gene and Mary returned to Elkhart, Ind., after several years of leading a spiritual formation program as part of a Voluntary Service (VS) program in Phoenix. Mary was working at

For the Herrs, the creation and sustenance for this ministry had to be grounded in the practice of specific disciplines.

Mennonite Board of Missions, continuing the formation work they created in Phoenix to be used in all the VS units across the country. Gene was a househusband trying to discern what to do next while Mary was at MBM. He describes this time as "lost and lacking clarity."

The foundational, ongoing spiritual, emotional and financial support for the Hermitage and for Gene and Mary began from a set of letters Gene sent in 1983 to 40 individuals, many of them former young adults with the Herrs in the VS unit in Phoenix. Gene invited them to explore the possibility of forming a community to create this place of prayer, reflection and direction. According to Gene, the priority was creating a team to worship, talk and take risks in faith together.

In early 1983, Gene wrote letters to a number of friends about beginning a small retreat place in the Herrs' home. Gene saw his task as being available to individuals and small groups through spiritual direction. At the conclusion of the letter he said he and Mary were looking for a place with more land so that small cabins—hermitages—could be built for personal retreat use. Until then, there was a small space in their basement available for overnight guests, no more than two at a time.

By 1984, the Herrs acquired land in the rolling hills near Three Rivers, Mich., and the Hermitage was established. Over time, they built three small cabins in the woods. They also transformed an old, nearly dilapidated barn, one floor at a time, into a multilevel building with a kitchen and dining room on the main floor and several rooms for retreatants on the other floors, with a prayer room on the highest level. In 1999, work began on Hanby Center, a two-floor building with a chapel, library and meeting room on the main level, and guest rooms, bathrooms and an office on the lower level. The building was completed in early 2001. The property also includes several hiking trails through the woods and a labyrinth in an open field.

Japanese: Scores of volunteers, interns and young adult trainees from seven countries—Germany, Holland, Japan, France, Poland, Switzerland and the Democratic Republic of Congo—helped with the day-to-day functioning of the Hermitage. The relationships with Japanese trainees has deepened to such an extent that the Japanese Mennonite Church invited Gene and Mary to spend two weeks in 1999 leading retreats and speaking about spiritual formation and spiritual disciplines. Last summer so many Japanese guests and volunteers stayed at the Hermitage that Gene jokes, "Japanese is the second language of the Hermitage."

Joan Yoder Miller was one of those letter recipients. She recently said that while looking through her journals from 1983 and 1984, she noted how angry she was with Gene during that time because he required this group to practice spiritual disciplines. For the Herrs, the creation and sustenance for this ministry had to be grounded in the practice of specific disciplines. The group committed themselves to the following disciplines:

Gene and Mary outside the remodeled barn.

1. Spend at least one hour daily with Scripture, prayer and journal reflection.
2. Take one day and overnight of directed retreat monthly.
3. Be accountable weekly in written form to the group's spiritual director.
4. Take part each Monday evening in a common meal and worship.
5. Fast and focus each Friday noon.
6. Regularly intercede for one another and the mission.
7. Yearly take a directed retreat of at least five days.
8. Be attentive of the Servant passages in Isaiah.

Continued on page 16

Continued from page 15

"This morning," says Joan about her daily prayer time after years of following this practice, "an hour went by so quickly. What a gift! The gift of discipline, the practice of prayer."

Mary describes the years of their Hermitage ministry as a privilege. "Our time here opened up other doors, other milieus with Catholics, the Reformed church and the Presbyterian church," she says. "It has been a privilege to have provided a place for all of them."

> **Thank you for being willing to stand in the tension. We are blessed by your courage to stay in the tension … you've been willing to be on the edge and contribute and enrich the Mennonite Church.**—Duane Beck

It is this openness to other milieus within the larger Christian tradition that occasionally made the Herrs and the ministry of the Hermitage suspect in the eyes of some Mennonites.

At a storytelling evening last August, Duane Beck, pastor of Belmont Mennonite Church, Elkhart, Ind., and former Hermitage board member, reflected on the tension of having a two-footed approach to their ministry—one foot with Anabaptists and one foot with other Christian traditions.

"At one board meeting," Duane said, "we talked about how it seemed like the Mennonite church never quite wrapped its arms around this place. But … the importance of these connections has enriched the life of the Mennonite church. We see how you've been fed through Catholic prayer."

He added: "Thank you for being willing to stand in the tension. We are blessed by your courage to stay in the tension … you've been willing to be on the edge and contribute and enrich the Mennonite church."

The Herrs now live in Newton, Kan., where their daughter, son-in-law and three granddaughters reside. They anticipate attending sports events, school plays and participating in other grandparent activities. They also anticipate becoming involved in the Mennonite community of Newton. David and Naomi Wenger have assumed responsibility as co-directors of the Hermitage.

June Mears Driedger is pastor of MSU Mennonite Fellowship, East Lansing, Mich. Anyone interested may contact The Hermitage Community Inc. at 11321 Dutch Settlement, Three Rivers, MI 49093, 616-244-8696

Update: *From May to November, Gene and Mary are in Belfast, Northern Ireland, where they are serving as caretakers and interim coordinators for the Columbanus Community of Reconcilation.*

What is your call?

Central to Gene and Mary Herr's ministry at the Hermitage (and their lives) is the concept of call, as in "What is your call?" or "What is God calling you to do?" This was the question put to Gene in 1982 when he was feeling lost and without clarity about what to do next in his life. A friend asked him, "What is your call?"

For the Herrs, call might be described as God's will for a person, or what is one's mission statement or purpose. Call is a term Mary learned from her retreats at Dayspring Retreat Center in Maryland, a ministry of the Church of Savior in Washington. There is the perception, by some Christians, that God's will or call means doing something one hates or is ill-equipped to do. Rather, according to Mary, "God's call for us is actually doing what is life-giving and brings us joy."

In a memorial service reflection in 1997 about her friend Dorothy McCammon, Mary wrote about Dorothy's joy in doing jail ministry with women. "She loved what she was doing because it was what gave life to her—which is what call does to one who listens and responds."

Reflecting on their years of ministry and of listening and following their call, Gene says, "When we came to a certain place in our lives, something opened up. There was an inner preparation and then following the desire of our heart. Sometimes there was some wandering around in the wilderness, but we listened to what God was deepening in our hearts."

After a pause, Gene continued: "I learned this in college from Roy Kreider. I remember him saying, 'I've learned to trust what is the long pull—what is the thing that stays there and the desire that doesn't go away.' And that's usually the path."—*June Mears Driedger*

In worship, we proclaim and renew our allegiance to Christ above and beyond all other claims and loyalties.

The worship team at King of Glory Tabernacle, Bronx, N.Y., includes from left to right: Phil Freeman, Lenora Rivera, Hyacinth Stevens and Jasmine Lozada.

Photo by Cindy Snider

Walking together as a new church

by Laurie L. Oswald

The birth of Mennonite Church USA on Feb. 1, 2002, is a sign of hope that Christ's new life within God's people can still form communities of faith in a post-Sept. 11 world of fear.

In the midst of terrorism and war, Mennonites from the former General Conference Mennonite Church and the Mennonite Church believe that the Holy Spirit is empowering them to walk and work as Mennonite Church USA. Together, they want to be followers of Jesus Christ and grow as communities of grace, joy and peace so that God's healing and hope can flow through them to the world.

The former church bodies were making strides in preparing for the official start of their merger, when terrorist attacks shook the world. Thousands of people died in New York, Washington and Pennsylvania. And because of the U.S.-led counterattack in Afghanistan, more people died, and refugees fled hungry and homeless from their communities.

This global upheaval — rather than stopping the church in its tracks – is renewing Mennonite Church USA's call for walking with Jesus, the Prince of Peace, leaders and laity agree. The church is walking that road in a new way for the 21st-century, as it follows in the footsteps of its 16th-century Anabaptist forebears.

Delegate bodies voted 95 percent at Nashville 2001 for the merger, believing God has called them to unify in their vision to become a missional church, in which everyone is involved in sharing God's good news across the street and around the

TRUE EVANGELICAL FAITH

It cannot lie dormant,
it clothes the naked,
it feeds the hungry,
it comforts the sorrowful,
it shelters the destitute,
it serves those that harm it,
it binds up that which is wounded,
it has become all things to all men.

— Menno Simons, 1539

722
Mennoni
Church
USA

Photo by Laurie L. Oswald

David Kreider, exhibit technician at Kauffman Museum in North Newton, Kan., applies the logo for Mennonite Church USA on the doors of its Newton, Kan. offices. Signage changes are also underway at the Elkhart, Ind., offices.

world. They also want to work together to develop leaders for the future; to partner with Mennonite brothers and sisters around the globe; to encourage peacemaking and justice work; to foster firstfruits living; and to grow as an anti-racist church.

Leaders and laity across the church are giving their lives to this vision, as they commit their hands, hearts and prayers to make oneness in Jesus Christ a reality, said Ervin Stutzman, moderator of Mennonite Church USA.

"I've been so impressed with how many hundreds of people have given themselves diligently to make this transformation happen - all the administrators, laity and program agency personnel and others," Stutzman said. "They've given themselves sacrificially in so many ways, and will continue to give as we take the next steps on the journey."

Taking the next steps

Part of those next steps include helping congregations embrace their calling as primary building blocks of the church, founded on the cornerstone of Jesus, leaders believe.

"The new church has to understand its new vision in terms of congregations being the main avenue for becoming a missional church," said Jim Schrag, executive director of Mennonite Church USA. "If that isn't where mission begins, then we won't become a missional church. We need a new understanding of congregational life, and knowing what direction the energy is flowing.

"It's important for people in the pew to know they are the dynamos of the new church. They supply the energy for the rest of the church."

Empowering all parts of the church — 115,000 members, more than 1,000 congregations, 21 area conferences and four program agencies — to work within coalitions and networks is part of the task of Mennonite Church USA's Executive Board. The program agencies are Mennonite Mission Network, Mennonite Education Agency, Mennonite Publishing House and MMA.

The Executive Board — with 20 board members from across the church, an executive director, associate executive director and staff in six ministry offices — want to provide leadership to help the church become all God intends. The ministry offices are Ministerial Leadership, Congregational Life, Cross-Cultural Relations, Convention Planning, Communications and Administration.

Examples of these networks and coalitions include the development of a churchwide missional church team and a leadership initiative conference.

Getting on board with Jesus

"As Jesus sends us to minister at home, across the street and around the world, what we think today may be far too restricted," said Stan Shantz, pastor of Trinity Mennonite Church in Phoenix, and a member of the missional church team.

Faithfulness is not so much having a clear vision of the future but of getting on board with what Jesus is doing and will do in the world.

"Faithfulness is not so much having a clear vision of the future but of getting on board with what Jesus is doing and will do in the world."

James Lapp, missional church team member, and Franconia Conference minister, said, "The use of the word 'missional' means a move away from seeing missions as a set of activities to seeing mission as the central purpose and focus of the whole life of the church. Our new challenge is learning to see mission as who we are as persons, not as activities we do."

Calling out and preparing leaders for mission in the future church is also a focus of the Office of Ministerial Leadership. Keith Harder and Dale Stoltzfus, co-directors of the office with a staff of five others, sponsored a recent leadership initiative conference. They invited youth, pastors, parents, youth ministers and others to seek how to better draw young people into ministry and leadership for the future.

Our new challenge is learning to see mission as who we are as persons, not as activities we do."

"I want to make whatever contribution I can to make the new church a church my children want to be a part of," Harder said. "We as a church have to think about what we're doing as much or more with the future in view as we do in looking at the past."

"The ministerial leadership system is a part of the whole of the new church, and like everything else, it needs to change to attract the interest and aspirations and visions of the next generation."

Another example of churchwide cooperation included two peace gatherings in January in Harrisonburg, Va., and in Dallas. Susan Mark Landis, peace advocate for Mennonite Church USA, with peace and justice personnel in Mennonite Central Committee U.S. and the former General Conference, helped plan the gatherings. Participants sought to understand how individuals and congregations could be peacemakers in light of September's terrorism and as citizens of two kingdoms —Christian and American.

Touching lives

"Since Sept. 11, there's a growing hunger within me and among the folks in our churches to see how we can truly make a difference, how we can translate our theology about peace into touching the real lives of people in pain," said participant Matt Friesen, pastor of Albany (Ore.) Mennonite Church.

Jennifer Atieno Fisher, of Washington, D.C., said: "The spiritual basis — humility and joy — that goes with our insistence on justice encouraged me. We separate the grief from the hate, hold on to mercy and beauty and tender compassion when the lenses of the nation flare down to one angry color of red. We remember love without closing our eyes to sorrow."

Steve Kriss, 30, of Philadelphia, one of the many young adults who attended the gatherings, said the church needs to be pastoral, as well as prophetic.

"In our eagerness to be prophetic and say that the United States is the perpetrator of injustice, we forget that this is also a time to be pastoral, to reach out to our neighbors who may be in pain," Kriss said. "There is a time for working for just international relations, but there is also a time for putting your arm around some-

VISION:
HEALING
& HOPE

God calls us to be followers of Jesus Christ and, by the power of the Holy Spirit, to grow as communities of grace, joy and peace, so that God's healing and hope flow through us to the world.

one who is hurting, and walking alongside them."

Practicing stewardship, as well as peacemaking, is an important part of the journey members of Mennonite Church USA are walking. The Executive Board, with consultant Mark Vincent, are helping individuals, congregations and area conferences to embrace a firstfruits lifestyle.

The firstfruits system — a biblically-based model developed to fund the ministries of Mennonite Church USA — encourages people, congregations and area conferences to offer the first and best of their lives to God in worship and in percentage-based giving, and to use the rest in generous ways that honor God.

Firstfruits is a time for people to return to their first love for God, and to realize that the practice of tithing one's income was first introduced by older generations, said Kathy Goering, administrator for the area conferences of Western District and South Central. She is helping her area conferences to understand and practice firstfruits.

Deepening our relationship with God

"I get really excited about this concept, when I think about the tremendous potential it has to deepen our relationship with God, as we ask God first and foremost what we should give," Goering said. "Many of the older people in our midst have already had a lot of training in thinking this way, but I think younger generations have gotten further and further away from the idea that God must have his part first, and asking the question of what God requires of us."

Inviting all people, no matter what their race or background, to help shape the direction of the new church is one of the biggest steps the new church is taking, leaders said. The Executive Board's Office of Cross-Cultural Relations, directed by Kenyetta Aduma, of Hampton, Va., is a new office, which neither of the former churches had.

MCC photo

The church's outreach begins in our hearts and homes and stretches from across the street to around the world.

Volunteers from Arca de Salvacion Mennonite Church, Fort Myers, Fla., ministered to their community by helping at a local conference on domestic violence and child abuse. The free conference, which drew 75 people including some with no church background, was organized by Danice Melendez (first row, second from right) with support from her pastors and congregation. Melendez had earlier attended a conference on domestic violence at Mennonite Central Committee offices in Akron, Pa.

"The former churches made steps at better understanding the needs of all people, and I feel MC USA is taking these efforts to a new level in including people of color," Aduma said. "I believe God is directing us to come together and to see the value each of us brings, no matter what our background, and is desiring that we use all our gifts for the benefit of his kingdom.

"Rather than perpetrating stereotypes or racism, we need to be a witness to our world, and a forerunner among other denominations, that we are going to be different than the world, and not a part of its system. We can show how to be different by coming together to be all God wants us to be."

Mennonite Church USA

500 S. Main St.
P.O. Box 1245
Elkhart, IN 46515-1245
574-294-7523

722 Main Street
P.O. Box 347
Newton, KS 67114-0347
316-283-5100

Toll Free 1-866-To-MC USA

info@MennoniteUSA.org (e-mail)
www.MennoniteUSA.org (web)

Sacred silence

Memories of how the silence before worship instilled a sense of the sacred

by Mary Friesen

As a child growing up in a Mennonite community in a village, Sunday worship services were an integral part of my life. Today I am a member of an urban Mennonite congregation, and the church community still has a central place in my life. At times, though, when I enter the sanctuary on a Sunday morning, I yearn for the sacred silence that surrounded me as a child when I took my place on one of those hard benches next to my mother and sisters.

Today the pews are comfortable, and the worship hall has been visually enhanced to assist us as we focus on the sacred, on God. All around me people are talking and sharing the latest news with each other or discussing plans for the next committee meeting. This chatter only stops when the worship leader goes to the podium and calls us to worship with a hearty good morning and "Let us take our seats and begin our worship by singing…" Often, after a busy week, I miss the preservice silence of my childhood years. The sacred silence in the village church was as much a part of worship as the formal service itself. I miss the silence.

Memories of my early worship experience take me back to the village schoolhouse. During the week this one-room school was a noisy place where students were busy interacting and learning under the guidance of their teacher. On Sundays the atmosphere was different. I do not remember anyone ever telling me how to behave when we entered church, but I observed what all the adults did and learned to do the same. While my parents visited with their neighbors as they approached the building, all talking ceased as soon as we passed through the door. We took our place on the hard bench, the boys with the men on the left side of the aisle and we girls with the women on the right side. My parents bowed their heads for a minute, then looked up, stretched out a hand to greet the person next to them, then waited for the service to begin.

H. Armstrong Roberts

All this occurred without saying a word. It took me a few years to figure out that while they bowed their heads, they said a silent prayer to God as they began their worship. As I watched others come in, I noticed they had the same routine. The room filled up quickly, and we all sat there for about 20 minutes in complete silence.

As a child, I experienced this as a sacred time and space. Looking back, it occurs to me that the silence during the preservice instilled in me a sense of the sacred. Taking time once a week to focus on God in our worship is necessary, but just as important may be that we find a place away from the noise and busyness of our daily lives. As much as I enjoy the fellowship with others in our church community today, there is part of me that longs for the sacred silence in our corporate worship.

Taking time once a week to focus on God in our worship is necessary, but just as important may be that we find a place away from the noise and busyness of our daily lives.

Mary Friesen is a member of River East Mennonite Brethren Church, Winnipeg, and currently completing a doctoral degree in ministry and teaching at the University of Winnipeg.

It's not about doing more

Marlene Kropf is director of the Mennonite Church USA Executive Board Office of Congregational Life.

Scratch most any Mennonite and you are likely to find a hard worker. Recognized across the land as folk unafraid to roll up our sleeves and clean up the world's disasters, we know how to get organized, set goals and make things happen. Though such energy and purpose ordinarily serve us well, these qualities may actually get in our way when it comes to joining what God is doing in the world.

Faced with the challenge of being a faithful, effective church in a new millennium, our instinctive response is to generate a flurry of activity. What may be much more difficult for us is to wait for the Spirit's direction and discern where God is calling us to invest our energy. As surprising as it may sound, God may not be asking us to work harder.

Evelyn Underhill, an English spiritual director, observed: "We mostly spend our lives conjugating three verbs: to want, to have and to do. Craving, clutching and fussing on the material, political, social, emotional, intellectual—even on the religious—plane, we are kept in perpetual unrest: forgetting that none of these verbs has any ultimate significance, except so far as they are transcended by and included in the fundamental verb to be: and that being, not wanting, having and doing, is the essence of the spiritual life" (*The Spiritual Life: Great Spiritual Truths for Everyday Life*).

The Sabbath is God's gift for teaching us to be. A day that relativizes work and human achievements, the Sabbath offers a spacious environment for remembering and honoring God, our Creator and Liberator, and for rediscovering our home in God. While the weekly Sabbath is essential for spiritual health and growth, we also need daily Sabbath time to nurture our capacity for noticing and recognizing God's presence and God's ways (a necessary prerequisite for discernment, whether for individuals or an entire church).

One of the most helpful structures for daily Sabbath is a simple prayer practice called the consciousness examen. This prayer teaches us to notice God's presence, guiding us to see how and where God is at work. It also opens our eyes to the ways we are being called to respond to God's call.

Consisting of four movements, the consciousness examen can be prayed in as short a time as five or 10 minutes a day; many people, however, find it helpful to intersperse spaces of silence and spend 20 or 30 minutes with this prayer.

Prayer of openness to the Spirit: Spend a few moments in quietness as you begin. If you choose, light a candle or listen to prayerful music as a way of focusing on God's presence.

Invite the Spirit of God to illuminate your reflections as you review the events of the day just past. Ask for wisdom to discern God's voice and guidance in your life.

Prayer of thanksgiving: As you look back over your day, become aware of God's gifts to you. Don't choose what you think you should be thankful for; instead let the events and people of the day pass before your mind's eye and give thanks for God's graciousness in all you have been given.

Prayer of confession: Look over the events of the day again. This time ask for honesty and humility to recognize your brokenness or sin. Wait quietly until the Spirit reveals what needs attention. Where did you fail to respond to God's gifts? When did you ignore or turn away from God's love? Were you faithful in your relationships and in carrying out your vocation in the world? How might you be called to conversion or transformation?

Open your heart to God's cleansing grace and receive the gift of forgiveness. Give thanks for God's mercy.

Prayer for guidance: Look ahead to the next day. Offer your hopes and concerns to God. Ask God to supply your needs. Listen to God's call: How and where does the Spirit want to lead you tomorrow? Give yourself into God's care and rest in the comfort of God's boundless love.

Faithfulness is not about doing more. Rather it's about being in harmony with God and God's ways. Practiced daily, the examen guides us into a clearer awareness of God's character and God's ways. In the quiet discipline of Sabbath moments, we learn to recognize the Spirit's movements and discover our own call to a particular piece of God's creative, reconciling, liberating work. Set free from frantic or compulsive overachievement, we respond in simple, joyful obedience, confident that the One who has begun a good work among us will bring it to completion (Philippians 1:6). As our most famous cookbook proclaims, "Less is more" in God's realm. TM

Faithfulness is not about doing more. Rather it's about being in harmony with God and God's ways.

To read more about the consciousness examen, see **Sleeping With Bread: Holding What Gives You Life** by Dennis Linn, Sheila Fabricant Linn and Matthew Linn (Paulist Press, 1995).

SOOP nourishes octogenarian's soul

Short-term mission workers' visits help lead to Arizona retiree's baptism.

Mennonite Mission Network

John Driedger (left) poses with Marvin Hagenmaier following Hagenmaier's Feb. 17 baptism at Trinity Mennonite Church in Glendale, Ariz.

The setting could have been a Sunday morning on a Glendale, Ariz., golf course: three men, of an age indicating wisdom. One, in a hot pink shirt and dark glasses, is driving a three-wheeled cart.

The setting was a Sunday morning in Glendale, but the trio's focus was on souls, not strokes. On Feb. 17, brothers Arthur and John Driedger accompanied Marvin Hagenmaier up the aisle of Trinity Mennonite Church for his baptism. Well into his ninth decade of life, Hagenmaier made a decision for Christ because his life seemed without purpose.

"I needed something," he says. "I wasn't going anywhere the way it was."

The trip up the aisle was only one leg in Hagenmaier's journey to faith, with the Driedgers and other local Mennonites helping guide the way.

Hagenmaier moved to Phoenix from Kansas in 1935 to escape the ice and snow of winter that made it difficult for him to get around with his polio-damaged legs. He was a wholesale produce distributor until retirement and now lives in Glencroft, a Mennonite-affiliated retirement community in Glendale. That is where he met the Driedger brothers.

Arthur and his wife, Kathleen, of Winnipeg, and John and his wife, Shirley, of Listowel, Ont., spent three weeks this past winter in Arizona with Service Opportunities for Older People (SOOP), a program of Mennonite Association of Retired Persons, Mennonite Central Committee and Mennonite Mission Network. As part of their assignment, Arthur and John volunteered at Glencroft. Hagenmaier's name was on a list of residents who would appreciate a visit.

"Marvin's past religious experiences stood in the way of a personal relationship with Jesus," says Glencroft chaplain Phyllis Harsh. "He wanted to love the Lord, but he didn't know how. Once Marvin prayed the sinners' prayer, he wanted to know more about God and the Bible. The Mennonite gentlemen came at just the right time. They were Marvin's mentors."

When they were introduced, John Driedger says, "Marvin was all smiles. You could tell he was excited about something. He had received the Lord a month or two before we met him and wanted to be baptized."

While in Glendale, the Driedgers attended Trinity Mennonite Church. Arthur and John presented Hagenmaier's request for baptism to pastor Stan Shantz, who gave him a crash course on the meaning of baptism. Hagenmaier's baptism took place on the Driedgers' final Sunday in Glendale.

"I was worried about how much water they would pour on me," Hagenmaier says. "But it was just a sprinkle, so I didn't get too wet. I was a very happy person that day."

Hagenmaier says he wanted to be baptized in a Mennonite church because he liked the Mennonites he had met, such as his roommate, Paul Hershberger. "I like Mr. Hershberger," he says. "[The Driedgers] were so nice, too. I figured a church with such good people must be a good church."

While the Driedgers left three months ago, the friendship they began with Hagenmaier has expanded to include others in the congregation, such as Glencroft resident Marie Kleinsasser, who conducts Bible studies with him. But she says that while Hagenmaier is an eager student, she has learned not to meet when his favorite baseball team, the Arizona Diamondbacks, are playing.

Shantz says SOOP is an important part of the congregation's involvement in the community. "We are grateful for the extra hands," he says. "Trinity provides the connection to the community through its long-term presence. Those involved in short-term mission assignments come with big hearts and encourage our own people."

In addition to their work at Glencroft, the Driedgers packed donated food into cartons, repaired furniture and sorted clothes.

SOOP participation has mushroomed from five workers in 1991 to 185 last year. In Glendale on some nights, all the guest rooms and trailers at the Peter and Rheta Mae Wiebe residence are filled to overflowing. The Wiebes, who formerly served as pastors and continue as members of Trinity, can accommodate up to five couples. When numbers exceed this, other members offer their homes.

"I was reminded that there's a mission wherever we go," says John Driedger. "God is using me. That's what I want."—*Lynda Hollinger-Janzen of Mennonite Mission Network*

Paraguayans mark 75 years

Paraguayans next month will celebrate the 75th anniversary of Menno Kolonie, the first Mennonite settlement in the country.

The colony was founded in 1927 by 1,700 Canadian Mennonites in search of a home more amenable to their faith.

Today Paraguay is home to 27,000 Mennonites, many who trace their arrival to the flood of refugees from the Soviet Union in the 1930s and immediately following World War II.—*Mennonite Weekly Review*

Indiana and Pennsylvania congregations find rewards in reaching across

'Experiment' tries to bridge cultural gaps

Belmont Mennonite Church passed the test with Julie Meyer, a low-income single mother, on her first visit to the Elkhart, Ind., congregation.

ennonite Church USA photo by Laurie L. Oswald

Duane Beck, pastor at Belmont Mennonite Church in Elkhart, Ind., visits with (left to right) Kennedy Meyer, her mother, Julie Meyer, and Heidi Crussemeyer. They belong to Belmont's Sunday evening fellowship.

Meyer was searching for a place where she could belong just as she was, without fancy clothes and credentials and the pain of being a misfit. She found that place at the congregation's evening service, called Belmont Neighborhood Fellowship. "I really didn't know what the Mennonite Church was all about, but when I didn't see any horses and buggies in the parking lot, I decided it was OK to go in," says Meyer, who lives across the street from the church and supports two kids by working part-time at a gas station.

"I was afraid that they'd send me out because I didn't look right or act right, given the fact that I hadn't gone much to church in the last 30 years," she says. "But people were friendly and didn't make me feel that I had to be rich or wear lots of fancy clothes like in another church I attended.

"Jesus was a common person, and he treated the poor the same as the rich. He was poor, and I am poor, so I guess we understand each other."

Responding as Jesus would in the neighborhood was Belmont's vision when it began the evening worship service 10 years ago, says pastor Duane Beck. On Sunday nights, about 45 people attend worship, Sunday school for all ages and a fellowship time, including refreshments.

"All in all, the evening service has been an experiment, and it continues to be an experiment," Beck says. "But we continue to learn all the time."

> The multicultural flavor of the youth groups brings a lot of hope for more integration in the future.—Duane Beck

Meyer and others say they find a safe and healing place at Belmont in an often-harsh world, receiving God's love and grace in the midst of emotional and financial struggles.

Nevertheless, says Beck, the congregation is not fully integrated in terms of cultural differences stemming from economic and education levels. About 60 percent of the evening worshipers are lower-income people from the neighborhood, compared with 25 percent who also attend the morning service. Belmont's 160 morning worshipers are largely educated, upper-middle class and ethnic Mennonite.

"People haven't yet learned to bridge the economic and educational barriers that create cultural differences," says Beck, Belmont's pastor since 1984. "During the Olympics, my wife, Lois, noticed that people in the morning service talked about the Olympics, while people in the evening service talked about the NASCAR races. It's just two very different worlds, and we don't have the tools yet to fully bridge that gap."

Yet they try. People from the morning and evening services sometimes mix in the congregation's midweek programs, such as clubs and tutoring for children and youth, Thursday suppers and 10-week abuse support groups for women. Beck says the children and youth ministries are more multicultural than the worship services.

"Having the morning and evening groups relate to each other a bit has enriched both groups," he says. "People have to deal with each other as people, and that's good, even though sometimes it's challenging.

"The multicultural flavor of the youth groups brings a lot of hope for more integration in the future. The kids are being exposed to other cultures at a much younger age than their parents and will benefit from that for the rest of their lives, particularly if it happens in a Christian context."

Trying to welcome youth from dysfunctional backgrounds has also been a challenge. Several 15-year-old boys were asked to leave the fellowship until they could deal more constructively with anger, which often arises from emotions surrounding broken families. "We've had to learn to show tough love, set boundaries for out-of-control kids, even kick a couple youth out of the church for violent behavior," Beck says. "We asked them to stay away until they're willing to have a meeting with us and their parents and to sign a contract on respect and safety.

"While these kinds of situations can be discouraging, we believe being missional means reaching out beyond our comfort zones. It's all a part of sharing the good news."

Part of sharing the good news for Belmont means being committed to neighborhood ministry—a congregational emphasis since it began in 1929, Beck says. Prairie Street Mennonite Church

the street

in Elkhart started Belmont as an outreach through Sunday school classes, held in a house across the street from the current meetinghouse.

Beck says Belmont members have sacrificed financially for the congregation's ministry. The current church building—a $2 million multipurpose structure completed in 1997—is half a block from the old meetinghouse. The congregation also supports two staff members for community and neighborhood outreach.

"While we still haven't fully integrated, people in this congregation are deeply committed to neighborhood ministry," Beck says. "We're not a large church, and we knew we were going against conventional wisdom to build a church in the city, rather than the suburbs, where middle-class churches seem to flourish."

The morning group is generous, but it doesn't provide a handout to the evening group, Beck says. The evening offerings total from $40,000 to $50,000 each year, and the evening members provided a $7,000 loan toward a member's computer training. He now tutors others in computers at the church.

"One Sunday evening, we even found two lottery tickets and two food stamps in the offering," Beck says with a smile. "I think that's truly a case of the widow and the mite."—*Laurie L. Oswald of Mennonite Church USA News Service*

Dying congregation gets new life

Newly repainted lines in the parking lot are just one sign of what is new at New Eden Fellowship, the former Eden Mennonite Church in Schwenksville, Pa. Those lines help demonstrate what God is doing in restarting a dying congregation, says church planter Don Fry.

The once-thriving congregation, meeting in a brick church built in 1884 on a hillside in Schwenksville, had lost members until only a handful remained, all of them 55 years old and older. They wondered if they should close the church, which was founded in 1818. But the members said they felt God had more work for them in their community.

In 2000, Eden called Fry, a former General Conference Mennonite Church pastor who was doing church-planting consulting for the Brethren in Christ, and said they were willing to give up their old identity, their worship style, their music.

"I was called to plant a whole new church right [on] top of Eden," Fry told an April 20-23 meeting of Mennonite mission leaders gathered near Dallas. He became the congregation's church-planting pastor, working with its current pastor, Russell Detweiler.

Before the congregation's final service on April 1, 2001, plans had been carefully made and carried out in preparation for the new body to begin the following week.

People from other Mennonite and Brethren in Christ churches in the area were told about the vision to restart Eden. Some people offered their time and abilities. Advertising was done by phone calls, personal invitations and direct mail. Three mailings of invitations went to 20,000 homes in the area. Fry said people responded better to the direct mail than to the phone calls.

Nearby Franconia Mennonite Church released two couples from its congregation to become a part of New Eden. Fry said they form the core of a new worship band that uses drums, guitars and an electronic keyboard to attract younger participants. The 55-year-old pianist learned to play contemporary music. Volunteers from other area churches made a commitment to attend and participate for limited periods of time.

New Eden Fellowship opened on April 8, 2001. Two worship services were begun that day: a traditional style service at 8:30 a.m. and a contemporary service at 10:45 a.m., with Sunday school in between.

> **A church restart takes people with grit, who can take risks, give up everything.**—Don Fry

The first day saw 168 people in attendance. A year later, attendance is averaging about 100 people. This is in contrast to studies showing that only 10 percent of church restarts are successful.

The community surrounding the church has significant contrasts, Fry said. On one side, the average household annual income is less than $20,000. On the other side it is about $78,000. About one-third of the congregation comes from the lower-income area, one-third from the higher-income area, and the other third are from various other locations.

"A church restart," said Fry, "takes people with grit, who can take risks, give up everything."
—*Angela Rempel of Mennonite Mission Network*

Balkans' road to recovery continues

Three years after campaign, MCC assistance still has impact, say recipients.

It has been three years since constituents contributed nearly $2.5 million to Mennonite Central Committee's (MCC) War Victims Fund for victims of war in the Balkans. But for people rebuilding lives shattered by nearly a decade of hostilities, those one-time gifts continue to give.

Such as Jovanka Sevic's cow, Milenka.

Sevic, a 66-year-old widow, has been working to re-establish the family farm in northwestern Bosnia. In 2000 she was given a cow by Bread of Life, a church-related organization based in Belgrade, Serbia, and the recipient of MCC funding. Milenka gives about eight liters of milk a day, enough for Sevic to share with her neighbors. Last spring Milenka gave birth to her first calf, a heifer, which Sevic, through Bread of Life, gave to another family in the area.

Former Bosnia refugee Jovanka Sevic received her cow, Milenka, two years ago from the Belgrade, Serbia-based organization Bread of Life, one of the recipients of a $2.5 million Mennonite Central Committee fund to assist victims of the violence that plagued the Balkans in the 1990s.

MCC photo by Matt Lester

"Although the War Victims Fund started as an immediate response … it was also possible to continue to work through rehabilitation and development projects, which have much longer-lasting impact," Bread of Life's directors recently wrote MCC. "With this aid a lifeline was provided. Relationships within our society, with hospitals, schools and community organizations were built, and the thread of life was sustained and continues to grow."

Sevic was one of millions who fled their homes during the wars of 1991 to 1999. She and her husband, Petar, returned to her family's farm in 1999. The house had been looted and burned. "There was nothing; everything was gone," Sevic recalls.

With nowhere else to go, they joined 13 other returning families living in an abandoned factory. Bread of Life brought them food while another agency helped rebuild their houses. Sevic remembers cooking MCC canned turkey with other families. "If Bread of Life hadn't helped us, I don't know how we would have survived," she says.

The couple was able to move home after five months. But Petar died shortly afterward, and Sevic began the difficult process of starting over.

"It's a little bit difficult for me now," she says. "I'm alone. But I have neighbors who are always here." Her son and his family also visit and work on the farm, which includes wheat, corn and several chickens. They used to live on the farm but decided to settle in a nearby city, where there are more opportunities for work and schooling.

While Sevic says she is happy to be back home, Branko and Sava Vukosav are still waiting. Since fleeing fighting in Sarajevo, Bosnia, in 1995, they have lived in Obrenovac, a town just south of Belgrade. There they moved into a two-room shed with their 30-year-old son, Dragan. The family was soon discovered by a Bread of Life worker, who told the Vukosavs where to get food and hygiene supplies from Bread of Life. "That was the first time after leaving Sarajevo that I didn't have to ask for help," Branko says.

Things have gotten better. Dragan finds occasional work as a day laborer. He met and married Bojka, also a refugee living in Obrenovac, and they now have a young son. Branko has some heart trouble, but he and Sava are able to garden. Bread of Life gave a sewing machine to Bojka, who makes a little money mending clothes. Together the family is able to make rent payments for the shed.

Still, their living conditions are far worse than in Sarajevo, and Branko says he longs to return. "I'm grateful for the help, but I never expected to be in this position," he says. "I was a driver in Sarajevo, and I always wanted to live off of my own work. Before the war we had a very normal life. We had everything."—*Maria Linder-Hess of MCC News Service*

MCC aid spans the globe

Three years ago, it was the Balkans. Today natural and human-made disasters elsewhere in the world have spurred Mennonite Central Committee (MCC) to action.

The largest recent response is $300,000 to repair or rebuild housing in Afghanistan's Shomali Valley.

In the West Bank, MCC is providing $33,000 to repair water tanks and solar water heating panels that were damaged by Israel's recent invasion.

MCC has shipped 1,600 doses of vaccine plus 200 antibiotic treatments to Burkina Faso, where a rare strain of meningitis has killed 1,500 people and infected more than 11,000.—*MCC News Service*

Symposium: Arts-in-prison programs benefit those on both sides of wall

Fifty years ago, Mennonites were playing historical roles in revolutionizing mental health care. Today the new frontier for Mennonites could be taking the arts into prisons, benefiting both incarcerated individuals and people who live on the other side of the bars and walls.

At least that was the argument made by one Mennonite and related by Bethel College president Douglas Penner to begin an April 27 Prison Arts Symposium on the school's North Newton, Kan., campus. More than 150 people attended the event to explore singing, writing and acting by some of society's most marginalized people. One speaker called it development work.

"Development contributes to the sustained advancement of human dignity, health or productivity within a community," said Bill Cleveland, a musician who is founder and director of the Center for the Study of Art and Community in Minneapolis. Art can contribute to prisoners' development by meeting four basic needs: to nurture and heal, to educate and inform, to build and improve and to inspire and mobilize.

Judy Tannenbaum, who teaches poetry to inmates at San Quentin in California, emphasized the arts-in-prison programs' importance of "sharing humanity." "My students at San Quentin have told me, 'The most important thing is to be in a place where we're all people together,' " she said.

Speakers agreed that prisons are a harsh reality of life in the United States that raise profound issues of justice and community.

But the people outside are as important to an arts-in-prison program as the people inside, Cleveland said. "You paid [with your taxes] for this person's life for however long he or she was in prison," he said. "You made the investment; now what's your return? Would you rather that person was less likely to harm him- or herself or others? Statistics prove that arts-in-prison participants are less likely to reoffend."

Buzz Alexander, an English professor at the University of Michigan in Ann Arbor, founded the Prison Creative Arts Projects in 1990, through which his students conduct workshops in area correctional facilities. "They begin to see people who commit crimes as real human beings, not a creation of the 9 o'clock news," Alexander said. "They learn about the complexity of life in prison, and they are witnesses to that reality. They help break stereotypes for their friends and families."

Louis Bruce, warden of the Hutchinson (Kan.) Correctional Facility, said his job is public safety. "And that's going to come about through a change in [prisoners'] behavior," he said. "They need a reason to want to change. They need to see a 'win' situation. The arts give them that."

Symposium organizer Raylene Hinz-Penner, a former Bethel English professor, and John McCabe-Juhnke, a Bethel communication professor, have conducted arts programs at the Hutchinson facility. "This is community work," Hinz-Penner said.

The symposium concluded with an evening lecture by Bethel graduate Elvera Voth, a retired music professor who has created two inmate choruses at Kansas City-area prisons.—*Melanie Zuercher*

My students at San Quentin have told me, "The most important thing is to be in a place where we're all people together."
—Judy Tannenbaum

Ryan Miller

Fair fun

Two-year-old Nycara Lewis of Elkhart, Ind., receives a balloon sculpture from Notcho Trouble the Clown during Goshen (Ind.) College's 14th annual Ethnic Fair on May 4. More than 6,000 people turned out for food, performances, exhibits and games from more than 40 cultures or countries on six continents.

Made in Congo

Not all MCC school kits come from the United States and Canada

Each year as many as 90,000 Mennonite Central Committee (MCC) school kits are sewn, stuffed and shipped from North America to students around the world. But in some cases getting the kits across borders can be difficult and expensive.

In Bangladesh and the Democratic Republic of Congo, MCC school kits are assembled in-country, avoiding high import taxes and benefiting the local economy. MCC workers in Haiti have assembled kits locally in the past, and MCC offices in Lebanon and Colombia are considering doing the same.

In Bangladesh, MCC staff purchase school supplies—notebooks, pencils, erasers, rulers—from local shops. The average cost of one complete kit is $2.

Students and MCC staff looking for extra income assemble the kits at MCC's office in Dhaka, the Bangladesh capital. They place the supplies in jute bags woven by a rural women's cooperative and purchased by MCC. Last year Promision Sangma, who works as a security guard at the MCC office, assembled 1,469 school kits. He earned enough money to install a tube well for drinking water at his home in northern Bangladesh.

MCC Bangladesh staff distributed more than 11,000 kits in early 2002 as the school year began. Many recipient students live in disadvantaged communities in remote areas of northern Bangladesh.

MCC staff in Congo assemble and distribute some 500 kits every year. In addition to supplying students with locally purchased school supplies in a colorful backpack, MCC pays the equivalent of a trimester's school fees, about $10 per child. MCC works with local Mennonite churches to choose two Mennonite-run schools to receive the kits.

MCC photo by Zeneyda Blandon

Sumon Gomes, a college student in Bangladesh, assembled nearly 5,000 Mennonite Central Committee school kits last November and December. He used the money he made to help pay his tuition.

Most MCC school kits are assembled in North America by volunteers. Currently MCC needs at least 46,000 school kits for shipments in 2002 to Bosnia, Haiti, Liberia, Nicaragua, North Korea, Serbia, Sierra Leone and Ukraine.—*MCC News Service*

Correction: A quote by Keith Harder was incorrect in "Consultation Tackles Pastor Shortage" in the May 7 issue. The complete and correct quote is: "Many things need to change. The single biggest deterrent to making those changes is the failure to establish a strong enough urgency for change. This consultation was established to identify ways to embed that sense of urgency within Mennonite Church USA and to find ways to recreate a culture of encouragement."

• • travel with a purpose • •

Mennonite Your Way

MISSION FELLOWSHIP TOUR TO EUROPE -
Eastern Germany, Switzerland, Italy
October 10-24, 2002

This tour will focus on Mennonite churches begun in Eastern Germany and Italy, plus places of Anabaptist interest in Switzerland

- Berlin-city of the Wall
- Halle, Germany Fellowship
- Zurich, Anabaptism birth place
- Cave of the Anabaptists
- Mennonites in Italy - Palermo & Bari fellowships
- Pompeii buried in ash & lava
- Rome the "eternal city"

This tour is co-sponsored by:
Virginia Mennonite Bd of Missions
540/434-9727 • www.vmbm.org
Eastern Mennonite Missions
717/898-2251 • www.emm.org

MYW Tours • Box 425 • Landisville, PA 17538 • 717/653-9288 • 800/296-1991
Email: myw1525@aol.com • web: www.mywtours.com

MWC official: AIDS/HIV needs church attention

Pakisa Tshimika has been logging plenty of miles because of the ever-increasing spread of AIDS/HIV. A public health specialist and associate secretary for Mennonite World Conference, he attended meetings about the pandemic last month in Fresno, Calif., in February in Washington and last November in Nairobi, Kenya.

Of the 14,000 new cases every day worldwide, nearly 95 percent are in developing countries, particularly Africa and Asia—areas with large and growing Anabaptist populations.

Tshimika says the church has contributed to the problem by its difficulty in addressing issues of sexuality and a theology of sin that promotes exclusion. "As the pandemic has unfolded, it has exposed fault lines that reach to the heart of our theology, our ethics, our liturgy and our practice of ministry," he says.—*MWC News Service*

Bethel, Bluffton make alumni awards

An artist, a nurse and an actor accomplished in sign language are among this spring's alumni award recipients from Bluffton (Ohio) College and Bethel College, North Newton, Kan.

At a May 4 alumni luncheon, Bluffton presented Outstanding Alumni Awards to Karen Andrews, John Basinger and J. Peter Suter.

Andrews, a 1980 graduate, is a neuroscience clinician at Lima (Ohio) Memorial Hospital, providing stroke education and prevention education. She has been a guest speaker at the National Teaching Institute Critical Care Symposium and a team leader with the University of Cincinnati Stroke Team Program.

Basinger, a 1956 graduate, taught theater, speech and sign language for nearly 20 years at Connecticut's Three Rivers Community Technical College, where the John P. Basinger Auditorium was dedicated in 1998. His performance career has included a featured role in the movie *Children of a Lesser God,* sign interpretation for the New York City Opera and featured teller and workshop leader at the National Storytelling Festival. Basinger is now memorizing the 12 books of Milton's *Paradise Lost.*

Suter, a 1994 graduate and the college's director of planned giving, was named Outstanding Young Alumnus. He is also president of the Bluffton village council and has served on the board of Mennonite Economic Development Associates.

Bethel will honor Robert Regier with the Distinguished Service Award and Gary Waltner with the Outstanding Alumnus Award during the alumni banquet on May 25.

Regier, a 1952 graduate, taught art at Bethel from 1960 to 1992. His specialties are printmaking, painting, and graphic and exhibition design. Among his works are the permanent exhibits at Kauffman Museum in North Newton, "The Mirror of the Martyrs" traveling exhibit based on the *Martyrs Mirror* and the cross-and-globe logo used for many years by the General Conference Mennonite Church. Regier lives in North Newton.

Following his 1962 graduation, Waltner, a Freeman, S.D., native, became one of the first two North American young adults to serve in Europe with Mennonite Central Committee's trainee program. He followed that experience with a Pax assignment in Weierhof, Germany. From 1967 until retirement in 1997, Waltner was a teacher and administrator at several schools in Germany. He still lives in Weierhof, where he has been director of the Mennonite Historical Library for more than 30 years.

BELIEVERS CHURCH BIBLE COMMENTARY
EPHESIANS

Believers Church Bible Commentary

Ephesians

Ephesians presents believers with assurance, exhilarating worship, and forceful exhortation. **Thomas R. Yoder Neufeld** listens to the letter with the conviction that worship and work are one, and that faithfulness is a gift of grace. The church treasures Ephesians as a rich resource for worship, theology, and exhortation.

Yoder Neufeld takes readers from one rich vista to the next, eager to aid a life changing encounter with Ephesians. He probes interpretive options, ponders Christian teaching with fresh insight, and calls everyone to "walk" as children of light.

This readable commentary for Sunday school teachers, members of Bible study groups, students, pastors, and other seekers has essays, bibliographies, charts, a map, and an index.

Other volumes include *Acts*; *Colossians, Philemon*; *Daniel*; *Exodus*; *Ezekiel*; *1-2 Peter, Jude*; *1 and 2 Thessalonians*; *Genesis*; *Hosea, Amos*; *Jeremiah*; *Judges*; *Mark*; *Matthew*; and *2 Corinthians.*

Herald
Press

Paper, $24.99 each; in Canada $38.99 each

1 800 245-7894 *www.mph.org*

CALENDAR

Choice Books 40th anniversary celebration, June 28-29, at Eastern Mennonite University, Harrisonburg, Va. For information, contact Dale Mast at the Choice Books central office, 540-434-1827, ext. 10, or email mastd@choicebooks.org.

Global Fair: A Crossroads of Cultures, sponsored by Eastern Mennonite Missions, July 13 at Lancaster (Pa.) Mennonite School. For information, contact Kristi Scott at 717-898-2251 or kristis@emm.org.

Philadelphia Stories: Embracing Urban Diversity, Oct. 25-27, sponsored by Mennonite Church USA Historical Committee and Philadelphia Mennonite and Brethren in Christ churches, will highlight and value racial and ethnic diversity in Mennonite Church USA. Send proposals for presentations to John E. Sharp, 1700 S. Main St., Goshen, IN 46526. For information, contact Nate Yoder (yoderne@emu.edu), Tuyen Nguyen (tnguyen@herc.com) or John Sharp (jones@goshen.edu).

BIRTHS

Brenneman, Evan Thomas, March 29, to Todd and Chelsea Frickey Brenneman, Hesston, Kan.

Buckwalter, Kamryn Mieko, March 18, to John and Pam Matsuishi Buckwalter, Scottsdale, Ariz.

Christle, Jacob Ryan, April 23, to Ted and Jodi Moore Christle, Fort Wayne, Ind.

Coburn, Alexa Ann, May 1, to Dan and Marlena Halteman Coburn, Accident, Md.

Eshleman, Gabriel Robert, April 17, to Lee and Reagan Boshart Eshleman, Harrisonburg, Va.

Fisher, Eden Jo, April 13, to Linford and Jo "JoJo" Wenger Fisher, South Hamilton, Mass.

Good Pratt, Mikaela Kay, April 9, to Mike and Trudy Good Pratt, Champaign, Ill.

Hartzler, Elizabeth Kay, April 25, to Tim and Carla Brenneman Hartzler, Marshalville, Ohio.

Klopfenstein, Ryeana Fay, April 16, to Tim and Stephanie Nafziger Klopfenstein, Archbold, Ohio.

Knechel, Janelle Lanae, April 28, to Darryl and Stacey Scheffer Knechel, Harleysville, Pa.

Magill, Claire Elizabeth, April 16, to Ingrid and Renny Magill, Akron, Pa.

Martin, Ana Roth, May 1, to Jeff and Kristina Roth Martin, Lancaster, Pa.

Miller, Emily Suzanne, Feb. 14, to Scott and Donna Suzanne Miller, Gulfport, Miss.

Miller, Kelly Nicole, April 17, to Eric and Marla Gasho Miller, Archbold, Ohio.

Popp, Claudia Taylor, March 20, to Steve and Tonya Popp, Denver.

Sharp, Allison Rene, Feb. 16, to Doug and Amy Litwiller Sharp, Gilbert, Ariz.

Weaver, Kylie Anne, April 11, to Lyle and Carla Kennell Weaver, Goshen, Ind.

Weaver, Lauren Elizabeth, April 2, to Bonnie and Phil Weaver, Lancaster, Pa.

Weaver-Kaufman, Abigail, April 16, to Mike and Michelle Weaver-Kaufman, St. Louis.

Whetro, Courtney Sue, April 18, to Rick and Krista Wyse Whetro, Bryan, Ohio.

MARRIAGES

Barczak/Mast: Greb Barczak, Fountain Hills, Ariz., and Amy Mast, Fountain Hills, March 23 at Fountain Hills.

Beeman/Lambright: Bradley Beeman, Noblesville, Ind., and Stacy Lambright, Shipshewana, Ind., April 27 at Shore Mennonite Church, Shipshewana.

Bermudez/Chisum: Brant Bermudez, Phoenix, and Jamie Chisum, Phoenix, April 27 at Hesston (Kan.) Mennonite Church.

Froese/Lysak: Timothy Froese, Steinbach, Man., and Meredith Lysak, Steinbach, March 9 at Steinbach Mennonite Church.

Robitaille/Thieszen: Tanya Robitaille, Roca, Neb., and Mark Thieszen, Henderson, Neb., May 11 at Lincoln, Neb.

Schmitz/Snyder: Pamela Schmitz, Conestogo, Ont., and Barry Snyder, Baden, Ont., April 27 at St. Jacobs (Ont.) Mennonite Church.

Schrock/Thompson: Tanya Schrock, Sacramento, Calif., and Todd Thompson, Sacramento, April 13 at Phoenix.

DEATHS

Blosser, Oren, 90, Kalona, Iowa, died April 19. Spouse: (1st) Emily Slaubaugh Blosser (deceased); (2nd) Olivia Yoder Blosser. Parents: Perry J. and Ada V. Lahman Blosser (deceased). Other survivors: children Marcus, John, James; stepchildren Linda Wade, Roselee Andreas; six grandchildren; two stepgrandchildren; 10 great-grandchildren; two stepgreat-grandchildren. Funeral: April 21 at the Mennonite Brethren Church, South English, Iowa.

Breneman, C. Henry, 82, Strasburg, Pa., died April 25. Spouse: Linda L. Breneman. Parents: Harry G. and Anna Ranck Breneman (deceased). Other survivors: children H. Melvin, Larry, Ann Louise Wolfe, Ruth E. Harnish; four grandchildren; one great-grandchild. Memorial service: April 29 at Willow Street (Pa.) Mennonite Church.

Geil, Clarence W., 80, Gulfport, Miss., died March 25. Spouse: Elizabeth Plank Geil. Parents: Paul and Cora Geil (deceased). Other survivors: children Ronald, Sarah Dunham; four grandchildren; three great-grandchildren. Memorial service: March 29 at Gulfhaven Mennonite Church, Gulfport.

A community of learning, faith, respect

Explore your interests • Build your skills • Nurture your faith • Prepare for life

An ethic of service in a Mennonite peace church tradition

Bluffton College
The Truth Makes Free

Bluffton, Ohio
Call today to arrange a campus visit:
1-888-214-7744
admissions@bluffton.edu
www.bluffton.edu

Halterman, Edith Faltz, 77, Harrisonburg, Va., died April 16. Spouse: Otis Halterman (deceased). Parents: John and Nancy Delawder Faltz. Burial: April 19 at Bridgewater, Va.

Hartzler, Levi C., 93, Goshen, Ind., died April 20. Survivors: children Carol Hartzler Grieser, Ronald; four grandchildren. Funeral: April 23 at College Mennonite Church, Goshen.

Hertzler, Sara "Sally," 82, Souderton, Pa., died April 21. Parents: Aldus K. and Ellen Kratz Hertzler (deceased). Funeral: April 26 at Souderton Mennonite Church.

Hochstetler, Vernon J., 78, Wolford, N.D., died April 13. Spouse: Bessie Yoder Hochstetler. Parents: Eli and Edna Hochstetler (deceased). Other survivors: children Verlin, Glenn, Lila Kanagy, Barbara Slaubaugh, Marlys Slaubaugh, Roland, Elwood, Linden, Glenda Graber, Jolene Shue, Mark, Rhonda Smucker; 26 grandchildren; five great-grandchildren. Funeral: April 17 at Lakeview Mennonite Church, Wolford.

Jacobs, Durrell, 44, Pigeon, Mich., died April 15. Spouse: Donna Jacobs. Parents: Dwight (deceased) and Doris J. Jacobs. Other survivors: children Aaron, Jennifer. Funeral: April 18 at Michigan Avenue Mennonite Church, Pigeon.

Janzen, Elmer Henry Loren, 80, Moundridge, Kan., died April 16 of a stroke. Spouse: Rosie Janzen. Parents: Cathryn (deceased) and Bernhard H. Janzen. Other survivors: children Jason, Cathy Frost; three grandchildren. Funeral: April 19 at First Mennonite Church, Halstead, Kan.

Johnson, Solon W., 62, Gulfport, Miss., died May 1. Spouse: Elizabeth Marie Johnson. Parents: Herman and Hester Johnson (deceased). Other survivors: daughter Chess. Funeral: May 4 at Gulfhaven Mennonite Church, Gulfport.

King, Trennis S., 85, Belleville, Pa., died April 16. Spouse: Arvilla Yoder King. Parents: Abraham and Katie King (deceased). Other survivors: children Dennis, Darrel, Delmar; eight grandchildren; four great-grandchildren. Funeral: April 19 at Maple Grove Mennonite Church, Belleville.

Lichti, Clarence W., 81, Blackwell, Okla., died April 25. Spouse: Floreda V. Hahn Lichti. Parents: Elmer J. and Leona Staufer Lichti (deceased). Other survivors: children Judy Canfield, James; four grandchildren; two great-grandchildren. Funeral: April 29 at Deer Creek (Okla.) Mennonite Church.

Miller, Henry S., 86, Apple Creek, Ohio, died April 9 of a stroke. Spouse: Lulu Weaver Miller. Parents: Samuel and Barbara Miller (deceased). Other survivors: children Lowell, Stan; four grandchildren. Burial: April 13 at Wooster, Ohio.

Mumma, John S., 76, Lancaster, Pa., died April 16 after a brief illness. Spouse: Ellen Buckwalter Mumma. Parents: Clay B. and Lizzie Stern Mumma (deceased). Other survivors: children Lolita Haverstick, John II, Karl; six grandchildren; one great-grandchild. Funeral: April 21 at Landisville (Pa.) Mennonite Church.

Rath, Emma, 12, Goessel, Kan., died April 23 from injuries in an automobile accident. Parents: Linda Deasy Rath (deceased) and Michael Rath. Memorial service: April 28 at Alexanderwohl Mennonite Church, Goessel; burial at Tabor Mennonite Church, rural Newton, Kan.

Rath, Linda Deasy, 48, Goessel, Kan., died April 23 from injuries in an automobile accident. Parent: Linda Friesen Deasy. Other survivors: children Shawn, Maggie, Kristopher. Memorial service: April 28 at Alexanderwohl Mennonite Church, Goessel; burial at Tabor Mennonite Church, rural Newton, Kan.

Roth, Minnie Wenger, 91, Wayland, Iowa, died April 8. Spouse: Elmer G. Roth (deceased). Parents: Edward and Elizabeth Good Wenger (deceased). Survivors: children Willard, Royce, Larry, Karen Watson, Janice Lindner; 15 grandchildren; 18 great-grandchildren; two great-great-grandchildren. Funeral: April 11 at Bethel Mennonite Church, Wayland.

Studer, Edna L., 101, Walnut Creek, Ohio, died April 13. Spouse: Martin G. Studer (deceased). Parents: Neri and Katherine Kropf Blough (deceased). Survivors: children Robert W., Gerald C.; four grandchildren; seven great-grandchildren; four great-great-grandchildren. Funeral: April 16 at Smithville (Ohio) Mennonite Church.

Stutzman, Gladys, 89, Peoria, Ariz., died March 29. Spouse: Lloyd Stutzman (deceased). Survivors: children Ron, Jane Lile, Janet Unzicker; 11 grandchildren; 20 great-grandchildren; one great-great-grandchild. Funeral: April 1 at Glencroft Retirement Center, Glendale, Ariz.

Trissel, Gail Edith, 91, Harrisonburg, Va., died April 8. Parents: John H. and Lillie Hess Trissel (deceased). Funeral: April 11 at Virginia Mennonite Retirement Community, Harrisonburg.

Wenger, Esther Eby, 89, Goshen, Ind., died April 14. Spouse: Russell Wenger (deceased). Parents: Goldie and Melvin Eby (deceased). Survivors: son Ronald; four grandchildren; three great-grandchildren. Funeral: April 18 at Yellow Creek Mennonite Church, Goshen.

Yoder, Wayne, 84, Goshen, Ind., died April 23. Spouse: Mildred M. Yoder. Parents: John Irvin and Anna Katherine Yoder Yoder (deceased). Other survivors: son Michael Phillip; three grandchildren. Funeral: April 26 at College Mennonite Church, Goshen.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

- TheMennonite@MennoniteUSA.org
- fax 316-283-0454
- P.O. Box 347, Newton, KS 67114

TOURS IN 2002:

Europe and More

EUROPEAN HERITAGE TOURS:........................ JULY 12-29
IRELAND:........................ SEPTEMBER 20 - OCTOBER 1
SPECTACULAR SCANDINAVIA AND ITS FJORDS:......................JUNE 17 - JULY 1
SWISS GLACIER EXPRESS: .... AUGUST 12-26
SWISS-VOLHYNIAN MENNONITE HERITAGE TOUR:....... SEPTEMBER 18 - OCTOBER 3

Far East

VIETNAM: .... NOVEMBER 6-24

North America

ALASKA CRUISE TOUR:....................... JUNE 19 - JULY 1
EASTERN CANADA: .... AUGUST 2-12
FALL FOLIAGE TOUR IN NEW ENGLAND: .... OCTOBER 8-14
MAJESTIC CANADIAN ROCKIES:.................... JULY 15-28
MENNONITE & AMISH COMMUNITIES IN OHIO: MAY 10-14

Service Tours

CHRISTMAS SERVICE TOUR TO PENNSYLVANIA:.. NOVEMBER 28 - DECEMBER 3
SERVICE TOUR TO ISRAEL:.... OCTOBER 25 - NOVEMBER 7

TOURS IN 2003:

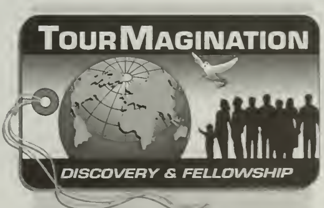
Mennonite World Conference Tours

ETHIOPIA & ZIMBABWE:... ... JULY 30 - AUGUST 19
KENYA & TANZANIA:... .... AUGUST 2-19
SOUTHERN AFRICA:.... . ... JULY 29 - AUGUST 19
TANZANIA & KENYA:... .... AUGUST 1-19
WEST AFRICA: .... JULY 29 - AUGUST 19
ZAMBIA & ZIMBABWE: .... JULY 31 - AUGUST 19
ZIMBABWE:....... .... AUGUST 1-19
ZIMBABWE:......... .. .. AUGUST 8-27

Service Tours

PARAGUAY SERVICE TOUR:. .... APRIL 3-17

TOURMAGINATION



DISCOVERY & FELLOWSHIP

CALL 1-800-565-0451

E-MAIL: office@tourmagination.com
WEB: www.tourmagination.com

"Celebrating over 30 years of building bridges among Mennonites and other Christians around the world through custom-designed travel"

9 Willow Street
Waterloo, ON, Canada N2J 1V6

1011 Cathill Road
Sellersville, PA, USA 18960

REG. #1567624

Eastern Mennonite Missions seeks ***director of communications*** to guide corporate strategy for expressing EMM's vision among constituents and for effectively and creatively hearing and communicating what God is doing, and calling EMM to do, around the world. Full-time position begins Aug. 1. Requirements include ability to communicate vision and initiate strategy, experience with a range of communications media, supervisory and management skills and knowledge of EMM constituency.

Contact Jeanette Hess at 717-898-2251 or jeanetteh@emm.org. Apply by July 1.

MCC Manitoba seeks applications for the position of ***executive director***. All applicants are expected to exhibit a commitment to a personal Christian faith and discipleship, active church membership and nonviolent peacemaking. Specific qualifications include the following: previous experience with MCC desirable, an ability to relate to all Mennonite conference groups with the vision of building peoplehood, and a vision for MCC programs, both provincially and internationally. The executive director is the chief executive officer of MCC Manitoba and directly responsible to the board. Review of applicants will continue until a suitable candidate is found.

Please direct inquiries to Search Committee, c/o Eleanore Martens, 1168 Kildonan Drive, Winnipeg, MB R2G 1J4; 204-338-0037; email elsis_99@yahoo.com.

Whitestone Mennonite Church, Hesston, Kan., seeks full-time ***lead pastor*** for our pastoral team. Our candidate will have a strong commitment to Anabaptist values and beliefs, dedication to the primacy of the life and teachings of Jesus Christ, and have strong preaching, pastoral care and leadership skills. The pastor we seek should encourage programs and resources for Christian education for all age groups and effectively direct additional staff, which will include an associate pastor and youth pastor.

Interested people may contact Marilyn Wilder, Pastoral Search Committee Chair, Whitestone Mennonite Church, 629 Crescent Drive, Hesston, KS 67062; 620-327-3185; marilyn@aplawpa.com.

Lakewood Retreat, a beautiful Mennonite camp north of Tampa, Fla., has an immediate opportunity for an ***executive director***. You are invited to join the Lakewood team in making a difference in the lives of kids!

Call 352-796-4097 or go to www.lakewoodretreat.org.

Manheim Christian Day School, a Mennonite school, is accepting applications for a middle school language arts position. A bachelor's degree in education and current certification are required.

Send a letter of application, resume and application to MCDS, attn. Crist Peachey, Administrator, 686 Lebanon Rd., Manheim, PA 17545; 717-665-4300. MCDS is a member of Mennonite Elementary Education Association and Lancaster Area Council of Mennonite Schools.

Christopher Dock Mennonite High School has an opening for a ***fitness center manager/rental coordinator*** to work out of Dock Fitness Center. The job is full-time with benefits.

Interested people should contact Jeffrey A. Ambrose at 215-362-2765, ext. 108; fax 215-362-2943; jaambrose@christopherdock.org.

Laurelville Mennonite Church Center has one- or two-week service opportunities available assisting with the summer camping program, July 28 through Aug. 9. ***Counselors, recreation, music and craft directors*** are needed. Families of a spouse assisting with the programs receive free room and board, and children receive a complimentary week of camp.

Call Robert Kanagy at 1-800-839-1021 or 724-423-2056; email Robert@laurelville.org.

Washington D.C.-area Mennonite church, in Hyattsville, Md., seeks experienced candidate for ***lead position in pastoral team***, available February 2003. Our new pastor will have a strong commitment to Anabaptist values and beliefs, peace/ social justice issues and congregation-based decision making and leadership. Our ideal applicant will be gifted in preaching, comfortable with a diversity of member backgrounds and dedicated to the primacy of the life and teachings of Jesus Christ.

Interested people should contact Doug Schwartzentruber, Pastoral Search Committee chair, Hyattsville Mennonite Church, 9811 Bald Cypress Dr., Rockville, MD 20850; 301-315-9811; djs@comcast.net. You may visit http://rainsrc.umd.edu/HMC/index.htm to learn more about our congregation.

Call for papers—*Philadelphia Stories: Embracing Urban Diversity conference*, Philadelphia, April 4-6, 2003. Sponsored by Mennonite Church USA Historical Committee and Philadelphia Mennonite churches. Proposals invited—papers, workshops, artistic expressions, storytelling and panels that address the stated objectives: (1) to highlight and value racial/ethnic diversity within Mennonite Church USA, (2) to interpret past experience and present reality of racial/ethnic diversity in Mennonite congregations, (3) to experience and model conversation, reflection and worship across language and racial divides, (4) to invite Mennonite scholars of diverse backgrounds and heritage to study the experiences of their people in Mennonite congregations and agencies, (5) to assist Mennonite scholars of diverse backgrounds to network with each other.

Send proposals to John E. Sharp, MC USA Historical Committee, 1700 S. Main St., Goshen, IN 46526; johnes@goshen.edu. Deadline is Sept. 1, 2002.

Mennonite Conciliation Services and Eastern College are sponsoring a ***Summer Mediation and Facilitation Training Institute***, July 8-12, 2002, at Eastern College campus in St. Davids, Pa. The cost is $450 ($500 for registrations received after June 7); some scholarship assistance is available.

For more information, visit www.mcc.org/us/peaceandjustice/mcs.html or contact MCS at P.O. Box 500, Akron, PA 17501; 717-859-3889; mcs@mccus.org.

Eastern Mennonite Missions seeks ***global ministries representative to Africa*** to coordinate EMM's long-term African program, both new and existing, including supervising personnel. Position (80% to full-time) begins November 2002. Skills required include cross-cultural experience, strong communication abilities and familiarity with Africa and the Mennonite Church.

Contact Jeanette at 717-898-2251 or jeanetteh@emm.org. Apply by Aug. 1, 2002.

Coaldale Mennonite Church invites applications for a full-time ***lead pastor***, beginning Jan. 1, 2003, or sooner. This individual would be expected to be the spiritual leader to a multigenerational congregation of about 300 members. The successful candidate will be part of a pastoral team comprised of a youth pastor and lay ministers and should be gifted in preaching and discipling, visitation and administration. An emphasis on evangelism and in caring for and relating to people in both the congregation and the community is an asset. Previous pastoral experience and education in our evangelical Mennonite Anabaptist tradition are important.

Please forward your note of inquiry and/or resume to Search Committee, Coaldale Mennonite Church, 2316 – 17 St., Coaldale, AB T1M 1G3; or email cmchurch@telusplanet.net.

Tel Hai Camp, Honey Brook, Pa., has immediate opening for ***food service director/ head cook***; salaried position with housing and excellent benefit package.

Call 610-273-3969 or email mike@telhaicamp.org.

Lake Center Christian School (K-8), Hartville, Ohio, is accepting applications for the following teaching positions: ***3rd-grade*** classroom, ***Kindergarten*** classroom (half-time), ***music*** (5th-8th), ***physical education*** (K-8) and ***Spanish*** (K-8). LCCS is a Mennonite school of 400 students in the Akron/Canton area.

Please contact Matt McMullen, Principal, 330-877-2049; fax 330-877-2040; email lccsprincipal@yahoo.com.

Hinkletown Mennonite School welcomes applicants for an ***elementary teacher*** and a ***middle school language arts/Bible teacher*** (middle school or elementary certification preferred). Come and teach in a supportive school community with 200 students in K-8.

Contact Tom Burnett, Principal, 272 Wanner Road, Ephrata, PA 17522; www. hms.pvt.k12.pa.us.

Christopher Dock Mennonite High School seeks applicants for the following positions for the 2002-03 school year:

- ***Social studies instructor***
- ***Guidance counselor***
- ***Director of curriculum and instruction*** (50 percent time, 12 months). Master's degree in education with an emphasis in curriculum. Possession of valid teaching certificate. Minimum five years teaching experience and/or administrative experience in 9-12.

Send resume to Elaine A. Moyer, Principal, Christopher Dock Mennonite High School, 1000 Forty Foot Road, Lansdale, PA 19446; fax 215-362-2943; email eamoyer@christopherdock.org.

Liberty Ministries seeks ***house parents*** for an aftercare program for ex-offenders. Duties include food preparation, household management, driving, other. A volunteer position with housing provided and monthly stipend.

Contact Liberty Ministries, P.O. Box 87, Schwenksville, PA 19473; 610-287-5481; email Libertyministries@juno.com.

***Facilities manager and community outreach*. Rainbow Mennonite Church**, Kansas City, Kan., is looking for community-oriented manager to oversee the operation and utilization of its facilities and help maintain relationships with community groups. Three-quarter time position could be full-time with the addition of certain maintenance functions.

Contact Robert Kaufman, 913-236-8820, or rainborev@juno.com.

Bluffton College seeks candidates for a full-time, possible conversion to tenure track, position in ***computer science*** beginning fall 2002. Ph.D. or M.S. in computer science required. Applicants with Ph.D. or M.S. in information systems will be considered. In addition to the computer science major, Bluffton College offers an information systems major administered jointly by the Science Department and the Economics, Business and Accounting Department. Responsibilities include teaching courses in the computer science and information systems majors selected from the following: computer programming, data structures, assembly language, computer architecture, operating systems, programming languages and systems programming; teaching introductory computer courses for students in other fields of study. Rank and salary dependent on qualifications. Review of applicants begins immediately and continues until an appointment has been made. For information, see http://www.bluffton.edu.

Send letter of interest, vitae, three letters of reference (submitted directly from the referee) and official transcripts to Elaine Suderman, Administrative Assistant for Academic Affairs, Bluffton College, 280 W. College Ave., Bluffton, OH 45817-1196. EOE. Members of under-represented groups are encouraged to apply.

MCC Bike Oregon 2002—Cycle some of the most beautiful Oregon countryside, including Crater Lake, Aug. 5-9, for the benefit of MCC. Meals, mechanic service, sag support, gear transport provided. You won't be disappointed!

Contact beachykn@web-ster.com; phone 503-634-2604; www.mcc.org/Westcoast/biketour/

Controller for **Mennonite Publishing House**, Scottdale office, full-time position, Monday-Friday 7:30-4:00 p.m., manufacturing and retail experience preferred; will manage the accounting department staff and build a team, experience with implementing accounting systems and problem solving, coordinate and manage annual audit; minimum of bachelor's degree in accounting or business with 5-10 years experience as controller or senior accountant.

Please contact the Human Resources office for more detail at apritts@mph.org, or call Awanda Pritts, Human Resources Director, at 724-887-8500, ext. 212.

Lindale Mennonite Church (average attendance 282), Harrisonburg, Va., is seeking a full-time ***lead pastor***, beginning spring 2003. Candidate should be gifted in preaching and congregational leadership.

Contact Irv Hershey, 11159 Morning View Rd., Singers Glen, VA 22850; 540-833-2118; vahershey@cs.com.

Penn View Christian School is seeking a full-time ***librarian*** beginning in the 2002-03 school year. This individual will provide vision, leadership and management for all aspects of a technology-focused media center including the instruction of students (K-5) in library and information access skills. Experience in teaching is preferred and an advanced degree in library science is helpful. Penn View offers a Christ-centered, academically excellent education for 590 students in kindergarten through eighth grade.

Send your resume to Jan Landis, Elementary School Principal, Penn View Christian School, 420 Cowpath Road, Souderton, PA 18964; 215-723-1196.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Melanie Mueller, or email TheMennonite@MennoniteUSA.org.

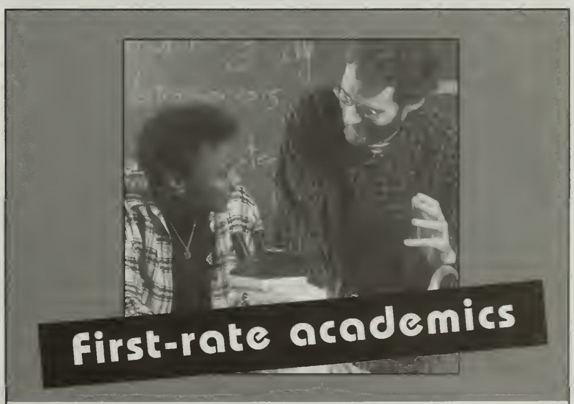
Goodville Mutual
New Holland, Pa.

Find an agent near you for details about our competitive insurance packages!

www.goodville.com
or 800-448-4622

- Delaware
- Illinois
- Indiana
- Kansas
- Maryland
- Ohio
- Oklahoma
- Pennsylvania
- Virginia

affordable insurance
for vehicle, home, farm, small business, church



Our students get the best of both worlds—the exceptional academic program of a university and the intimate surroundings of a small campus. We offer a comprehensive choice of majors, all with a global perspective, led by professors who challenge and inspire. Employers actively seek our graduates in health care, business, education, social work and other fields.

Harrisonburg VA 22802
(800) 368-2665
www.emu.edu • admiss@emu.edu

EASTERN MENNONITE UNIVERSITY

Let the light shine

Gordon Houser

Every day the news media carry stories about the sex abuse scandal in the Catholic Church. While the church does many good works that go unreported, it seems to imitate our culture in maintaining its institutions at the expense of justice toward individuals.

Jesus said, "Let your light shine before others, so that they may see your good works and give glory to your Father in heaven" (Matthew 5:16). In this situation, others are seeing darkness.

The sin goes beyond the priests who sexually abused children. Many of these priests were offered treatment, then reassigned to other parishes without notification of what these men had done.

Now that many of these cases have become public, Catholic leaders have apologized and said things will change. However, much of the public, including many Catholics, do not trust that change will come.

Cardinal Bernard F. Law of Boston has come under the most heat. Demonstrations have occurred weekly outside Boston's Cathedral of the Holy Cross, calling for Law to resign. He refuses.

The issue is so critical that Pope John Paul II called the U.S. Cardinals to the Vatican last month for a special summit. The Pope said, "People need to know that there is no place in the priesthood and religious life for those who would harm the young."

True, yet how much of the problem is one of showing more concern for the perpetuation of an institution than for just treatment of people. This is the case for most institutions. Their main purpose becomes their continuation. Jesus was willing to die, churches are not.

Protestant churches, including Mennonites, have no cause for self-righteousness. They have their own problems with sexual abuse. More than a decade ago, a number of cases came to light of sexual misconduct by Mennonite leaders. The pressure to keep these hidden was great.

Certainly there are cases of false accusation, yet the first impulse of institutions is to protect themselves rather than care for the victim. How church bodies respond to such crises can be a great witness to the wider society, whose institutions are no better at dying willingly.

Many critics have blamed the Catholic Church's problems on the mandatory celibacy of its priests (with some exceptions). Protestants, who have largely discarded the gift of celibacy, can testify that allowing priests to marry will hardly solve all the problems.

The Vatican wants to pin these problems on dissent in the church and homosexuality in the priesthood. No monolithic institution likes dissent, and the incidence of child sexual abuse is much more a heterosexual problem. Neither of these issues speaks to the problem of bishops having covered up the sins of their priests and let them recommit them in a different setting.

The meetings at the Vatican were held in secret, and little was said publicly afterward. Most social workers and spiritual directors will tell you that secrecy is a seedbed for sin.

Further, as *National Catholic Reporter* editorializes in its May 3 issue: "No victims are present [at the meeting in Rome], no mothers or fathers, no experts in the fields of psychological, social or criminal behavior. ... After meeting for two days in secret about the greatest challenge to trust they will face in their episcopal careers, with the media of the world focused on them, most of the prelates simply disappear."

We in the church must learn to let our light shine and let the light shine on us. Only then will others see and give glory to God.

FILMS

No Man's Land (R for language) won this year's Oscar for best foreign-language film. Set during the fighting in Bosnia, two opposing soldiers find themselves in a ditch between the two sides. Neither can leave without being shot by one army or the other. Meanwhile, a compatriot of one soldier is lying on a mine set to explode if he moves off it. This rare gem of a film uses humor and irony to skewer the idiocy of warmaking. Its appropriately untidy ending marks it as not an American movie.

Monsoon Wedding (unrated) is a delightful Indian film. Out of the chaos of a family preparing for a wedding emerges the discovery of sexual abuse, yet the exuberant joy of the ending is infectious.

Iris (R for language and nudity) tells the story of novelist and philosopher Iris Murdoch and her marriage to John Bayley. His love for her through her descent into Alzheimer's is riveting. The excellent acting carries this film.

Changing Lanes (R for language) raises good ethical questions about power, racism and the consequences of choosing revenge over forgiveness. Yet it overexplains its point and tidies things up too nicely. Like most American films, it lacks subtlety.

BOOKS

The Faith of Fifty Million: Baseball, Religion and American Culture, edited by Christopher H. Evans and William R. Herzog II (Westminster John Knox, 2002, $18.95), is a scholarly look at baseball as civil religion. The authors look at ways baseball shares the traits of religion. Baseball fans may squirm, but they'll recognize the truth of this claim. Others will resonate with this statement: "It is ridiculous to believe that God cares about the outcome of a sporting event. Success on the diamond has never been the mark of God's imparted or imputed righteousness." There's much here for sports fans to learn, if they are willing.

VIDEOS

The Man Who Wasn't There (R for language) is a tribute by the Coen brothers to the film noir style of midcentury American cinema. The look and music of the film reflect the mood of the protagonist (Billy Bob Thornton), a barber who is so withdrawn that others hardly notice him. Like the anti-hero of Camus' *The Stranger*, he observes life around him with dispassion and ends up convicted of a crime he didn't commit, after escaping detection for one he did. The film forces us to look at how and why we live.

From this day forward

A simple vow – 'for better, for worse' – seems an understatement of life's most complex calling. Everyday chaos that never appears in wedding-day dreams. Responsibilities that grow faster than a toddler's shoe size.

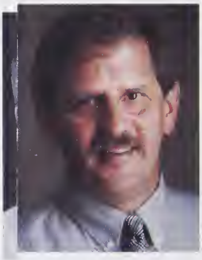
But there's help. Your MMA counselor has **health, life,** and **disability insurance plans** to protect your family – in sickness and in health. MMA's many **investing** services provide secure footing toward your future. MMA supports young families in other ways, too. It funds **educational resources** such as Stewardship University courses on budgeting, fitness, faith, and more.

To locate your nearby **MMA counselor** – another life-long partner – call **(800) 348-7468**. Because that 'for richer, for poorer' promise *will* be put to the test.

MMA®

Stewardship Solutions

************************CAR-RT LOT**C-025
<10583> 64
5100 12/03 205377 Q:1 215
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947



Everett J. Thomas

Memorial Day prayers

Memorial Day is an awkward holiday for Mennonites. While we are glad to have time off to plant the garden or collect the family for a barbecue, we are not quite sure how to enter into this day that has been set aside to remember those who died fighting for the United States.

The parades and ceremonies on this day are uncomfortably patriotic. Memorial Day speakers praise our country's strengths while ignoring its weaknesses. This is logical; when those who gave their lives for this country are remembered it is natural to want the country for which they fought to be shown in its best light.

So on this national holiday, most of us will either ignore the hoopla or feel smug in a pacifist tradition that cannot glorify fighting. Both responses to Memorial Day are inappropriate.

Rather than ignore the holiday, it is appropriate to pay respect to the memories of those who "made the ultimate sacrifice," as many speakers will say again this year. For those of us who see ourselves first as citizens in the kingdom of God, which knows no national boundaries, there are responses that can be meaningful and helpful.

This Memorial Day, most of us will either ignore the hoopla or feel smug in a pacifist tradition that cannot glorify fighting. Both responses are inappropriate.

We can spend some time praying for the families of those who died. We can attend Memorial Day services to show that we care about our neighbors who lost family members, even though their death was for a cause we could not support with military might.

This is especially important for my generation—the baby boomers—whose men fought in the unpopular Vietnam War. Many veterans of that era carry extraordinary physical and psychological scars from that war experience as well as the reception they received upon returning home.

Several schoolmates from my public high school died in that war. Those are the guys I think about when I attend a Memorial Day ceremony. When our family visited the Vietnam Memorial in Washington last summer, I went looking for their names. Each time I send a small contribution to the Vietnam Veterans Association, it is in part to offer a blessing to my contemporaries who made the opposite choice I made and died or were permanently disabled because of it.

But Memorial Day is a time to do more than support friends and neighbors who lost loved ones in warfare. It is also a day to reflect on the difficult question those same neighbors sometimes ask us: Why should you enjoy the peace and prosperity of this country if you are not willing to defend it?

While reading *The Earth Is The Lord's* (Herald Press, 2001), John Ruth's massive history of Lancaster Conference, I discovered that this same question confronted my ancestors during the Civil War. As their neighbors joined local militias "to preserve the Union," many Pennsylvania Mennonites were forced to answer questions about their loyalty. In the end, Congress passed a bill that allowed "the conscientious" to pay a commutation fee of $300 and thereby avoid the military draft.

"Mennonites, who preferred to pay anything called a tax rather than participating in their government's military acitivities, were more content with this arrangement than were the Quakers, many of whom saw it as a moral compromise," writes Ruth.

That solution is the pattern that exists to this day. While we do not fight, at least half our federal taxes support a vast military machine that no longer needs our bodies. It needs our money to pay for high-tech weapons and for the training for those who guide those weapons.

This reality leaves us directly supporting our country's military with our dollars and means that in spite of our convictions and beliefs, in practice Mennonites are not much different from those who loudly support the current military buildup.

This Memorial Day, we can remember and pray for neighbors who publicly mourn the loss of a family member. We can also pray for those who were killed by our country, which for years has used and continues to use our tax dollars to kill in our name.—*ejt*

The Mennonite

www.themennonite.org

June 4, 2002

lessons from a father

Page 8

12 Giving out of worship

14 First things first

19 MPH chief out as changes continue

32 Rumors of war

A PASTORAL WORD

The aroma of Christ

Gilberto Flores serves as director of leadership development and denominational minister for Mennonite Church USA. He served 25 years as pastor and church planter in Guatemala, Honduras and Texas.

But thanks be to God, who in Christ always leads us in triumphal procession, and through us spreads in every place the fragrance that comes from knowing him. For we are the aroma of Christ to God among those who are being saved and among those who are perishing.—2 Corinthians 2:14,15

When a Roman emperor returned victorious from a battle, he brought with him the fruits of his victory and the proof of his conquest. Mounted in a majestic carriage and crowned with olive leaves, the emperor passed through the streets. Some people applauded, others burned aromatic spices that perfumed the atmosphere.

Paul uses these images to refer to the victory of Christ over the powers of evil and of the world. God leads the believers in a jubilant procession. The apostle expresses a profound faith in the invincible grace of God shown through Jesus Christ. For Paul it is a certain victory, in spite of threats, violence against the disciples or persecution. God sends his redeemed people into a triumphal march, and while they walk, this new people of God impregnate the atmosphere with the fragrance of Christ. For God, says the apostle, the church is the aroma of Christ.

Seeing disciples as the aroma of Christ can change the form in which Christians perceive themselves and their congregations. They should be seen as those who spread everywhere the fragrance of the knowledge of Christ. This brings a certain level of attention. I have never seen an aroma or perfume that passes by without being perceived. A fragrance can be suggestive, attractive, enveloping, subtle, enjoyable and can place the one who uses it in a specific position; they can become the center of attention for those around them.

A good disciple of Christ and a faithful congregation will be a fragrance wherever they are and won't be able to hide it. They will reflect Jesus Christ and will awaken in others the desire to know him. They will put humanity in the dilemma of belonging to one of the two categories the apostle describes: those who receive Jesus Christ and those who reject him. These Christians become a scandal, and is it not part of a victorious procession to provoke a certain scandal?

This community that celebrates the triumphant Lord, the giver of life, is joyful. The Sunday service and the activities during the week exalt Jesus Christ, the central reason of all worship activity. Songs and spiritual hymns are expressions of the grateful soul that worshipers offer their Lord. The offerings are given in a missionary spirit, that the gospel be announced to others in the world. This community accepts the commitment of announcing salvation in its context. Such people consider themselves pilgrims and are in solidarity with those who cry, suffer and are marginalized. It is a peacemaking community that in the midst of a culture of violence announces life and promotes it. It is a church that has open doors, a sign of the reign of God to whose feast it invites others. It is a community of love where the sick, weak, abandoned, those without hope, those who cry and the lost can find a space to heal and become whole human beings. It is a place where those who have lost faith in the church as an institution can be challenged to return, a place where those with questions and dilemmas can return to hear the voice of the Master and be moved.

If people see, hear and feel a church like this, come to the knowledge of Christ and receive the healing love God provides, God will be glorified. But if these people reject the grace of God, the responsibility falls on them. The church is the voice that announces, the place where God's power is manifest. The church is the fragrance of Christ in the midst of a broken world.

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing: **Marla J. Cole**
Advertising: **Melanie Mueller**
Secretary: **Marla J. Cole**
Design: **Merrill R. Miller**
Editor emeritus: **J. Lorne Peachey**

Offices:

1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@MennoniteUSA.org
phone: 800-790-2498 fax: 316-283-0454

TheMennonite

Vol. 5, No. 11, June 4, 2002

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for January and December when it is published on the second and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 128562, GST no. R122192453. Subscription rates: $36.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Cover photo is courtesy of Merle Good.

Web site: **www.themennonite.org**

Mennonite Church USA

CONTENTS

AMBS
LIBRARY
ELKHART, IN

8 **Memories of my father**
A tribute to I.M. Good—*Merle Good*

12 **Giving out of worship**
Faithfulness is at the core of a new funding plan—and faith may be needed to make it work.—*Rich Preheim*

14 **First things first**
Finding God's best for your life—*Tom Sine*

19 **MPH chief out as changes continue**—*Rich Preheim*

20 **Benefit of Sept. 11: new relationships**
Response work has linked people from across the continent to New York City.—*Laurie L. Oswald*

22 **Swiss mine coins to clear landmines**
MCC campaign raises more than $12,000 in pre-European Union currency.—*Maria Linder-Hess*

23 **AIMM changes invite participation by the worldwide Mennonite church**—*Rich Preheim*

DEPARTMENTS

2 **A pastoral word**
The aroma of Christ—*Gilberto Flores*

4 **Readers say**

6 **News digest**

18 **Speaking out**
A voice for the voiceless—*Jason Schmidt*

24 **For the Record**

30 **Wider World**
A world of information on world religion—*Rich Preheim*

31 **Resources**

32 **Editorial**
Rumors of war—*Everett J. Thomas*

Honoring John Howard Yoder

We read with great interest "Thinker With a Vast Impact," April 2. We were not astonished to read that John Howard Yoder's influence reached beyond American and French-Swiss Mennonite circles because while working with him in the late 1940s and 1950s in France under Mennonite Central Committee, we saw how much he was engaged in European peace witness and dialogue with well-known European theologians.

Therefore, we are distressed that at a conference honoring John's many achievements, a faculty member of Associated Mennonite Biblical Seminary, Gayle Gerber Koontz, should instigate a discussion concerning Yoder's inappropriate behavior toward women sometime before 1982. This was dealt with in a disciplinary process over a period of four years in which John fully cooperated and asked for forgiveness.

Since we Mennonites emphasize the redemptive nature of restorative justice, why at this time was such a personal subject brought up posthumously in this setting?—*Mary Ellen Shoup, Hemet, Calif., and Ilse Reist, Scottdale, Pa.*

Missional-schmissional

The word of the day for young Mennonite urban professionals is "missional," another in a series of self-gratifying exercises designed to call attention to personal agenda. But the Great Commission and our identity as believers should be one and the same. Why emphasize breathing and sleeping when both are natural? Missional-schmissional.

All this is second only to the overwhelming Mennonite need to feel guilty about something ... anything. This allows us to get into other people's faces, passing judgment on peace and justice issues. Witness the militant arm of the Mennonite church—Christian Peacemaker Teams. "Hey, look at me carrying a peace scarf. Bad Israelis!" For a church that wallows in political-correctness despair and can't fight its way out of a wet paper theological bag, we sure know how to regulate other people's governments. Silly church.—*J. Clarke Jordan, North Wales, Pa.*

Praying for the government

Criticism of President Bush and the government does not mean that we are not praying for him. We pray daily not only for our president but also for the leaders of all the nations of the world to be open to God's leading to work for the good of all people in each respective country and to find a nonviolent way to bring about peace and understanding internationally. I remember my father's German prayers for "die Regierung" (the government) at our family prayers around our table. I also learned as a child that prayers for the government did not mean we could not voice our disagreement with government policies.—*Amanda Bartel, Wichita, Kan.*

Living simply is nonviolence

I do not want a bigger slice of the rotten, stolen U.S. pie saturated with the blood, sweat and tears of poor multitudes worldwide—victims of the U.S. empire. Half the world's workers receive less than 35 cents per hour. A poor woman in Haiti working for 28 cents an hour making Disney products would have to work 156 years to earn what the head of Disney makes in one hour.

In 2001 I lived well on $3,845 for my total expenses: rent, food, phone, stamps, etc. I have no right to more than I need while others have less than they need. I love to live simply. I write down every penny I spend for everything every day. I always pay cash; I refuse to buy on credit and to pay interest. I enjoy learning new ways to stretch dollars, to live healthy and responsibly on less.

The most radical, nonviolent action that people of conscience can take in this society is to pledge publicly to live simply, to own no car and to pay no federal income tax for war for the rest of their lives. I pledge this now at age 56.—*Don Schrader, Albuquerque, N.M.*

Excited and energized pastors

I was intrigued and gratified by the work being done to grapple with the issue of the pastor shortage ("Consultation Tackles Pastor Shortage," May 7). The data is depressing, but the sense of urgency surrounding the consultation is heartening, and the approach to work with church agencies to train new pastors raises some significant questions. Even

IN THIS ISSUE

Funding the work of Mennonite Church USA is a challenge confronting denominational leaders. In addition to a completely new structure for organizing the work of the denomination, leaders are attempting to transform the way we think about giving our tithes and offerings to the church. Associate editor Rich Preheim provides a report on how well it is going (page 12). Called Firstfruits Giving, the idea is that giving is first an act of worship for individuals. But the congregations that receive tithes and offerings also give their firstfruits to conferences and agencies. It does not stop there. Conferences and agencies also tithe to the Executive Board, which in turn provides a firstfruits portion to Mennonite World Conference. This systemic change in funding patterns is not without risks, however. Marty Lehman, an administrator in Mennonite Mission Network, notes that this new way of funding the church brings with it no guarantees that donors will transfer their support to the new church and its ministries.—*ejt* more intriguing are the suggestions of the consultation to provide better care for pastors and to invite congregations to include leadership development tasks in pastoral job descriptions.

I affirm the idea that congregations be encouraged to take better care of their pastors. I also affirm that congregations ask their pastors to seek ongoing skills development. But I would also advocate that congregations take the additional step of self-assessment. Healthy congregations will produce excited, energized pastors with healthy leadership styles. Congregations with healthy leadership styles will model for young, emerging pastors good ways of being and doing church. Young people with leadership skills will see good things happening in their congregation in healthy ways and will want to be a part of it.—*Marlin Thomas, Lancaster, Pa.*

Unanswered prayers
Last winter *The Mennonite* published news of the ordination of David P. Weaver at Germantown Mennonite Church, Philadelphia. Readers Say (March 19) carried a letter that asked how Weaver could guide others to spiritual health when he himself has refused the church's treatment for his same-gender attraction. Those who have heard Weaver's testimony know that he has not refused treatment. He speaks frankly of his years of fervent searching for God's deliverance: prayer, counseling—every avenue the church could offer. To accuse him of refusing treatment is unjust, unkind and untrue. Perhaps we in the church need to give more prayerful thought to the plight of those whose pleas for God to change their sexual attraction go unanswered.—*Ray Elvin Horst, Harrisonburg, Va.*

Christus Victor in the Trinity
Jerry Stanaway (Readers Say, May 7)prefers a non-Trinitarian Christology so that he can affirm a Christus Victor understanding of atonement. That's not necessary. Christus Victor was articulated by early church fathers such as Justin Martyr (ca. 100-164) and Irenaeus (ca. 135-202), who also pioneered Trinitarian Christology. Christus Victor has always been the atonement theory of Eastern Orthodoxy, which also stresses Trinitarian Christology. Orthodoxy combined both for many centuries before Anselm (1033-1109) formulated the satisfaction theory of atonement. So satisfaction can hardly be a direct or necessary consequence of Trinitarian Christology. Stanaway apparently critiques that Christology for overemphasizing Jesus' deity and minimizing his humanity. But its major point is precisely that Jesus is fully both. If you downplay Jesus' humanity, you do not support but violate Trinitarian Christology. If you downplay his deity, you violate almost all forms of Christus Victor.—*Thomas Finger, Elizabethtown, Pa.*

Embracing paradox
I found Mathew Swora's article well thought out and the conclusions profound ("Spiritual but Not Religious," March 5). However, I would like for people to not be afraid of contradiction. One of the most powerful aspects of my personal religious faith is the embracing of paradox. Too often when we find a contradiction we try to resolve it through shades of gray, dialectics or even formalism. However, I have found that when we do such things, the number of paradoxes multiplies and our thoughts become confusing to others. Paradox is even a part of my prayer life. In some sense I do experience God within the paradoxes that I express.—*Phil Fuller, St. Paul, Minn.*

A dollar a week for MPH
I affirm the letters asking us as members of the Mennonite Church to give a dollar a week for a year, or longer if needed, to cover the debt of Mennonite Publishing House. MPH's debt should not be the sacrifice of only the employees and the investors who sent their savings to MPH. The employees believed in making our publications available to us and so did those who invested their savings in MPH. Think of the value of the Believers' Church Bible Commentary series and many others that are not on any best-seller list but are available through our publishing house.—*Sara Weaver, Columbiana, Ohio*

Lack of accountability
Re "CLC Backs MPH Fund Raising" (May 7): As an employee of Mennonite Publishing House, I am encouraged by the donations individuals and congregations are sending to MPH. The church cares.

But as a member of the Mennonite Church, I am concerned by what I see as a lack of accountability on the part of the Joint Executive Committee (JEC) of Mennonite Church USA and Mennonite Church Canada, the group now in control of MPH.

What is most troubling is the continuing appointment by the JEC of a non-Mennonite consultant as acting chief executive officer of MPH. He is being paid what I consider an exorbitant amount (the JEC refuses to reveal what it is) at the same time the JEC is soliciting donations from the church. This is irresponsible. I expect better from our church leaders.

The support of those making donations to MPH is gratifying to those of us who work here. But I encourage you to insist on financial openness on the part of the JEC.—*Ron Meyer, Scottdale, Pa.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers' Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion.
—*Editors*

this date in Mennonite history

June 4, 1951— Brothers George and Lawrence Brunk hold their first evangelistic service, in Lancaster, Pa.

Indiana, Wisconsin congregations honored

WASHINGTON—Assembly Mennonite Church in Goshen, Ind., and Madison (Wis.) Mennonite Church have been named the recipients of this year's annual congregational advocacy award from the Mennonite Central Committee (MCC) U.S. Washington Office. The award, now in its second year, is given to congregations that demonstrate an exemplary witness to government.

Assembly's initiatives have included demonstrations and petitions against the death penalty, a campaign to write letters to their congressional representatives to oppose war in Iraq, a sister relationship with a Mennonite congregation in Colombia, local anti-racism work and peace and justice activities by the congregation's junior high youth.

Madison has worked with a synagogue to build a Sukkot booth. The Sukkot holiday commemorates the Israelites' time in the wilderness. The congregation has also been involved in negotiations over the fate of a decommissioned military ammunition plant outside the city, hosted forums on various issues, collected materials for MCC humanitarian assistance to Afghanistan and written letters against war in Afghanistan and Iraq.

Both congregations will receive original paintings by Leo Emerson Jr., a graduate student at Howard University in Washington. The paintings, commissioned by the MCC U.S. Washington Office, have peace and justice themes.—*MCC News Service*

'Solidarity' mission leaves for Bethlehem

HARRISONBURG, Va.—Eleven U.S. Mennonites left May 23 on a "solidarity" mission to Bethlehem, Palestine, to assist with repair work on Christmas Lutheran Church and the affiliated International Center of Bethlehem, which were damaged during the recent Israeli occupation of the town.

"The basic purpose of this visit is to demonstrate the solidarity of American Christians with Palestinian Christians and Muslims who are suffering because of the ongoing hostilities in Israel-Palestine," says organizer Dorothy Jean Weaver, professor of New Testament at Eastern Mennonite Seminary in Harrisonburg. She has taken seminary study groups to the International Center of Bethlehem and has also taught there.

The delegation plans to return to the United States on June 3.

In other news related to the Holy Land conflict, Mennonite Central Committee and Mennonite World Conference, citing escalating violence, canceled a seminar scheduled for Jerusalem in July. The seminar was designed for French-speaking Mennonite and Brethren in Christ church leaders and teachers, mostly from Africa.—*Jim Bishop with MCC and MWC news services*

Mennonite Church USA photo by Steve Ropp

Round and round

Henry Paetkau (left), denominational minister for Mennonite Church Canada, and Brad Reimer, Winnipeg-based assistant director for Mennonite Voluntary Service, use Hula Hoops to explain Mennonite Church Canada's structures to U.S. and Canadian youth workers during the Youth Ministry Council's annual meeting May 1-4 in Winnipeg. The meeting drew 33 area conference youth leaders and staff from across Mennonite Church USA and Mennonite Church Canada for reports, brainstorming new resources and sharing.

MDS responding to West Virginia flooding

NORTHFORK, W.Va.—Following the second 100-year flood in 10 months, Mennonite Disaster Service (MDS) volunteers have returned to work in McDowell County.

The May 2 flood came after six inches of rain fell in five hours in southern West Virginia. Hundreds of homes were damaged or destroyed, including 10 of 28 homes built by MDS after the first flood last July.

"The consensus is that we do not want to go back in and put a Band-Aid on the situation," says MDS executive coordinator Tom Smucker. "The preferred plan is to move these families out of the valley and out of harm's way."

Says MDS worker Esther McCoy: "People are beginning to say, 'We've had enough.' They are ready to move somewhere else, but they are at a loss for what to do."

MDS is in discussion with local and state authorities about a possible buy-out program that will enable flood-affected families to relocate to higher ground.—*MDS News Service*

Deaf Mennonites, Methodists host worship

GOSHEN, Ind.—The praise was abundant but the typical sounds of worship were not at a May 5 service on the Goshen (Ind.) College campus. The school and a local United Methodist fellowship for the deaf hosted the community deaf worship.

The meeting came on the heels of a weekend gathering of the Anabaptist Deaf Ministries board. Members came from Indiana, Kansas, Maryland, Ohio and Pennsylvania for their biennial meeting. The group serves as informal advisers for Goshen's new American Sign Language interpreting program.

The worship service drew 40 people, ranging in age from 97 years to 3 months old. Denominations represented included Amish, Mennonite, Methodist, Missionary and Nazarene. A family visiting from Belize with a deaf child also participated.

Worship was led by Jeffrey Hoffer of First Deaf Mennonite Church, Lancaster, Pa., and Phil Harden of the Nazarene deaf fellowship in Warsaw, Ind.

Canadians waiting for Colombian refugees

WINNIPEG—Canadian Mennonites who have responded to a call to sponsor Colombian Mennonites fleeing their homeland's violence were expecting the first arrivals by the end of May. Mennonite Central Committee (MCC) Canada is working with the Canadian embassy in Colombia to process applications.

"Several churches from across the country have expressed an interest in helping," says MCC Canada refugee program coordinator Tim Wichert. "The Ottawa Mennonite Church is planning to purchase a house in the area specifically for Colombian refugees."

The application process is moving more slowly than originally expected. Immigration procedures and the logistics of moving people to the Colombian capital of Bogotá, from where they leave, are taking longer than anticipated.

"We're laying the groundwork right now," Wichert says. "We already have applications on the desk of the Canadian embassy."—*MCC Canada News Service*

High enrollments force new Bluffton dorm

BLUFFTON, Ohio—Dorm-busting enrollments have prompted the Bluffton College board of trustees to authorize the construction of a new campus residence hall. Work on the four-story facility, which will house as many as 109 students, will begin this summer and be completed by fall 2003.

The past academic year saw the college short 15 beds as 50 more residential students were enrolled than the year before. Projections call for another record enrollment for 2002-2003, causing a shortage of 30 to 50 beds.

All traditional students who are not living with their parents or with a spouse are required to live on campus for all four years of college. But to deal with this fall's expected housing shortage, Bluffton plans to allow some seniors to live off-campus.

"We want to be clear that this is a one-year-only exception to our policy," says Korine Steinke, director of residence life. "When the new residence hall opens in fall 2003, we will have enough room to accommodate all students on campus."

MMA names new chief financial officer

GOSHEN, Ind.—Melvin Claassen, most recently a financial analyst for Mennonite Mutual Aid, has been named the organization's chief financial officer. He succeeds Steve Garboden, who is stepping down to concentrate on MMA's health insurance work.

Claassen, a graduate of Eastern Mennonite University in Harrisonburg, Va., and the University of Nebraska at Lincoln, has also served as an administrator in MMA's trust services. Before joining MMA, he was head of accounting and data processing at Martin Luther Home Society in Beatrice, Neb.—*MMA News Service*

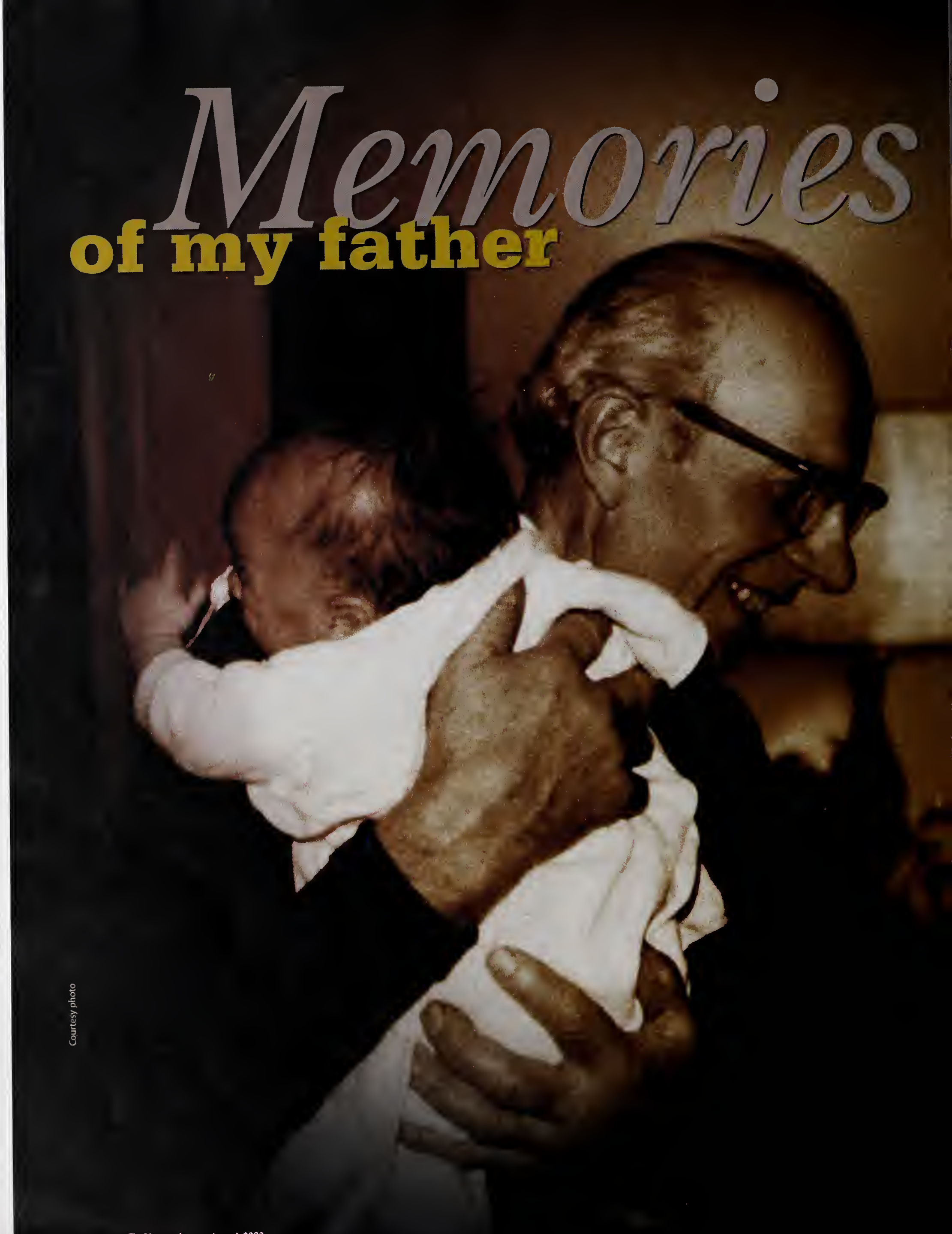
HEALTH KITS

MCC photo by Benji Krause

Doing the can-can

Mennonite Central Committee canning crew members (left to right) Ernst Dueck, Joshua Stucky and Waldemar Berg inspect MCC-canned meat at the agency's Material Resource Center in Ephrata, Pa. The 2001-2002 canning season concluded in April with a record 426,276 cans of meat, a 3 percent increase over last year. The number of cans of turkey jumped from 99,945 to 147,135 due to concerns in Europe about mad cow disease and because turkey is cheaper than beef or pork. The four-member crew and its mobile canner visited 33 communities during MCC's 57th meat-canning season, which started last October.

Memories of my father



Courtesy photo

Father's Day is June 16.

A tribute to I.M. Good from his son

by Merle Good

As I write this, my father is quietly, peacefully slipping from life. His physical health has been failing for quite a while, and he has been steadily losing his memory for a number of years. They give him "a few hours to a few months" to live. He does not appear to be in much pain or distress, just easing back into his childhood in a bittersweet ending that mirrors his beginning.

My father was a much-loved pastor who made his livelihood as a farmer. Stories from farm life and nature and favorite Scripture passages and hymns still bring a spark to his eyes as he lies in his bed in the nursing home. His sense of humor is still there, too, as well as that gracious spirit that has served him so well during his 87 years. It feels as though I've been grieving the loss of Dad for many years, yet I'm sure I'll miss him dreadfully when he crosses over. He has probably been the most influential person in shaping my life, and time and again I find myself quoting something he has said.

"Show interest" was one of his soft-spoken encouragements as we seven boys (no sisters) were growing up. In whatever situation you find yourself, he said, show interest in those around you. Don't be a big shot, don't think you're better than others. Open your eyes, show interest, and life will be so much more rewarding. It still seems like good advice for young people as well as for older ones. Take the effort and learn the humility to show interest in others, all others. Rather Christian, really.

Stewardship: Another of Dad's sentiments was, "We'll do our best, but if we don't get it done today, there's always tomorrow." Not lazy, mind you, not haphazard. But realistically relaxed about pace in life. Being super-rich

Continued on page 10

Dad encouraged us, "Whatever they ask you to do at church, regardless of how seemingly unimportant, don't say no unless you have a really good reason. Always be ready to serve."

Continued from page 9

or super-busy had little appeal for Dad. Be a good steward of life, resources, time. But don't be obsessive, don't go crazy trying to be the best or accomplish the most. Enjoy life and learn your measure.

"Learn to be balanced" was something Dad said more than once. Avoid extremes. As Mennonites, we knew that some of our beliefs and practices (nonconformity and nonresistance) might seem extreme to other Christians. But within the Mennonite flow of things, Dad sought moderation. He was a peacemaker, seeking common ground for whatever the issue. Learn to live in harmony with others. Dad illustrated a mode of listening rather than debating, something his family and his congregation benefited from. Not that he was wishy-washy; he was solid as a rock. But he knew how to be secure in his belief without needing to commandeer the situation.

Dad was not enamored of higher education and degrees any more than he was by lots of money. Dad learned to speak English as a child by going to school, the Pennsylvania Dutch dialect being the language in his Mennonite home. And he completed only eight grades. But he was always curious, always learning. After the lot for minister fell on him, he became more studious, buying books, attending a few Bible classes and spending a great deal of time with the Bible. I remember one time as a teenager when I traveled all night to get home from a trip and arrived home before 5 a.m. to find Dad in our farm kitchen reading his Bible, as he did every morning for a half hour or more before heading to the cow stable.

Gracious spirit: Ruth and Ira Good on their 50th anniversary. They were married 63 years. Ruth lives at Landis Homes Retirement Community, Lititz, Pa.

Courtesy photo

Dad did not oppose higher education, but he saw it as a slippery slope of sorts. Learning is fine, but letting degrees warp your sense of who you are is as dangerous to a Christian as letting millions of dollars shape your identity. Learn, but also learn to be humble.

Was Dad smart enough to get an advanced degree, if he had given his heart to it? Of course. Could he have leveraged the farm into an agricultural empire of sorts? Sure. Was his heart in that? No. He lived a modest life, close to farm and family and devoted to the church.

The church: Dad was skeptical about big meetings and big church institutions and organizations. He was slow to run off to hear speakers and attend rallies. His heart was in the congregation and, like his bishop-farmer father before him, he had great appreciation for Lancaster Conference.

Dad always told us boys, "We don't go to church to be important; we go to church to serve." He encouraged us, "Whatever they ask you to do at church, regardless of how seemingly unimportant, don't say no unless you have a really good reason. Always be ready to serve."

There was a time Dad didn't follow his own advice. When the district was receiving nominations for bishop, he begged people not to nominate him. They did anyhow, but much to his relief, the lot did not fall on him.

Another thing Dad said is that we should learn to give thanks, regardless of our situation. There will be plentiful harvests, but there will also be drought. Learn to be thankful in all situations. For me that's been the most difficult of his encouragements to accept.

Dad hasn't lived a perfect life, of course. In spite of modesty and moderation being his watchwords, he did enjoy a bit of flair. His wit brought many smiles; even now, lying in his bed, remembering little of the days he's lived since 1914, he still brings a smile to the faces of his visitors. In addition to his wit, he showed his flair in that little extra length he

Courtesy photo

Show interest: Ira Good farmed in northern Lancaster County, Pa., for 38 years and was an ordained pastor at Hammer Creek Mennonite Church, near Lititz, Pa., from 1955 to 1983.

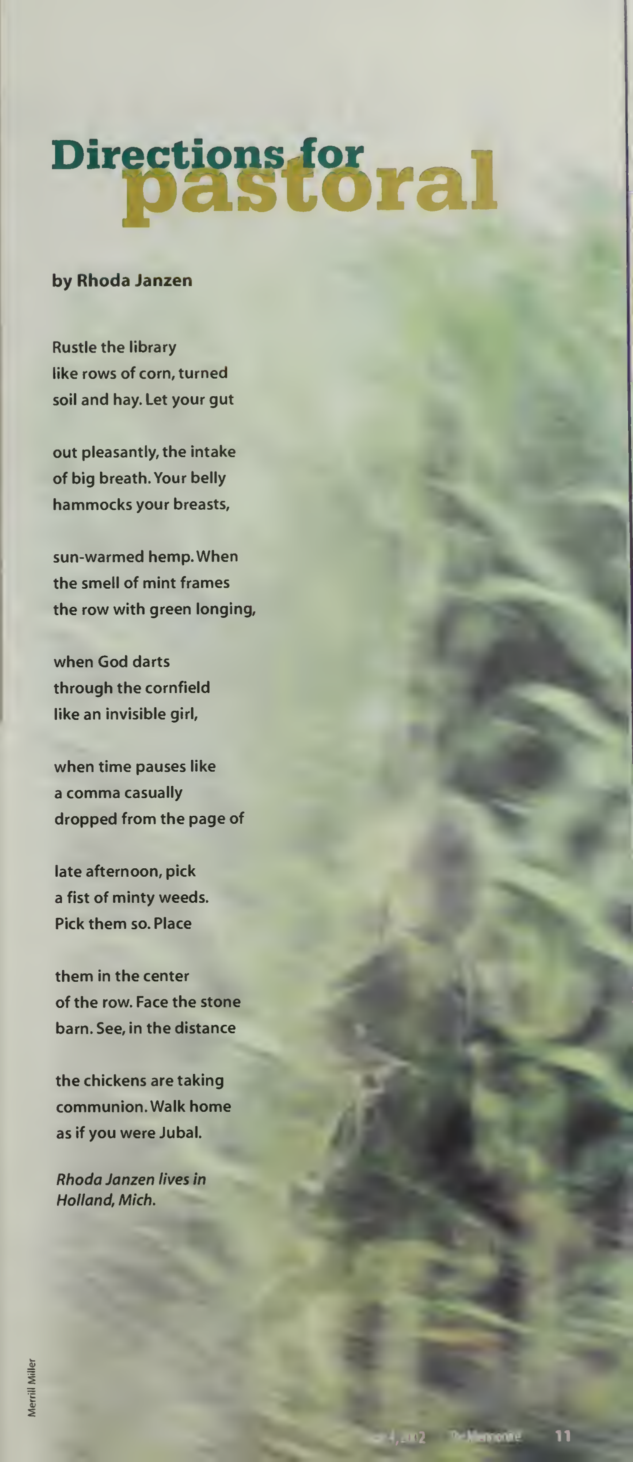
liked in his hair, just enough to let the wave show at the back of his beautiful bald head.

And, of course, there was the bit about his name. Ira Mathias Good. He was known as Ira, but he used his initials in a lot of official documents, even on our mailbox at the end of the lane. I never heard anyone criticize him for doing so. In a way, it was not offensive to see such a modest man sign his name I.M. Good. And to many people, including some of our unchurched neighbors, he was a good man.

In any case, I've always been modestly proud to be the son of I.M. Good. He was not a famous preacher, not a super-rich farmer. He and Mother raised seven sons who are all still in the church, though all but one have left the farm. But it was the accent of his life, the tone of graciousness, the moderation and showing interest in others that made him such a good man. In need of God's grace, he would quickly add.

I hope that when my time comes to cross over, I can feel such peace and hope as I see in my father. I hope the memory of his encouragements and the example of his generous life will stay always in my mind, as a conscience and a comfort for my way.

Merle Good is a writer and publisher from Lancaster, Pa. His father passed away on Nov. 26, 2001. This article is reprinted from What Mennonites Are Thinking, 2001 *(Good Books, 2002).*



Merrill Miller

Directions for pastoral

by Rhoda Janzen

Rustle the library
like rows of corn, turned
soil and hay. Let your gut

out pleasantly, the intake
of big breath. Your belly
hammocks your breasts,

sun-warmed hemp. When
the smell of mint frames
the row with green longing,

when God darts
through the cornfield
like an invisible girl,

when time pauses like
a comma casually
dropped from the page of

late afternoon, pick
a fist of minty weeds.
Pick them so. Place

them in the center
of the row. Face the stone
barn. See, in the distance

the chickens are taking
communion. Walk home
as if you were Jubal.

Rhoda Janzen lives in Holland, Mich.

Giving out of worship

Faithfulness is at the core of a new funding plan—and faith may be needed to make it work.

by Rich Preheim

Relationships to God and each other—not dollars or budget line items—are the main currency of the new funding system for Mennonite Church USA, say denominational leaders. While money is vital to Christian ministry, giving should not be driven by the desire or need for money but born out of thanksgiving, praise and worship.

The pursuit of faithfulness is why the funding plan is called Firstfruits Giving. The Bible is filled with directives to consecrate first things—from wheat to sons—to the Lord. "The best of the first fruits of your ground you shall bring to the house of the Lord your God," commands Exodus 34:26.

"Worship is a first act, not a last act," says Mark Vincent, the chief architect of Firstfruits Giving. A former Mennonite pastor, he is now lead partner in Design for Ministry, a consulting firm.

But Firstfruits Giving is not only theologically sound, say proponents, it is also practical. Households give their firstfruits to their congregations, which give their firstfruits to their area conferences, which give to denominational program agencies, which give to the Mennonite Church USA Executive Board, which gives to Mennonite World Conference. Individuals will also still be able to make direct contributions to institutions of their choice.

A key component to the plan is that participants are asked to indicate the percentage of their budget—rather than a dollar figure—they will give. Although the amount of money contributed by church members has continued to rise, it is becoming a smaller part of their income. In 1933, in the midst of the Great Depression, Protestants were giving 3.2 percent of their incomes to church causes, according to Empty Tomb, a Christian research organization. But by 1999, that number had dropped to 2.6 percent, even though household earnings had jumped 450 percent. So by committing to a percentage, giving should keep pace with increases in income.

Participants commit to a percentage in a covenant with the recipients of their giving. There are no set guidelines for how much should be given or even who will get what is given. Rather, the plan gives recipients some idea of how much they can expect. "There may be some who will still call this a tax," says Ted Stuckey, director of the Mennonite Church USA Executive Board's Office of Administration. "But there is more of an element of volunteerism than in the past."

The result should be more ownership of denominational ministries. "I can't gripe," Vincent says of church members. "It rests back on me."

Fair share: When Ashton Mennonite Church in Sarasota, Fla., discovered it was giving less than half of 1 percent to the denomination, the congregation decided to increase its support to 4 percent in 2002. "We decided that if we wanted to be a part of Mennonite Church USA and expected to receive the ministries of the denomination, then we also needed to do our fair share and also be givers to the denomination," says pastor Marlin Birkey.

But that sense of ownership could also create anxiety for recipients because they can't assume receiving contributions—at least not the same level of contributions. Church members will be able to explicitly express their support for a church institution by the amount of money they agree to contribute in their covenants. So, for example, if the Executive Board is going to receive funding, says Stuckey, "we have to prove ourself."

Nevertheless, he says, the new system offers a broader benefit. Instead of perpetuating institutions, it emphasizes relationships to determine in what ministries Mennonite Church USA should be engaged. "The good that could be done at this point needs to be discerned with congregations and area conferences and so on," Stuckey says.

The good that could be done at this point needs to be discerned with congregations and area conferences.—Ted Stuckey

Western District Conference administrator Kathy Goering has already seen that happen as she has held meetings to introduce Firstfruits Giving to member congregations. "I met with people I hadn't worked with before, such as church treasurers and members of stewardship committees," she says. "These meetings were a time of making new connections with new people. … It takes away that feeling of church being hierarchical and too structured and unfeeling."

Regular basis: Another advantage to the plan is that giving should be done on a regular basis. "The expectation is that these are the first checks that are written," Vincent says, rather than waiting until the end of the fiscal year and hoping enough money is left to send to conferences and agencies. That should help everyone's cash flow and alleviate the need to dip into reserve funds to pay normal operating costs, a practice Vincent calls unethical. "When you start borrowing from memorial funds, that's wrong," he says.

When Mennonite Church USA was formed, leaders decided to also create a new funding plan rather than piece together something from the previous systems. "I see this as very well received, and the desire to be new … is evident in our conversations," says Vincent, who has been conducting meetings across the denomination. "This is something that many people want to see happen."

But while the theological underpinnings of giving have been supported, questions remain during implementation. In the first two months since its Feb. 1 inception, contributions to Mennonite Mission Network were down $100,000. Marty Lehman, senior executive for mission advancement, attributes that to the new funding plan: Area conferences are in various stages of adopting the plan, while individuals are no longer making direct contributions. In the meantime, Lehman fears, those dollars may be going to other causes. "There's not a guarantee that donors will transfer their support to the new," she says. "I'm concerned about the church as a whole. … Are we going to be seeing money leaving the church?"

Lehman says Firstfruits Giving education is a year behind schedule, and Vincent admits to "lag time." By the time work started denomination-wide last October, many in the church were already into their new fiscal years. Vincent estimates that half the area conferences will have covenants drafted by this summer. If they don't, their participation may have to wait another year.

For some area conferences, making a firstfruits contribution will be difficult because they have troubles funding their own work. "We really don't see how we can do it at this point," says Pacific Northwest treasurer Stan Wyse. "In principle, we like the idea, … but it's going to be a tough one." Pacific Northwest is forecasting a $15,000 shortfall to this year's $226,000 budget and is already trimming next year's budget, including eliminating funding for church plants.

Western District also finished the 2001 fiscal year with a deficit as income fell $74,769 short of $476,829 in expenses. But Goering emphasizes the importance of faith in adapting to Firstfruits Giving. "We will go ahead with the projects we think we are to be about, and God will provide," she says. "We will adjust as time goes on."

These meetings were a time of making new connections with new people. … It takes away that feeling of church being hierarchical and too structured and unfeeling.
—Kathy Goering

Stuckey echoes that at the denominational level. "I think we're going on a considerable amount of faith," he says.

Contributions: While most area conferences have yet to establish budgets including firstfruits giving, most Mennonite Church USA agencies and the Executive Board have set their contributions. Out of an income budget of $2.5 million, the Executive Board is expecting $1 million from area conferences, $500,000 from Mennonite Mission Network, $200,000 from Mennonite Mutual Aid (MMA) and $133,000 from the Mennonite Education Agency. Giving from the fourth denominational program agency, Mennonite Publishing House, is yet to be determined, given MPH's financial situation.

For its firstfruits giving, the Executive Board is planning to give $130,000 to Mennonite World Conference.

Firstfruits Giving can be more than financial, says MMA spokesperson Judy Martin Godshalk. While contributing $200,000 to the Executive Board, that will complement MMA's education work as Mennonite Church USA's stewardship agency. "It's this idea of giving the firstfruits of our time and talents in addition to our money," Godshalk says.

With Firstfruits Giving having been presented to congregations and conferences, Vincent says conversations can now start with denominationally affiliated organizations such as Mennonite Central Committee and Mennonite Disaster Service. "In this new system, we're actually going out and looking for new things and saying, 'Hey, do you want to be part of what we're doing?' " he says.

Rich Preheim is associate editor of The Mennonite. *Laurie L. Oswald of Mennonite Church USA News Service contributed to this article.*

first things first

Finding God's best for your life

by Tom Sine

It is important to help Mennonites understand why so many of our lives have become so outrageously busy.

One of the few positive consequences of Sept. 11 is that Christians all over the country are expressing a desire to put first things first in their lives. They want their lives to count for something. This does indeed seem to be an important "kairos" moment.

However, as Christine, my wife, and I work with churches in the United States, we find that most people have no idea how to connect their Sunday faith with their lives seven days a week. To make matters worse, most Christians report they are chronically overcommitted and overbooked. When we work with congregations, we often ask, How many of you are busier than you were five years ago? Invariably about 70 percent of the hands go up. "Hurry-sickness" has become a national contagion. Are you among those looking for a less driven way of life?

Christians need practical resources to live purposefully and to order creatively how they use time and money to put first

Create new ways to use your time and money that reflect your mission. Free up daily time for Scripture reading and prayer, weekly time for witness and service, and more significant time for relationships and celebration.

things first. We have created an eight-week course to respond to this need called Living on Purpose. Let me outline some essential steps you might try in your own life and your family to live with a greater sense of purpose and create a way of life that is less stressed and more festive than anything the rat race can offer.

Life beyond the stress race: First, it is important to help Mennonites understand why so many of our lives have become so outrageously busy. In the 1990s we all became part of a new, one-world economic order that has had its benefits. But many people now find they are under growing pressure to work harder and longer than ever. Numbers are locked into the new 24/7 work week; people never leave work. This explains why growing numbers of us have less time for our churches, Bible reading, prayer, service and family life. Living in a nation at war and watching the economy struggle with recession only adds to our sense of pressure. The first step in this process is to identify where the time pressure in your life is coming from and find ways you can reduce it.

Living on purpose: Second, the quest toward living on purpose begins with each of us discovering afresh the power of God's story and finding out what our part is in that story. Jesus is our model for how to do that. He grew up immersed in that story. As he began his ministry, Jesus stood up in his home town and announced his mission statement: "'The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor.' … The eyes of everyone in the synagogue were fastened on him, and he began by saying to them, 'Today this scripture is fulfilled in your hearing'" (Luke 4:18-21 NIV). Jesus was clearly connecting his life to not only the story of God but to God's purposes for the future. The question is, How can we follow his example and live our lives with a greater sense of purpose that is clearly an expression of God's story?

Jerry Sittser can help us. Jerry is a professor at Whitworth College, Spokane, Wash., who experienced tragedy 10 years ago. He lost his wife, his mother-in-law and one of his children in a car crash. Out of the enormous grief, he struggled as a single parent of three children with how to respond to this loss. After several months he sat down with his kids and wrote a family mission statement both as a purpose on which to raise his kids and as an expression of honoring those who had died.

Over the past 10 years their mission statement has enabled this family to do what Jesus did—put God's purposes first in their lives. They have used their mission statement to determine how they plan their week to make sure they have time for spiritual activities, family and care for others. For example, Jerry was invited to lecture during the summer in Kenya and took his three children with him. In keeping with their mission statement, all three chose to volunteer at Mother Teresa's orphanage

Continued on page 16

CLEO Photography

Continued from page 15

for disabled and abandoned kids. One morning Jerry sneaked in to see his children at work. Catherine, 18, sang as she fed five disabled kids, and John, 11, sat in a corner quietly rocking a small, malnourished baby.

Jerry has influenced Christine and me to write our own mission statement. As a result of Christine's work with Mercy Ships among the poor in Africa, Asia and Latin America and my work with World Concern in Haiti, we want our lives to make a difference for our poorest neighbors. Our mission statement comes out of Proverbs 31:8-9. The statement reads, "To become a voice for those who have no voice and bring glimpses of God's shalom kingdom into people's lives."

We find it helpful to go on quarterly two-day prayer retreats and use our mission statement to help us set goals for every part of our lives. We set goals not only for our ministry but for relationships, hospitality and even for how we steward our finances. We find that this discipline helps us more intentionally connect our lives to God's story and create a more festive way of life. Then we are more likely to use our time and money in ways we believe advance God's purposes.

If you want to live your life with a greater sense of purpose, write a mission statement. Begin where Jesus did, with Scripture. Through prayer and discernment in community, discover how you are called to work for God's purposes. Laurie Beth Jones in her book *The Path*, stated that a good mission statement "should be no more than a sentence long, should be understood easily by a 12-year-old and should be able to be recited by memory at gunpoint."

Many people tell us they benefit from using their faith to help them refocus their lives. For example, Maureen walked through the death of her parents and several close friends. Her mission statement comes from Isaiah 58:12 and reads, "To reclaim the land and to rebuild the walls in the lives of others who have also experienced painful loss." This has motivated her to go back to school, where she is studying to work with the bereaved.

Ivan was a Christian businessman whose life was overwhelmed by busyness, fear and a sense of his brokenness. His mission statement reads, "I commit my life to partnering with God in projecting God's love to the unloved." As an expression of his mission statement he uses his leisure time to work with disabled kids. He even passed up promotions to protect his time. Ivan told us: "Once I resolved to live my life with God's purposes at the center, everything else was transformed. Never have I been more at peace with myself or more fulfilled."

Reinventing your timestyle and lifestyle to put first things first: It isn't enough to draft a mission statement. Like Ivan and Maureen, it is important to put wheels under it so that it helps you refocus your life and reorder your priorities. We find it helpful to use our mission statement to write goals for every part of our lives, from relationships to the stewardship of our time and money. We encourage you to use your goals to reinvent your timestyles and lifestyles in ways that reflect your calling.

We encourage you to free up as much time in your weekly schedule as possible. For example, cluster all your errands, reduce your TV time and consider getting off some committees at work or at church. Then do not schedule anything else. Savor the time and do spontaneous things that give you life, such as walking by a lake, visiting a friend or taking time to be quiet with God.

Next, create new ways to use your time and

We can do b
Madonna,
"Survivor" a
Millionaire"
tion. We can c
celebrate im
and create a
comes out of
consu

Photography

an letting
y Spears,
ant to Be a
ur celebra-
amily rituals,
milestones
of life that
h instead of
ture.

money that reflect your mission. Free up daily time for Scripture reading and prayer, weekly time for witness and service, and more significant time for relationships and celebration. Having a mission statement will help you say no more easily because you have a clearer idea of what you are to be doing with your life.

A family in Seattle freed up two hours a week with their kids to visit a nursing home, where their two young children read stories to the seniors. An older couple in Denver, whose kids had left home, sold their huge house and used the profits to enable two younger couples in their church to swing a down payment for their first homes.

Don changed his schedule to have more time to be with his two young sons. He planned to sign them up for Little League and get involved himself until he took a closer look. He discovered that in his racially blended neighborhood were kids who could not afford to play Little League. He was also put off by some parents' win-at-any-cost attitude. So he created an informal neighborhood baseball league that all the kids could afford. Instead of the emphasis on winning, this league taught teamwork and leadership skills as the older kids taught the younger kids how to play.

It all begins with a party: Over and over we have seen that when people discover God's call on their lives it sets them free from the rat race and enables them to create new models of life and celebration. We encourage people to begin their timestyle and lifestyle change by celebrating more.

We can do better than letting Madonna, Britney Spears, *Survivor* and *Who Wants to Be a Millionaire?* define our celebration. We can create family rituals, celebrate important milestones and create a liturgy of life that comes out of our faith instead of consumer culture.

For example, every Advent season Christine and I create a celebration we call "Advent II Homecoming." One year we invited a large group of people to our home to celebrate the kingdom homecoming as a festive international banquet. We asked people to share their stories of important times of homecoming or family reunion. We read about the kingdom banquet God is preparing for us at the Great Homecoming (Isaiah 25:6-9). Then we invited our friends to dive into a feast of foods from African, Asian, Latin American and Western cultures to give us a foretaste of the coming of Christ and God's new order of restoration.

Are you looking for a way to connect your Sunday faith to your life seven days a week? This is your invitation to join others who are putting first things first and finding a more celebrative way of living with a difference.

Tom Sine is a Christian futurist who works with denominations, colleges, seminaries and mission organizations. The research for this article is drawn from a new book he and Christine, his wife, have written, Living on Purpose: Finding God's Best *(Baker Books 2002). It is designed to be used as a study book for those that want to live with a greater sense of intentionality. You can interact with them at Mustard Seed Associates, msasines@cs.com, or check their Web site, www.msainfo.org.*

Living on Purpose: Finding God's Best for Your Life by Christine and Tom Sine (Baker Books, 2002, $12.99) uses a clear outline and numerous stories to help people be more intentional about their lives. While reading all these steps can feel stressful, the book's goal of creating a more focused, less-stressed way of life is a good one.—*Gordon Houser, Associate Editor,* The Mennonite

A voice for the voiceless

Jason Schmidt, 21, graduated from the Pastoral Ministries program at Hesston (Kan.) College. He is a member of Grace Hill Mennonite Church, Newton, Kan.

What is my role in life? What is the role of the church in this broken world? How do we come to terms with the inherent evils and injustices that plague humanity? I have been forced and privileged to grapple with these questions while serving my one-year assignment under the Mennonite Central Committee Serving and Learning Together program in South Africa.

As followers of a way that cares for the poor and oppressed, we cannot be inactive in this hurting world today. The darkness of hatred prevails as strongly as it ever has. Nations are practicing an eye for an eye as if evil can overcome evil. Multitudes of innocent lives are lost in glorified acts of revenge. How can an "axis of evil" be overcome with evil tactics?

Aside from wars is the repulsive exploitation of Third-World countries by the Western world. The HIV/AIDS epidemic races like wildfire through underdeveloped nations. The list of injustices that plague the world's poor and oppressed seems almost infinite.

Jesus was a thorn in the side of the authorities. So must we be.

Living in a Third-World setting has given me a new perspective on life. I live in an area where 40 percent of the population is infected with HIV and the majority of people are unemployed. I see what years of oppression at the hands of the rich and powerful minority under the apartheid regime have done to the majority of the population in South Africa. It is not an easy job to remove the yoke of poverty. At times it seems next to impossible. What can I do?

What can we do in a world that appears to be so hopeless? Again and again I am reminded to look to the example Jesus gave us. Daily I am astounded at the applicability of the "third way" of Jesus in the world today. I am reminded that it is more important to be faithful to this way than to focus on human results.

What was Jesus' way and his role on earth? In many ways Jesus played the role of a prophet. He criticized the evils of the systems and powers of his day, then revealed a new way. Jesus told his disciples, "The world cannot hate you, but it hates me because I testify that what it does is evil" (John 7:7 NIV). Jesus condemned the greedy, the oppressors and the corrupt religious leaders. In turn he gave the kingdom to the poor in spirit, the mourners, the meek, those who hunger and thirst for righteousness, the merciful, the pure in heart, the peacemakers and those who are persecuted (Matthew 5:3-10). He brought a new way into the world: "The greatest among you will be your servant. For whoever exalts himself will be humbled, and whoever humbles himself will be exalted" (Matthew 23:11-12 NIV).

As the body of Christ, we are called to carry on this ministry Jesus began. This includes the prophetic role. A common misunderstanding of prophecy is that its focus is foretelling, when in fact most biblical prophets focused on "forthtelling." A prophet's role was to criticize the current situation and warn the society of the destructive nature of its behavior. The church and the world today are in desperate need of prophetic voices.

The recent talk of proclaiming the Mennonite Church to be "missional" calls for a more prophetic role in society. The church must have individual prophetic figures within and act as a prophetic voice to the world. Individuals must be challenging the church not to become inactive, lax or assimilated with the way of the world. A religious institution must be constantly criticized and challenged in order to remain true to its calling. At the same time, the church can have a corporate prophetic voice to the world.

Jesus was a voice for the voiceless. The church must also be a voice for the voiceless. Jesus was a thorn in the side of the authorities. So must we be. Traditionally Mennonites have called themselves pacifists. Instead let us be nonresisting activists. Is that not what Jesus was? TM

A new perspective on life: Jason Schmidt (below) with preschool children in South Africa.

Courtesy photo

MPH chief out as changes continue

Dennis Good, on leave from his position as Mennonite Publishing House's publisher and president, will not return to the troubled agency, according to an agreement between him and the MPH board. His departure was effective June 1.

Good says that while he and the board agreed change is necessary, the board wants to move at a "faster pace" to restructure and transform MPH. "I would have worked at a slower, progressive process," he says.

Management style was one of the factors in the move, says Ervin Stutzman, vice chair of the interim MPH board. Other reasons, he says, were "who Dennis is, what the demands are, his experiences, his health."

Good, who had heart surgery in September 2001, had been on leave since January and was scheduled to return June 1. During his absence, Paul Silcox, a management consultant hired last fall, took on the top job, directing MPH's restructuring process as the agency deals with its financial problems.

Silcox will remain, although for how long is being discussed. Stutzman says the board wants to find a permanent publisher and president "as soon as possible. That's the straightforward answer. What that will look like has not been determined."

In a statement, board chair Ron Sawatsky says, "Dennis has been known by all who have worked with him as an impassioned advocate for the importance of publishing to the Anabaptist witness in the world. As a board, our challenge will be to find a new long-term leader for Mennonite Publishing House who can match that."

Good, who resides in North Newton, Kan., had been publisher of the General Conference Mennonite Church's Faith & Life Press from 1997 until Feb. 1, 2001, when it joined with the Mennonite Church's Mennonite Publishing House to form the new MPH. He became MPH executive vice president, then assumed the agency's helm in August when publisher Robert Ramer retired.

"I continue to have a strong interest in seeing the publishing ministry of the church be strong and viable for the future," Good says. "I am convinced it is necessary for us to maintain the faith nurturing of an Anabaptist understanding of who we are as Christians in the world."

Good's departure is the latest change for an organization that has been in flux since January, when MPH and denominational leaders announced that the agency's future was threatened by a $4.5 million debt. The work force has been reduced by a full-time equivalency of 30. Plans to discontinue the printing operation at MPH's office in Scottdale, Pa., were reversed by the MPH board in February. A mediation committee ruled that the denomination should be responsible for restoring supplemental health insurance benefits that had been eliminated for a group of retirees. That helped lead to the March decision of the Joint Executive Committee of Mennonite Church USA and Mennonite Church Canada to dismiss the MPH board and take control of denominational publishing.

The Joint Executive Committee, to which MPH is accountable, is expected to soon announce the creation of an eight-member publishing transformation team.—*Rich Preheim*

I am convinced it is necessary for us to maintain the faith nurturing of an Anabaptist understanding of who we are as Christians in the world.
—Dennis Good

Cancer claims longtime mission worker's life

Dale H. Schumm, who spent a quarter of a century with Mennonite Board of Missions (MBM), died May 19 at his Elkhart, Ind., home after a yearlong battle with cancer. He was 69.

After pastoring East Zorra Mennonite Church in Tavistock, Ont., for five years, Schumm was a mission worker with MBM in India from 1966 to 1972. He was on the administrative faculty at Associated Mennonite Biblical Seminary (AMBS) in Elkhart from 1972 to 1979, then returned to MBM. Before retiring in 1997, Schumm served as director of personnel services, as pastoral counselor and personnel consultant and as director for Asia and Middle East work.

A native of Tavistock, Schumm held degrees from Eastern Mennonite University in Harrisonburg, Va., AMBS and Chicago Theological Seminary. He is survived by his wife, Laura, and two children.—*Mennonite Mission Network*

Mennonite Mission Network photo by Wayne Gehman

Upside-down kingdom

A student gets a new perspective on the playground of a grade school operated by Argentina's Neuquen Mennonite Church. Because of the country's financial crisis, the school cut tuition in half, and this year has 95 students in kindergarten through fifth grade, up from 55 students last year.

Benefit of Sept. 11: new relationships

Response work has linked people from across the continent to New York City.

Before Sept. 11, 2001, few Mennonites across the United States and Canada had connections with their brothers and sisters in the faith in New York City. But the devastating terrorist attacks on the World Trade Center have resulted in new relationships, from Manhattan to Manitoba, from North Bronx to Neffsville, Pa.

Volunteers from Mennonite Church USA and Mennonite Church Canada are coming to the Big Apple from other communities with regional Mennonite Disaster Service units as part of MDS's Restoring Hope Project, created to respond to the Sept. 11 attacks. The participants are helping fund and complete construction for outreach ministries that the city's 18 Mennonite and two Brethren in Christ congregations are developing with the help of grants provided through Restoring Hope.

"We're just beginning to see how relationships are developing church-to-church through all this," says Joe Steiner, a retired social work professor and MDS community development specialist who serves as an adviser in the project. "In the past there's been a noticeable feeling for the churches here of being cut off from churches west of the Hudson [River]. But now, I don't think you'll find anyone who will say their congregations aren't feeling closer to each other and to congregations outside the city."

The generosity of supporters allowed MDS to create a response addressing emotional, economic and community change. By the time the $300,000 project is expected to conclude next year, more than 100 volunteers from Pennsylvania, Virginia, New Jersey, Ontario and elsewhere will have worked in at least nine congregations to help them respond to post-Sept. 11 needs, such as unemployment and emotional trauma. Congregational ministries include job and computer training, economic assistance and food banks, mental-health services, after-school programs for youth and peace witness activities.

But remodeling is often needed to prepare space for the new initiatives. For example, MDS volunteers from Pennsylvania and New Jersey helped remodel the basement of King of Glory Tabernacle in the Bronx to house an Anabaptist peace center.

"As I've gone to the Winnipeg area and to Bluffton (Ohio) College and shared what God is doing here, I was delighted at how receptive people were to hear about what's going on here, how affirming they seemed to be and how surprised they were that we have such an active peace witness," says Ruth Yoder

New York City Council of Mennonite Churches

Atlantic Coast Conference
- Eben-Ezer Evangelical Church, Bronx
- Ephesians Mennonite Church, Queens
- Friendship Community Church, Bronx
- First Mennonite Church, Brooklyn
- Immanuel Community Church, Queens
- Manhattan Mennonite Fellowship, Manhattan

Lancaster Conference
- Believers Mennonite Garifuna Ministries, Brooklyn
- Ethiopian Evangelical Christian Fellowship, Bronx
- Evangelical Garifuna Church, Bronx
- International Christian Fellowship, Brooklyn
- King of Glory Tabernacle, Bronx
- Mennonite Evangelistic Tabernacle, Brooklyn
- North Bronx Mennonite Church, Bronx
- Redeeming Grace Fellowship, Staten Island
- Seventh Avenue Mennonite Church, Manhattan
- United Revival Mennonite Church, Brooklyn
- Valley of Jesus Mennonite Church, Brooklyn

Brethren in Christ
- Elim Christian Assembly, Staten Island
- Brethren in Christ in the Bronx, Bronx

Biblical Mennonite Alliance
- Followers of Jesus Mennonite Church, Brooklyn

Wenger, Restoring Hope manager and pastor of North Bronx Mennonite Church.

But the process of addressing needs has produced another benefit. "As Ruth travels outside the city, people ask her what they could do if they came into the city," Steiner says. "But she's helping them to see that it can be a two-way street. ... This kind of connecting across the church has brought a lot of healing."

Since last November, teams from Neffsville (Pa.) Mennonite Church have journeyed to the Bronx several times to assist First Mennonite Church, a Hispanic congregation, to help remodel the church, including building a room for computer training. Neffsville has provided $2,000 and volunteer labor and materials to help finish the work and is raising more funds to return at the end of June to replace some windows and doors.

"It's been really rewarding to see how we've ministered hope to this congregation, which had a lot of building needs even before Sept. 11 struck," says Bob Bear, a remodeling contractor and Neffsville team leader. "But we've gotten just as much from our new friends as they have from us. There's so much spirit in their worship. That's refreshing for those of us in other congregations."

Neffsville plans to bring a busload of about 46 members and their worship band to share a June Sunday morning service and potluck meal.

"This relationship started out with the Restoring Hope Project, but it's grown into so much more than that," says First pastor Ray Pacheco. "We're now contemplating a long-term relationship. From now on, it won't just be about finishing projects but also about enjoying fellowship. Our relationship is just too good to cut short."

Within weeks of Sept. 11, Restoring Hope provided crisis intervention and grief support workshops for congregations—some of which organized prayer vigils and grief support for their neighbors—and counseling for individuals, couples and families. In October, the project sent a $1,500 check to each congregation to meet immediate needs.

Since then, Restoring Hope has:

- Linked pastors with Red Cross training so they could go to Ground Zero and minister to the police, fire and emergency personnel there. Funds also helped remodel a kitchen used by a ministry that provided food and comfort for workers at Ground Zero in the early days after the tragedy. Some members of Immanuel Community Church, a Mennonite congregation in Queens, volunteered with that ministry.
- Helped make possible a December music festival close to Ground Zero by Emanuel Worship Center, an Ethiopian Mennonite congregation in the Bronx.
- Supported a music festival by a Goshen (Ind.) College choir and several city congregations.
- Sponsored children's peace activities at Camp Deerpark, a Mennonite camp a couple of hours' drive from the city.
- Provided $5,500 for a June 7-8 conference in New York City to tackle theological questions of how Anabaptists ought to respond to the war on terrorism. Planners are inviting local pastors and other groups to attend.

Mennonite Church USA photo by Laurie L. Oswald

Joe Steiner, project coordinator for the Restoring Hope Project, and Judy Ebersole, assistant to project manager Ruth Yoder Wenger, discuss building and remodeling projects in the city's 18 Mennonite congregations.

Other churchwide efforts have added to the Restoring Hope Project. Mennonite Church USA's 2001 Christmas Sharing Fund raised more than $37,000 for New York congregations and Afghan refugees. Proceeds from the sale of peace pins raised $10,700 for New York congregations and the refugees.

All of which shows how good can come out of something bad. "In the little decisions and the big decisions we make, we have the opportunity to choose life," Wenger says. "What happened on 9-11 has given us an invitation to create new ways of relating to each other as human beings in peaceful ways."—*Laurie L. Oswald for Mennonite Church USA News Service*

Manager has biblical basis

Wenger

As she couples a business head with a pastoral soul, Ruth Yoder Wenger uses four Scripture passages to guide her work as manager of the Restoring Hope Project: Deuteronomy 30:19, Isaiah 54:2-3,10, Luke 19:41ff and Romans 8:38-39.

"Deuteronomy 30:19 ... speaks about how, when the children of Israel were about ready to go into the promised land, God asked them to make a choice between life or death, blessing or cursing," says Wenger, who is also pastor of North Bronx Mennonite Church. "And Romans 8:38-39 tells us that nothing can separate us from the love of God. As we go about this project, no matter whether we're planning initiatives or reaching out to our neighbors, we have that reassurance. With that reassurance, we know that even out of trauma, transformation can come."—*Laurie L. Oswald of Mennonite Church USA News Service*

Swiss mine coins to clear landmines

MCC campaign raises more than $12,000 in pre-European Union currency.

As the European Union member countries around them began adopting the euro, people in Switzerland wondered what to do with the soon-to-be outdated Deutschmarks, French francs and other currencies they had acquired from across the continent.

In late 2001 Réjane Gerber-Tanner of the Mennonite Central Committee (MCC) Europe office in Tramelan, Switzerland, invited Swiss Mennonites to collect old European coins to help raise money for DIGGER, a local agency working on demining technology. DIGGER needed funding to complete a prototype that clears vegetation from mine-removal sites.

Gerber-Tanner says other Swiss agencies and businesses had initiated similar campaigns, collecting European coins to raise money for a cause. Switzerland is not a member of the 15-country European Union.

Coins soon began rolling in by the hundreds as MCC's project caught the attention of others familiar with DIGGER's work. Tramelan businesses and sports teams as well as a national fair-trade retail chain offered to collect coins. In the end, the MCC office found itself with 330 pounds of coins, plus a tall stack of paper bills. "We were shocked," Gerber-Tanner says.

By January, the MCC workers in Tramelan estimated they had collected the 10,000 Swiss francs ($6,000) needed to finish the DIGGER machine. But first, the coins had to be sorted. For this tedious task, MCC workers in Tramelan solicited help from family members and local youth groups, who spent evenings digging through and sorting boxes of coins.

About 15 pounds of coins were sold to collectors. The rest had to be exchanged for euros or Swiss francs in their respective countries. At a regional retreat, MCC workers from across Europe made plans to exchange coins in countries such as Ireland, Italy, Germany, Russia and Croatia. Gerber-Tanner's relatives sorted by denomination 110 pounds of French coins—five people were needed to lift the box—in order to make the exchange in France.

In April, the MCC Tramelan office totaled the money: almost 20,000 Swiss francs (about $12,600 or 11,560 euros). "DIGGER volunteers were thrilled," Gerber-Tanner says. "They were praying for money to finish their machine."

DIGGER's remote-control vegetation cutter clears brush from land to prepare it for mine removal without endangering lives, and it is lighter and easier to repair than similar devices. DIGGER plans to use it to help clear landmines in Albania in June.

MCC photo by Robert Martin-Koop

Left to right: Jonathan Liechti, Didier Colette and Julien Koop, members of a Swiss Mennonite youth group, sort old European coins at the Mennonite Central Committee Europe office in Tramelan, Switzerland. To help fund a demining project, MCC Europe collected 330 pounds of coins, worth $12,000, that were superceded by the new euro.

Ninety countries are affected to some degree by landmines and other unexploded ordnance, according to the *Landmine Monitor,* while mine clearance took place in 76 countries last year.

Unexploded ordnance has received MCC attention ever since the early 1970s, when MCC workers in Laos developed experimental equipment to remove unexploded cluster bombs dropped by the United States during the Vietnam War. In 1994, MCC joined with a British demining agency, Mines Advisory Group, to begin a large-scale cluster-bomb removal project. MCC withdrew from the project two years later.

"We knew when we went into it that it was too big a project for MCC to sustain over the long term," says Titus Peachey, MCC U.S. education director and former MCC worker in Laos. "We hoped other funders and governments would pick it up, and that in fact is what happened."

MCC has also issued a call for a moratorium on cluster bombs, which has been endorsed by more than 50 organizations in 16 countries. *—Maria Linder-Hess of MCC News Service*

Grebel student hits the Rhodes

Conrad Grebel University, a Mennonite Church Canada school in Waterloo, Ont., has its first Rhodes Scholar. The prestigious academic program selected Mark Schaan, who graduated from Grebel this spring, to study at England's Oxford University.

The Winnipeg native plans to pursue a master's degree in comparative social policy, specifically examining income-support programs and how they relate to training programs.

AIMM changes invite participation by the worldwide Mennonite church

Ninety years ago, growing interest in overseas mission by U.S. Mennonites led to the creation of Africa Inter-Mennonite Mission. But sweeping structural changes will allow broader participation in AIMM's work, say organization leaders, because spreading the good news in foreign countries is not done just by North Americans anymore.

The restructuring, approved by the AIMM board at its annual meeting in April, is to be implemented over the next year into more of a networking organization. The six member agencies will select at least one specific AIMM ministry to support rather than having to support the entire organization. Interested members will form a "partnership council" to direct each ministry, such as working with evangelism and church planting in Burkina Faso or Bible teaching and HIV/AIDS counseling in southern Africa.

"It actually frees up people to be involved in a collaborative ministry rather than assuming everyone wants to be involved in every place," says James Krabill, senior executive for Mennonite Mission Network's Global Ministries.

But in addition to the current North American members, the partnership councils are also designed to include others in African mission work. The national Mennonite churches in Burkina Faso and Congo, AIMM's partners in those countries, have been invited to join and have a direct, formal connection to AIMM.

The AIMM partnership councils also make room for the increasing numbers of Mennonite churches around the globe who are sending foreign mission workers.

Harold Ens, general secretary of Mennonite Brethren Missions and Services International, tells of long negotiations with AIMM when MBMSI tried to facilitate the Congo MB church's desire to send workers to Angola and Burkina Faso. "AIMM had never considered sending missionaries from anywhere but Canada and the United States," he says.

The negotiations were eventually completed, and the Congo mission workers sent. But under the restructuring, the Congo MB Church would have been able to join in the AIMM partnership councils.

There is also hope that the restructuring can foster increased participation on this side of the Atlantic. Executives of the Evangelical Mennonite Conference and Evangelical Mennonite Mission Conference, AIMM's two smallest members, both say their constituencies have particular interest in Burkina Faso. But it has been difficult to generate support for the rest of AIMM. In fact, EMMC does not currently have any workers in Africa.

But by joining a partnership council—or more than one—members could concentrate their efforts on a ministry such as the work in Burkina Faso to raise funding and to call workers. "We could identify with one [ministry] if we want to, then our focus could be one country or one group of countries," says Len Sawatzky, EMMC missions director.

While some AIMM members hope to increase their participation as a result of restructuring, nonmembers may also find the changes inviting. As more congregations and area conferences are looking for ways to participate directly in overseas mission, says AIMM board chair Peter Rempel, AIMM's changes emphasize connections to ministry rather than to an organization.

"That seemed to be an effective way to form a coalition between an agency and a grassroots-initiative group," says Rempel, who is also the Africa and Europe administrator for Witness, Mennonite Church Canada's mission agency. "We're hoping this structure makes it possible for new initiatives to come forth."

Rempel

Another benefit of restructuring, say mission leaders, is streamlining. Instead of sending money to AIMM to pay worker expenses, each agency will make those payments directly. Each agency already has the support staff to handle those responsibilities for non-AIMM workers.

While looking forward to the opportunities the restructuring is supposed to provide, mission leaders also confess concerns. What effect will such sweeping changes to AIMM—changing the organization's name has also been discussed—have on its supporters? "There's a loyal constituency to AIMM," says Len Barkman, Evangelical Mennonite Conference general secretary.

There is the question of whether AIMM will actually be one organization or many little ones. "That's the next phase of our work, to find the right balance between autonomy that allows creativity and unity that allows for accountability," says Rempel, who notes that an overarching board would probably connect the partnership councils.

Rempel also acknowledges the possibility of the creation of a top-heavy organization, as each partnership council will have its own staffing and budget. "But personally, I think this is the way to go for working with diversity in our constituency as well as our African partners," he says.

Suggested solutions include having each AIMM member pick up administrative responsibility for a partnership council or for councils to share staff. AIMM currently has four staff members working out of its headquarters in Elkhart, Ind.—*Rich Preheim for Meetinghouse*

AIMM's 90-year mission history

Africa Inter-Mennonite Mission was born in 1912 when the Central Conference of Mennonites (now part of Mennonite Church USA) and the Defenseless Mennonite Church (now called the Evangelical Mennonite Church) joined efforts to send workers to Congo.

Current members are the Evangelical Mennonite Church's International Ministries, Evangelical Mennonite Conference, Evangelical Mennonite Mission Conference, Mennonite Brethren Missions and Service International, Mennonite Church Canada's Witness and Mennonite Church USA's Mennonite Mission Network.

AIMM has 29 workers in six countries.

FOR THE RECORD

CALENDAR

Ridgeview Mennonite Church, Gordonville, Pa., 40th anniversary, June 23. For information, call the church at 717-783-3143.

Harrisonburg (Va.) Mennonite Church 30th anniversary, Sept. 28-29. For information, call the church at 540-434-4463.

BIRTHS

Balsley, Brock Allen, April 26, to Brian and Janna Butts Balsley, Goshen, Ind.

Bellar, Lucas Christian, May 15, to Chris and Amy Koehn Bellar, Wichita, Kan.

Biesecker-Mast, Jacob Daniel, May 6, to Gerald and Susan Biesecker-Mast, Bluffton, Ohio.

Boston, Luke Alan, April 27, to Mark and Elyse Funk Boston, Newton, Kan.

Brandt, Emily Grace, May 1, to David and Jill Friesen Brandt, Newton, Kan.

Burkholder, Kent "Brant," April 11, to Kent and Heidi Kenyon Burkholder, Lebanon, Ore.

Clemmer, Blake Nathaniel, May 2, to Carla and Ronald Clemmer, Telford, Pa.

Derstine, Jeriah John, April 29, to Wendell and Jana Alderfer Derstine, Telford, Pa.

Estell, Patrick Joseph, May 6, to John and Melinda Estell, Bluffton, Ohio.

Gerbrandt, Noah Jacob, April 9, received for adoption April 10 by Ronald and Laurel Dyck Gerbrandt, Indianapolis.

Gertz, Mia Kaylin, April 30, to Christopher and Kristina Hershberger Gertz, Millersburg, Ohio.

Haab, Caeli Michelle, April 14, to Jeremy and Tina Kaufman Haab, Normal, Ill.

Hackman, Jacob Nathan, April 26, to James and Laurie Wolf Hackman, Harleysville, Pa.

Hansen, Shelby Grace, March 4, to Dexter and Amanda Rapp Hansen, Princeton, Ill.

Hartzler, Noah Isaac, April 19, to Rodney and Shelby Kenepp Hartzler, Belleville, Pa.

Heinrich, Carlie Jo, March 29, to Hans and Nichole Heinrich, Tamaqua, Pa.

Kauffman, Lilyan Grace, April 14, to Lori Kauffman, Goshen, Ind.

Keller, Lane David, April 21, received for adoption April 21 by Grant and Dawn Buller Keller, Wichita, Kan.

Ledbetter, Emily Elizabeth, March 21, to Charles Jr. and Gillian Ledbetter, Buhler, Kan.

Lewis, Luke Isaac, May 8, to Barry and Andrea Bergey Lewis, Chalfont, Pa.

Martin, Clayton Roeder, April 23, to Derek and Vicky Roeder Martin, Floradale, Ont.

Miller, Megan Jean, April 10, to Kent and Lori Mast Miller, Millersburg, Ohio.

Moyer, Nathaniel Joel, March 12, to Vernon and Christina Brendle Moyer, Powhatan, Va.

Myers, Anna Elizabeth, April 11, to Kent and Kathy Bomgardner Myers, Goshen, Ind.

Nord, Logan Matthew, April 16, to Chris and Angie Wenger Nord, Albany, Ore.

Petersheim, Gage William, April 30, to Rob and Susan Parker Petersheim, Lancaster, Pa.

Pfannenstiel, Hunter Charles and Payton Lee (twins), March 21, to Martin and Julie Hein Pfannenstiel, Hutchinson, Kan.

Rush, Christian Mathieux, May 15, to Kenneth and Tricia Tufton Rush, Perkasie, Pa.

Stanford, Jacob Allen, May 19, to Mark and Cristen Corbett Stanford, Lowville, N.Y.

Tabolt, Tristan Beryl, April 25, to Bruce and Robin Widrick Tabolt, Croghan, N.Y.

Wengerd, Benjamin Park, April 20, to Doug and Jenny Roth Wengerd, Goshen, Ind.

MARRIAGES

Akin/Moser: Lisa Akin, Croghan, N.Y., and Joshua Moser, Carthage, N.Y., May 11 at Croghan Mennonite Church.

Beach/Grove: Jeremy Beach, Harrisonburg, Va., and Diann Grove, Harrisonburg, April 13.

Bontrager/Penner: Joshua Bontrager, Indianapolis, and Elisabeth Penner, Indianapolis, April 20 at First Mennonite Church, Indianapolis.

Brown/Lewis: Jennifer Brown, Hampton, Va., and Jeffrey Lewis, Newport News, Va., March 2 at Huntington Mennonite Church, Newport News.

Davis/Nolt: Stashia Davis, Greencastle, Pa., and Geoffrey Nolt, Ephrata, Pa., May 11 at Cedar Grove Mennonite Church, Greencastle.

Hamel/Turner: Bryan Hamel, Hutchinson, Kan., and Alycia Turner, Hutchinson, April 20 at Buhler (Kan.) Mennonite Church.

Hawkins/Hershberger: Brent Hawkins, Coralville, Iowa, and Beth Hershberger, Kalona, Iowa, May 4 at East Union Mennonite Church, Kalona.

Helling/Niehage: T.J. Helling, Inola, Okla., and Polly Niehage, Moundridge, Kan., April 6.

Johndrow/Reinford: Matthew Johndrow, Harrisonburg, Va., and Sherrie Reinford, Lancaster, Pa., May 11 at Witmer Heights Mennonite Church, Lancaster.

Kauffman/Olson: Sarah Kauffman, Iowa City, Iowa, and Chris Olson, North Liberty, Iowa, April 20 at East Union Mennonite Church, Kalona, Iowa.

Metzler/Wilson: Kristen Metzler, Dallas, and Thad Wilson, Dallas, March 30 at First Mennonite Church, Champaign-Urbana, Ill.

Shaheen/Yoder: Kelli Shaheen, North Canton, Ohio, and Ronald Yoder, Alliance, Ohio, May 4 at Hartville (Ohio) Mennonite Church.

Encouraging Faithful Commitments

for your nonprofit organization

Privileged to work with Camp Hebron, Halifax, Pa., on the Rooted and Growing: Camp Hebron for All Generations Campaign

A ministry-centered approach to fund raising, integrated marketing and communications, board and organizational development

ADVANCEMENT Associates

866-777-1606 toll free info@advanassociates.com
3816 La Mesa Drive, Fort Collins, CO 80524-9529

Rebekah Burch Basinger, Ed.D.
Principal
Pennsylvania Office

Jerry S. Kennell, MPA
Principal
Colorado Office

Cheryl Zehr Walker
Principal
Ohio Office

DEATHS

Aeschliman, Elton J., 80, Wauseon, Ohio, died May 9. Spouse: Florence Aeschliman. Parents: Benjamin and Mary Aeschliman (deceased). Other survivors: children Reed, Carma Yoder, Merna Bower, Lila Zellers, Vonda Rickard; eight grandchildren. Funeral: May 13 at North Clinton Mennonite Church, Wauseon.

Alderfer, Florence Smith, 101, Souderton, Pa., died May 3. Spouse: Allen Alderfer (deceased). Survivors: children Robert, Merrill; three grandchildren; six great-grandchildren. Funeral: May 6 at Zion Mennonite Church, Souderton.

Bergen, Alfred, 75, Henderson, Neb., died May 6. Parents: Detrich and Elizabeth Ott Bergen (deceased). Funeral: May 9 at Lewis Funeral Chapel, Henderson.

Burcky, Ruth Williamson, 97, Bluffton, Ohio, died May 11. Spouse: Andrew "A.C." Burcky (deceased). Parents: Howard and Tressa Spangler Williamson (deceased). Survivors: children William, Jean Ann Burkholder; three grandchildren; five great-grandchildren. Funeral: May 14 at First Mennonite Church, Bluffton.

Byler, Chester L., 79, Montrose, Colo., died May 10. Spouse: Miriam Smoker Byler. Parents: Daniel and Amanda Summers Byler (deceased). Other survivors: children James, Janice Auker, Jason, Jon; nine grandchildren; three great-grandchildren. Funeral: May 15 at Valley Baptist Church, Montrose.

Cory, Roseanne, 37, Perkasie, Pa., died May 5, drowning in a boating accident. Parents: Roseanne (deceased) and Donald J. Cory. Funeral: May 14 at Blooming Glen (Pa.) Mennonite Church.

Eby, Russell B., 91, Wakarusa, Ind., died May 7 of congestive heart failure. Spouse: (1st) Ellen Christophel Eby (deceased); (2nd) Mary Leichty Eby. Parents: Mervin and Goldie BeMiller Eby (deceased). Other survivors: children Clare, Jeanette Hostetler; stepchildren James Leichty, Rachel Pittman, Janice Leichty; two grandchildren; five stepgrandchildren; two great-grandchildren; five stepgreat-grandchildren. Funeral: May 11 at Olive Mennonite Church, Elkhart, Ind.

Ediger, Irven M., 82, Burrton, Kan., died March 27. Spouse: Helen Ediger. Parents: David and Annie Martens Ediger (deceased). Other survivors: children Robert, Teresa Schrag, Lauren Zerger; five grandchildren; one great-grandchild. Funeral: March 30 at Buhler (Kan.) Mennonite Church.

Eigsti, N. Jean Litwiller, 74, Buda, Ill., died May 2 of heart failure and complications from chemotherapy. Parents: Albert and Verna Conrad Litwiller (deceased). Survivors: children Eldon, Donna Roth, Calvin; seven grandchildren. Funeral: May 5 at Willow Springs Mennonite Church, Tiskilwa, Ill.

Frey, Jesse, 85, Archbold, Ohio, died April 30. Spouse: Helen Beck Frey. Parents: Aaron and Anna Rupp Frey (deceased). Other survivors: children Rodney, Jeanette Whitehead, Gloria Graber, Charlotte Loetz; 15 grandchildren; 16 great-grandchildren. Funeral: May 3 at Stryker, Ohio.

Ganger, Beulah Pletcher, 77, Goshen, Ind., died May 5. Spouse: Earl Ganger (deceased). Parents: Elmer and Sadie Pletcher (deceased). Survivors: children R. James, Rachel Adams; four grandchildren. Funeral: May 8 at Yellow Creek Mennonite Church, Goshen.

Gierman, Ada Steiner, 90, Bluffton, Ohio, died May 1. Spouse: Karl Gierman. Parents: Noah and Susan Gerig Steiner (deceased). Other survivors: nine grandchildren; 10 great-grandchildren; three stepgreat-grandchildren. Funeral: May 4 at First Mennonite Church, Bluffton.

Goertzen, Albert, 92, Henderson, Neb., died May 9. Spouse: Velma Goertzen. Parents: John P. and Elizabeth Regier Goertzen (deceased). Other survivors: children Larry, Virginia Guhr; five grandchildren. Funeral: May 13 at Bethesda Mennonite Church, Henderson.

Greene, Lois McGee, 91, Sellersville, Pa., died March 6. Spouse: John W. Greene (deceased). Survivors: children J. James, Donald; seven grandchildren; 17 great-grandchildren. Funeral: March 11 at Zion Mennonite Church, Souderton, Pa.

Holzrichter, Jacob "Jake" A., 92, Buhler, Kan., died April 26. Spouse: (1st) Anna C. Regier Holzrichter (deceased); (2nd) Katherine Regier Holzrichter. Parents: Jacob and Christina Schmidt Holzrichter (deceased). Other survivors: son Richard; stepchildren Anna Marie Harder, Katherine Kaufman, Marlene Bachtel, Carla Singer, Kristine Regier; two grandchildren; 12 stepgrandchildren; four great-grandchildren; one stepgreat-grandchild. Funeral: April 30 at Buhler Mennonite Church.

Kiereta, Matthew Anthony, 75, Downers Grove, Ill., died April 17. Spouse: Ruth Bean Kiereta. Parents: John and Johanna Kiereta (deceased). Other survivors: daughter Meg Kadzik; two grandchildren. Funeral: April 26 at Downers Grove.

Loewen, Eleanor, 63, Winnipeg, died March 20. Parents: Martin and Sara Neumann Loewen (deceased). Funeral: March 30 at Bethel Mennonite Church, Winnipeg.

Miller, Anna Miller, 90, Middlebury, Ind., died April 15. Spouse: Harley P. Miller (deceased). Parents: Christ and Lydia Miller Miller (deceased). Survivors: children Eloise Kauffman, Billy, Don; five grandchildren; eight great-grandchildren. Funeral: April 19 at First Mennonite Church, Middlebury.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our online forms. You can also submit by email, fax or mail:

- TheMennonite@MennoniteUSA.org
- fax 316-283-0454
- P.O. Box 347, Newton, KS 67114

TOURS IN 2002:

Europe and More
EUROPEAN HERITAGE TOURS:...................... JULY 12-29
IRELAND:......................... SEPTEMBER 20 - OCTOBER 1
SPECTACULAR SCANDINAVIA AND ITS FJORDS:......................JUNE 17 - JULY 1
SWISS GLACIER EXPRESS: .... AUGUST 12-26
SWISS-VOLHYNIAN MENNONITE HERITAGE TOUR:....... SEPTEMBER 18 - OCTOBER 3

Far East
VIETNAM: .... NOVEMBER 6-24

North America
ALASKA CRUISE TOUR:....................... JUNE 19 - JULY 1
EASTERN CANADA: .... AUGUST 2-12
FALL FOLIAGE TOUR IN NEW ENGLAND: .... OCTOBER 8-14
MAJESTIC CANADIAN ROCKIES:................... JULY 15-28
MENNONITE & AMISH COMMUNITIES IN OHIO: MAY 10-14

Service Tours
CHRISTMAS SERVICE TOUR TO PENNSYLVANIA:.. NOVEMBER 28 - DECEMBER 3
SERVICE TOUR TO ISRAEL: .... OCTOBER 25 - NOVEMBER 7

TOURS IN 2003:

Mennonite World Conference Tours
ETHIOPIA & ZIMBABWE:... . JULY 30 - AUGUST 19
KENYA & TANZANIA:...... . ... AUGUST 2-19
SOUTHERN AFRICA:...... . .. JULY 29 - AUGUST 19
TANZANIA & KENYA:...... . ... AUGUST 1-19
WEST AFRICA: .. .. JULY 29 - AUGUST 19
ZAMBIA & ZIMBABWE: .... JULY 31 - AUGUST 19
ZIMBABWE:....... .. .. AUGUST 1-19
ZIMBABWE:......... . ... AUGUST 8-27

Service Tours
PARAGUAY SERVICE TOUR:.... APRIL 3-17

TOURMAGINATION
DISCOVERY & FELLOWSHIP

CALL 1-800-565-0451

E-MAIL: office@tourmagination.com
WEB: www.tourmagination.com

"Celebrating over 30 years of building bridges among Mennonites and other Christians around the world through custom-designed travel"

9 Willow Street
Waterloo, ON, Canada N2J 1V6

1011 Cathill Road
Sellersville, PA, USA 18960

REG. #1S67624

Musselman, Miriam F., 89, Souderton, Pa., died May 11. Spouse: Clarence Musselman. Parents: Abram and Hannah Landis Freed (deceased). Other survivors: children Gladys Clemens, Evelyn Burckhart, Ruth Ann Derstine, Pauline Reshetar; 15 grandchildren; 37 great-grandchildren. Funeral: May 16 at Souderton Mennonite Church.

Nissley, Audrey Miller, 41, Kalona, Iowa, died April 29 of a stroke. Spouse: Cecil Nissley. Parents: Henry E. (deceased) and Barbara Swantz Miller. Other survivors: children Denton, Monica, April. Funeral: May 2 at Lower Deer Creek Mennonite Church, Kalona.

Penner, Mathilda Janzen, 91, Henderson, Neb., died May 8. Spouse: Jake R. Penner (deceased). Parents: David A. and Anna Friesen Janzen (deceased). Survivors: children Lauren, Shirley Buller, Berdine Buller, Joanne Buller; 11 grandchildren; 27 great-grandchildren. Funeral: May 11 at Bethesda Mennonite Church, Henderson.

Schaer, Chris, 73, Princeville, Ill., died May 14. Spouse: Mildred Daum Schaer. Parents: Jacob and Magdalena Risius Schaer (deceased). Other survivors: children Linda Lange, Lynette Kepley; five grandchildren. Funeral: May 18 at Calvary Mennonite Church, Washington, Ill.

Smith, Florence Miller Groff, 89, Lancaster, Pa., died April 20. Spouse: (1st) Irvan W. Groff (deceased); (2nd) Grant A. Smith (deceased). Parents: Joseph and Lydia Dull Miller (deceased). Survivors: children Violet Forrey, Anna Zimmerman, Norma Gehman, Irvan Groff, John Groff, Carl Groff; 17 grandchildren; 32 great-grandchildren. Funeral: April 24 at Mennonite Home, Lancaster.

Stahl, Willis "Bill" Leroy, 84, West Unity, Ohio, died April 17. Spouse: Agnes Kathleen Prough Stahl. Parents: Charles and Esther Reber Stahl (deceased). Other survivors: daughter Joyce Yoder; one grandchild. Funeral: April 20 at Lockport Mennonite Church, Stryker, Ohio.

Stoll, Danny, 54, Harrisonburg, Va., died April 20 of a heart attack. Spouse: Joyce Slaubaugh Stoll. Parents: Daniel and Lydia Swartzentruber Stoll. Other survivors: children Craig, Hugh, Gordon; four grandchildren. Burial: April 27 at Odon, Ind.

Stuckey, Orville "Shorty," 85, Archbold, Ohio, died April 24. Spouse: Sadie Heishman Stuckey. Parents: Peter J. and Anna Short Stuckey (deceased). Other survivors: children Terry, Randy, Jane; two grandchildren. Funeral: April 27 at Stryker, Ohio.

Vandiver, Irvy Snyder, 89, Albany, Ore., died May 6. Spouse: Paul Vandiver. Parents: Christian and Mary Elizabeth Kauffman Snyder (deceased). Other survivors: children Norma Eason, Dick; seven grandchildren; 16 great-grandchildren. Funeral: May 12 at Albany Mennonite Church.

Wittrig, Gene, 55, Hopedale, Ill., died May 13. Spouse: Patricia Brown Wittrig. Parents: Howard (deceased) and Elva Wittrig. Other survivors: children Therese Lieferman-Wittrig, Tymberly, Tonya; one grandchild. Funeral: May 16 at Hopedale Mennonite Church.

Yoder, Velma V. Brenneman, 89, Kalona, Iowa, died April 30. Spouse: J. Paul Yoder (deceased). Parents: William C. and Nancy Miller Brenneman (deceased). Survivors: children Carol Hochstedler, Lowell; four grandchildren; two great-grandchildren. Funeral: May 3 at Kalona Mennonite Church.

Yost, Lillian Sandiford, 92, Sellersville, Pa., died May 9. Spouse: Malcolm W. Yost (deceased). Parents: William and Alice Shaw Sandiford (deceased). Survivors: children Andrea Hoot, Malcolm; five grandchildren; three great-grandchildren. Funeral: May 14 at Grace Mennonite Church, Lansdale, Pa.

Ziegler, Cindy Lou, 35, Lansdale, Pa., died May 11. Parents: Harold W. and Judith Ann Allebach Ziegler. Funeral: May 15 at Dock Woods Community Chapel, Lansdale.

Ziegler, Sadie, 96, Souderton, Pa., died April 10 of a stroke. Survivors: son Donald; two grandchildren; three great-grandchildren. Funeral: April 15 at Souderton.

TheMennonite
How to subscribe

Subscribing to *The Mennonite* is convenient and easy. You can:

- Call toll-free: 800-790-2498.
- Visit www.TheMennonite.org and click on the "Subscriptions" button.

OR

- Mail your subscription request with payment to: 616 Walnut Ave., Scottdale, PA 15683.

A one-year subscription is just $36.75. *The Mennonite* will be sent to you 24 times per year.

Spread the faith and embrace yours. Subscribe to *The Mennonite*.

Spiritual growth

We challenge each student to answer Christ's call to a life of nonviolence, witness, service and peacebuilding. Our campus is a caring community that helps students grow in their Christian faith. We encourage a variety of faith expressions—from praise songs to liturgical readings to silent meditation. And in settings ranging from university chapels to residence hall Bible studies.

Harrisonburg VA 22802
(800) 368-2665
www.emu.edu • admiss@emu.edu

Eastern Mennonite University

Expect God to do new things in the world ...

- Deepen your love for God and the church
- Rely on the Scriptures and the Holy Spirit as the source for truth
- Lead with skills and insights for ministry
- Proclaim Jesus' Good News with a passion for mission and peace
- Merge ministry and scholarship for faithful witness

AMBS: Growing in ministry

Associated
Mennonite
Biblical
Seminary

Elkhart, Indiana

To inquire or recommend a student, go to **www.ambs.edu**; call **1+800 964-2627;** send a message to **admissions@ambs.edu**.

Ocean City (Md.) Mennonite Christian Fellowship is seeking a **pastor** who will lead us through expository teaching/preaching. Must love God's word, be an energetic shepherd who loves the flock, and have a good sense of humor. We are radically hospitable and friendly. We operate a highly respected Christian preschool of 145 children. Ocean City is a seacoast community on the Atlantic Ocean three hours from Baltimore/D.C./Philadelphia. Our community enjoys great schools, low crime and an affordable standard of living.

Please call Stephen Doherty at 410-641-1502 or email Stephen4JC@aol.com if interested.

Christopher Dock Mennonite High School has an opening for a ***fitness center manager/rental coordinator*** to work out of Dock Fitness Center. The job is full-time with benefits.

Interested people should contact Jeffrey A. Ambrose at 215-362-2765, ext. 108; fax 215-362-2943; email jaambrose@christopher-dock.org.

Christopher Dock Mennonite High School seeks applicants for the following positions for the 2002-03 school year:

- ***Social studies instructor***
- ***Guidance counselor***
- ***Director of curriculum and instruction*** (50 percent time, 12 months). Master's degree in education with an emphasis in curriculum. Possession of valid teaching certificate. Minimum five years teaching experience and/or administrative experience in 9-12.

Send resume to Elaine A. Moyer, Principal, Christopher Dock Mennonite High School, 1000 Forty Foot Road, Lansdale, PA 19446; fax 215-362-2943; email eamoyer@christopherdock.org.

MCC Manitoba seeks applications for the position of ***executive director***. All applicants are expected to exhibit a commitment to a personal Christian faith and discipleship, active church membership and nonviolent peacemaking. Specific qualifications include the following: previous experience with MCC desirable, an ability to relate to all Mennonite conference groups with the vision of building peoplehood, and a vision for MCC programs, both provincially and internationally. The executive director is the chief executive officer of MCC Manitoba and directly responsible to the board. Review of applicants will continue until a suitable candidate is found.

Please direct inquiries to Search Committee, c/o Eleanore Martens, 1168 Kildonan Drive, Winnipeg, MB R2G 1J4; 204-338-0037; email elsis_99@yahoo.com.

First Mennonite Church, Bluffton, Ohio, has an immediate opening for a full-time ***associate pastor for pastoral care and congregational life*** as part of a multistaff team; seminary training, CPE and/or counseling experience expected; primary responsibility for congregational visitation, including geriatric.

Contact Lois Wetherill, 419-358-1049 or wetherillgl@bluffton.edu; or Lavon Welty, Central District Conference associate conference minister-east, 419-222-6102 or lavonw@wcoil.com.

Portland (Ore.) Mennonite Church is seeking a half-time ***community life coordinator***. The person filling this new position will join a three-person staff team and will work to strengthen the life and ministry of the church by helping to build relationships both within and beyond the congregation. Deep faith, strong interpersonal and organizational skills, creativity and adaptability will all be important.

For more information, contact Rod Stafford, Lead Pastor, 503-234-0559, or pmcpastr@teleport.com.

Hinkletown Mennonite School welcomes applicants for an ***elementary teacher*** and a ***middle school language arts/Bible teacher*** (middle school or elementary certification preferred). Come and teach in a supportive school community with 200 students in K-8.

Contact Tom Burnett, Principal, 272 Wanner Road, Ephrata, PA 17522; www.hms.pvt.k12.pa.us.

Laurelville Mennonite Church Center has one- or two-week service opportunities available assisting with the summer camping program, July 28 through Aug. 9. ***Counselors, recreation, music and craft directors*** are needed. Families of a spouse assisting with the programs receive free room and board, and children receive a complimentary week of camp.

Call Robert Kanagy at 1-800-839-1021 or 724-423-2056; email Robert@laurelville.org.

Lakewood Retreat, a beautiful Mennonite camp north of Tampa, Fla., has an immediate opportunity for an ***executive director***. You are invited to join the Lakewood team in making a difference in the lives of kids!

Call 352-796-4097 or go to www.lakewoodretreat.org.

Locust Grove Mennonite School, accredited, K-8, near Lancaster, Pa., is accepting applications for ***librarian***, ***middle school math***, and ***special education***, beginning in August 2002.

Contact Dave Helmus, Principal, 2257 Old Philadelphia Pike, Smoketown, PA 17576; 717-394-7107; fax 717-394-4944; daveh@lgms.pvt.k12.pa.us.

Eastern Mennonite Missions seeks ***global ministries representative to Africa*** to coordinate EMM's long-term African program, both new and existing, including supervising personnel. Position (80% to full-time) begins November 2002. Skills required include cross-cultural experience, strong communication abilities and familiarity with Africa and the Mennonite Church.

Contact Jeanette at 717-898-2251 or jeanetteh@emm.org. Apply by Aug. 1, 2002.

Washington D.C.-area Mennonite church, in Hyattsville, Md., seeks experienced candidate for ***lead position in pastoral team***, available February 2003. Our new pastor will have a strong commitment to Anabaptist values and beliefs, peace/social justice issues and congregation-based decision making and leadership. Our ideal applicant will be gifted in preaching, comfortable with a diversity of member backgrounds and dedicated to the primacy of the life and teachings of Jesus Christ.

Interested people should contact Doug Schwartzentruber, Pastoral Search Committee chair, Hyattsville Mennonite Church, 9811 Bald Cypress Dr., Rockville, MD 20850; 301-315-9811; djs@comcast.net. You may visit http://rainsrc.umd.edu/HMC/index.htm to learn more about our congregation.

Goshen College seeks applicants for a one-year, half-time position ***teaching introductory sociology*** and sociology of marriage and family courses, beginning August 2002. Ph.D. in sociology or anthropology strongly preferred; people with M.A. in sociology or anthropology with evidence of excellence in undergraduate teaching will be considered. Must demonstrate strong commitment to excellence in teaching and liberal arts education; committed to supporting strong professional programs in the department. Successful collegiate teaching experience and facility with appropriate instructional technologies strongly preferred. Successful candidate expected to work collaboratively with students and faculty. Must be committed to the educational mission of the college and supportive of Christian beliefs and values as interpreted by the Mennonite Church.

To apply, visit the position announcement on the Goshen College Web page, www.goshen.edu, under employment. Goshen College is an AA/EEO employer; members of under-represented groups are invited to apply.

Rocky Mountain Mennonite Camp is celebrating its ***50th anniversary*** July 26-28, 2002.

For information, contact RMMC, 709 County Rd. 62, Divide, CO 80814; 719-687-9506, email info@rmmcamp.org, or on the web at www.rmmcamp.org.

Liberty Ministries seeks ***house parents*** for an aftercare program for ex-offenders. Duties include food preparation, household management, driving, other. A volunteer position with housing provided and monthly stipend.

Contact Liberty Ministries, P.O. Box 87, Schwenksville, PA 19473; 610-287-5481; email Libertyministries@juno.com.

Penn View Christian School is seeking a full-time ***librarian*** beginning in the 2002-03 school year. This individual will provide vision, leadership and management for all aspects of a technology-focused media center including the instruction of students (K-5) in library and information access skills. Experience in teaching is preferred and an advanced degree in library science is helpful. Penn View offers a Christ-centered, academically excellent education for 590 students in kindergarten through eighth grade.

Send your resume to Jan Landis, Elementary School Principal, Penn View Christian School, 420 Cowpath Road, Souderton, PA 18964; 215-723-1196.

Lancaster (Pa.) Mennonite School has a position available for a part-time to full-time ***instrumental strings teacher*** for middle school and high school, and a full-time secondary ***Spanish teacher*** beginning August 2002.

For information, contact Joyce Thomas at 717-299-0436, extension 311, or thomasje@lancastermennonite.org.

Controller for **Mennonite Publishing House**, Scottdale office, full-time position, Monday-Friday 7:30-4:00 p.m., manufacturing and retail experience preferred; will manage the accounting department staff and build a team, experience with implementing accounting systems and problem solving, coordinate and manage annual audit; minimum of bachelor's degree in accounting or business with 5-10 years experience as controller or senior accountant.

Please contact the Human Resources office for more detail at apritts@mph.org, or call Awanda Pritts, Human Resources Director, at 724-887-8500, ext. 212.

Eastern Mennonite Missions seeks ***director of communications*** to guide corporate strategy for expressing EMM's vision among constituents and for effectively and creatively hearing and communicating what God is doing, and calling EMM to do, around the world. Full-time position begins Aug. 1. Requirements include ability to communicate vision and initiate strategy, experience with a range of communications media, supervisory and management skills and knowledge of EMM constituency.

Contact Jeanette Hess at 717-898-2251 or jeanetteh@emm.org. Apply by July 1.

Lake Center Christian School (K-8), Hartville, Ohio, is accepting applications for the following teaching positions: ***3rd-grade classroom***, ***Kindergarten classroom*** (half-time), ***music*** (5th-8th), ***physical education*** (K-8) and ***Spanish*** (K-8). LCCS is a Mennonite school of 400 students in the Akron/Canton area.

Please contact Matt McMullen, Principal, 330-877-2049; fax 330-877-2040; email lccsprincipal@yahoo.com.

Camp Friedenswald, Cassopolis, Mich., seeks a full-time ***housekeeper*** who desires to work in Christian camping, enjoys meeting and working with people and finds satisfaction in a job well done. The housekeeper ensures that camp accommodations are clean and prepared for incoming guests and works closely with the guest group coordinator and maintenance staff. Qualifications include: active Christian life that embraces the Anabaptist-Mennonite faith, resonates with the ministry of camp, ability to relate to a wide variety of ages and people, and strong housekeeping and time-management skills. Benefits include salary, housing, meals, health insurance and retirement plan.

Send resume to David Moser, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031-9532; email moser@friedenswald.org.

Gospel music concert in the park, ***Henderson, Neb., June 7-8.*** Thirty-two groups performing, 20 minutes each. Friday 4-10 p.m. in high school auditorium. Saturday 10-10 in city park. Bring lawn chairs. No admission charge!

Lindale Mennonite Church (average attendance 282), Harrisonburg, Va., is seeking a full-time ***lead pastor***, beginning spring 2003. Candidate should be gifted in preaching and congregational leadership.

Contact Irv Hershey, 11159 Morning View Rd., Singers Glen, VA 22850; 540-833-2118; vahershey@cs.com.

Whitestone Mennonite Church, Hesston, Kan., seeks full-time ***lead pastor*** for our pastoral team. Our candidate will have a strong commitment to Anabaptist values and beliefs, dedication to the primacy of the life and teachings of Jesus Christ, and have strong preaching, pastoral care and leadership skills. The pastor we seek should encourage programs and resources for Christian education for all age groups and effectively direct additional staff, which will include an associate pastor and youth pastor.

Interested people may contact Marilyn Wilder, Pastoral Search Committee Chair, Whitestone Mennonite Church, 629 Crescent Drive, Hesston, KS 67062; 620-327-3185; marilyn@aplawpa.com.

Mennonite Church Manitoba *executive director*: Mennonite Church Manitoba seeks a visionary person, able to inspire and give leadership to the church as it seeks to be obedient to Jesus Christ in the 21st century. A passion for the spiritual development of its members and for a relevant proclamation of the gospel is critical. The successful applicant will have the ability to create and inspire a "big picture" holistic vision in others and to empower those people to actively lead in implementing such vision within an environment of mutual respect and accountability. The ability to relate to individuals and congregations from diverse sociological and theological backgrounds is a must. The applicant must affirm and resonate with the Confession of Faith in a Mennonite Perspective. The executive director, reporting to the board of directors, will have the privilege of leading a team of ministry directors, volunteers and support staff. Primary responsibilities include the development of long-term vision, staffing, oversight of policy and program implementation, fiscal control, constituency relations and management of the physical assets of the corporation. Mennonite Church Manitoba is comprised of 47 congregations representing approximately 10,000 members. Congregations, individually and collectively, covenant to build community, resource each other, and, in the gospel, to bring healing and hope to their communities.

Interested parties may direct their inquiries or request an application form (along with an information packet) by contacting: Executive Director Search Coordinators Hugo Peters, 204-256-9545, or Erin Morash, 204-668-2027.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Melanie Mueller, or email TheMennonite@MennoniteUSA.org.

Don't face your stewardship challenges alone.

MMA counselors understand the role your faith plays in your financial decisions – because they've made a similar commitment to let their faith lead them. MMA counselors are people of faith and financial experts.

They can help you assess your needs, provide solutions to meet your goals, protect your family, and practice charitable giving.

These MMA counselors in **Western Ohio** will walk with you on your stewardship journey:

MMA®

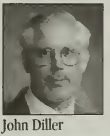
Stewardship Solutions

Ned Wyse
Archbold
(419) 446-4618

Mary and Art Newcomer
Bellefontaine
(937) 592-5158

Nathan Miller
Irwin
(740) 857-1247

Ed Basinger
Pandora
(419) 384-3425


John Diller
Pandora
(419) 384-3400

Charlene Haines
Pleasant Hill
(937) 676-3745

A world of information on world religion

Rich Preheim

Numbers isn't just the fourth book of the Bible. The second edition of the *World Christian Encyclopedia,* published last year by Oxford University Press, is chock full of numbers and nuggets on the world's religions. Designed to be a reference work for Christian mission efforts, it covers faith groups from Afghan Zoroastrians to Zimbabwean animists.

Courtesy of *Context,* here are some nuggets combed from the encyclopedia's 1,700 pages in two volumes:

Eight-five percent of the world's population—more than 5 billion people—are classified as "religionists," that is, members of one of 10,000 distinct religions. Christianity remains the largest religion, with 2 billion members, followed by Islam with 1.2 billion adherents and 800 million Hindus. Christianity's greatest growth in the 20th century has been in less-developed nations, increasing to 56 percent of total church membership from just 14 percent 100 years ago. Meanwhile, defections from Christianity in Europe and North America are running at nearly 2 million a year.

Christianity's growth has been accompanied by increasing fragmentation. There were 20,800 denominations in 1981 (the year of the encyclopedia's first edition) but 34,000 today. The largest category is "independent"—28 percent of global membership and 38 percent of full-time Christian workers affiliated with any but their own congregations.

The encyclopedia also reports the material as well as spiritual condition of the world's inhabitants. It calculates that 44 percent are living comfortably, 10 percent "scraping by," 28 percent "poor and needy" and 18 percent "destitute."

TIDBITS

Each year $16 billion is embezzled from the Christian church worldwide, while $15 billion is given to foreign missions.—*Sojourners*

The average U.S. congregation has 75 members, but the average person attends a congregation of 400.—*Initiatives in Religion*

Ministry to the Armed Forces Sunday is May 26.—*Lutheran Witness*

Brazil has the most Catholics of any nation in the world, 122 million, but only 13 percent define themselves as "practicing Catholics."—*Conscience*

More than 2 million people a day go online in search of spiritual and religious information.—*United News and Information*

Raiders of the lost tabots

It's one down, hundreds more to go for the Ethiopian Orthodox Church in an ongoing campaign to secure the return of religious artifacts from Great Britain.

British forces attacked the Ethiopian capital of Magdala in 1868 and looted more than 400 priceless artifacts, including many carved wooden tabots, or replicas of the Ark of the Covenant. A 400-year-old tabot was returned to Ethiopia in February, sparking celebrations across the country. But the Ethiopians are waiting for the rest, reports *Christianity Today.*

Endrias Eshete, chair of the Association for the Return of Magdala Ethiopian Treasures, called Great Britain's refusal to return them "the equivalent of Ethiopia refusing to hand over the British crown jewels."

But British museum officials say a 1753 law prevents them from relinquishing any object without a duplicate. "The museum's collections are preserved for the benefit of international scholarship and the enjoyment of the public," said a spokesperson for the British Museum, which has 10 tabots, none of which are on display.

Putting their money where their mouths are

In a full-page ad in the May 6 issue of the Capitol Hill newspaper *Roll Call,* 220 religious leaders laid their cards on the table to oppose legalized gambling and call on Congress to address "this rapidly growing menace to our national welfare."

The ad noted that gambling exploits the poor, causes suffering as a result of gambling addiction and increases crime, among other effects. "As religious leaders, we see the gambling-induced pain and devastation among many of those who look to us for spiritual guidance," the ad said. "Thus, we stand together … in our commitment to oppose this predatory and destructive industry."

Among the signatories were well-known speaker and writer Tony Campolo; Focus on the Family president James Dobson; Richard Mouw, president of Fuller Theological Seminary in Pasadena, Calif.; Ron Sider, president of Evangelicals for Social Action; and *Sojourners* editor Jim Wallis.

But the retirement benefits are heavenly

Poor as a church mouse? Rodents are not the only ones receiving substandard financial compensation in serving God, based on two recent studies. *Christian Century* found that the average salary for a clergyman with a graduate degree rose 11 percent in the past two decades, compared to 25 percent for all married men with graduate degrees. And according to *ChristianWeek,* after two years in the work force, Canadians who have earned master of theology degrees earn 36 percent less than other recipients of master's degrees.

Important questions

Friends Journal reports that 112 students at Guilford College, a Quaker-affiliated school in Greensboro, N.C., were recently asked what they would ask God. The most popular response was, "What is my purpose?" But two singular responses were, "Why the platypus?" and "Boxers or briefs?"

Forgetting Ourselves on Purpose: Vocation and the Ethics of Ambition by Brian J. Mahan (Jossey-Bass, 2002, $19.95) helps us gain the self-awareness we need to analyze the inhibitions that stand in the way of our calling. Mahan includes real-life anecdotes and exercises to help us examine our assumptions, expectations and dreams.

Waging Peace on Islam by Christine A. Mallouhi (InterVarsity Press, 2002, $14.99) suggests we emulate St. Francis, who during the Crusades went to be with the Muslims and even shared the gospel with the Sultan.

Earth's Echo: Sacred Encounters With Nature by Robert M. Hamma (Ave Maria Press, 2002, $12.95) leads readers to reflect on the sacred reality of nature as found in different settings: seashore, river, forest, desert and mountains.

Canticle of the Earth: The Words of Francis of Assisi by David and Marc Muench (Ave Maria Press, 2002, $15.95) blends the words of St. Francis' Canticle with 70 stunning, full-color photos by the Muench father and son.

Speaking About Money: Reducing the Tension by Mark L. Vincent (Herald Press, 2002, $14.99) provides congregational leaders and leaders of nonprofit organizations with insight and tools for reducing the tension surrounding public discourse about money and faithful stewardship.

Hard Questions People Ask About the Christian Faith by Case Van Kempen (Faith Alive Christian Resources, 2002, $6.95) is geared toward seekers as well as mature Christians who have questions about their faith.

Leadership That Works: Hope and Direction for Church and Parachurch Leaders in Today's Complex World by Leith Anderson (Bethany House, 2002, $11.99) addresses the unrealistic pressures many pastors feel.

Mommy Stayed in Bed This Morning: Helping Children Understand Depression by Mary Wenger Weaver, illustrated by Mary Chambers (Herald Press, 2002, $12.99), is a picture book for children ages 4 to 8 that shows the impact of a parent's struggle with depression through the eyes of a preschool child.

MCC Resource Update (Spring 2002) is available from Mennonite Central Committee, 21 S. 12th St., Akron, PA 17501-0500, www.mcc.org.

Update 2, the second of occasional Mennonite World Conference news sheets, is helpful to congregations as they plan for Africa 2003, the next MWC Assembly. It was sent to Mennonite churches in North America and is also available from www.mwc-cmm.org.

The Celtic Soul Friend: A Trusted Guide for Today by Edward C. Sellner (Ave Maria Press, 2002, $15.95) describes the history of the "anamchara" or soul friend in the early Celtic Church and offers a vision of Christianity that cuts across denominational and ethnic boundaries and speaks to the heart of contemporary Christians of all backgrounds.

Threatened With Resurrection: Self-Preservation and Christ's Way of Peace by Jim S. Amstutz (Herald Press, 2002, $16.99) guides us to the faith understanding that Christ's way of peace challenges the assumption of physical protection.

Adventures With the Anabaptists by Jeanne Grieser and Carol Duerksen (Faith & Life Resources, 2002, $29.99) is a new core resource for Mennonite youth. Ten active sessions, adaptable to junior or senior high, introduce youth to the major personalities, events and issues of the Anabaptist movement in Europe in the 16th century.

The Faith of Fifty Million: Baseball, Religion and American Culture, edited by Christopher H. Evans and William R. Herzog II (Westminster John Knox, 2002, $18.95), is a scholarly look at the ways baseball shares the traits of religion.

Struggling With Scripture by Walter Brueggemann, William C. Placher and Brian K. Blount (Westminster John Knox, 2002, $9.95) see wrestling with Scripture as a sign of faithfulness, that the Bible is neither self-evident nor self-interpreting.

Turning to Jesus: The Sociology of Conversion in the Gospels by Scot McKnight (Westminster John Knox, 2002, $18.95) studies Jesus' relationship with his followers to show that all three contemporary models of conversion—the personal decision, the sociological and the liturgical—are present in the Gospel accounts. McKnight includes 19 real-life stories of contemporary conversions.

Check All That Apply: Finding Wholeness as a Multiracial Person by Sundee Tucker Frazier (InterVarsity Press, 2002, $11.99) offers help in developing ethnic identity, understanding family of origin, figuring out whom to marry and finding the hope and courage to embrace all of who we are.

The Riddle of Amish Culture by Donald B. Kraybill (Johns Hopkins University Press, 2002, $15.95) is a revised edition of a Mennonite sociologist's look at Amish culture.

Cotton Patch for the Kingdom: Clarence Jordan's Demonstration Plot at Koinonia Farm by Ann Louise Coble (Herald Press, 2002, $19.99) offers an in-depth look at Clarence Jordan and the Koinonia "experiment," which was dedicated to pacifism, racial equality and community living.

Honoring the Body: Meditations on a Christian Practice by Stephanie Paulsell (Jossey-Bass, 2002, $19.95) helps Christians overcome their baffling aversion to the body and learn to honor it.

Symbols of the Christian Faith by Alva William Steffler (Eerdmans, 2002, $12) is an illustrated guide to the major visual symbols used by the Christian church throughout history. These stylized illustrations provide usable, up-to-date resources for contemporary church worship and Christian education.

The Treasure Chest of the Early Christians: Faith, Care and Community From the Apostolic Age to Constantine the Great by David Batson (Eerdmans, 2002, $18) explores the formation of the Christian church as a faith community concerned for the care of others. Batson chronicles the church's crucial role as caretaker of the destitute and deprived—a role unique in late antiquity.

Constantinianism, Zionism, Diaspora: Toward a Political Theology of Exile and Return by Alain Epp Weaver (MCC, 2002, $1) is a new occasional paper (No. 28) from Mennonite Central Committee. Contact Stella Toews, stt@mcc.org, or call 888-563-4676. A version of this appeared in *The Mennonite* (April 16 and May 7).

The New Testament—Introducing the Way of Discipleship, edited by Wes Howard-Brock and Sharon H. Ringe (Orbis, 2002, $24), is an introduction to the New Testament that links the challenge of discipleship in Jesus' time to today.

Capital Punishment and the Bible by Gardner C. Hanks (Herald Press, 2002, $16.99) goes beyond proof-text arguments to examine biblical statements about capital punishment in their historical contexts and for current meaning. Hanks shows that the use of the death penalty is not consistent with Jesus' call for love and forgiveness.

The Poor Are the Church: A Conversation With Father Joseph Wresinski, Founder of the Fourth World Movement by Gilles Anouil (Twenty-Third Publications, 2002, $16.95) traces the development of the Fourth World Movement, reflects on what it means to give priority to the poorest and challenges readers to see poverty in a profoundly different way, not just as destitution or oppression but as a social isolation created by all of us.

Note: Most of these are available at your local bookstore or at addresses listed.

************************CAR-RT LOT**C-025
<10509> 64
5100 12/03 205377 Q:1 250
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Rumors of war

Everett J. Thomas

The West's difficulty in establishing any positive relationship with the government of Iraq makes invasion seem probable.
—MCC

It appears that our country is preparing to invade Iraq. Now is the time for Mennonite Church USA to prepare for this coming war. Now is the time for leaders in every part of the church to lead children and church members into an understanding of God's will that is different from what our country's leaders want.

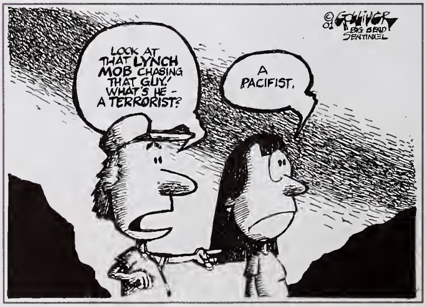
Mennonite Central Committee (MCC) is pointing the way. In a recent letter to congregations, its Executive Committee sent an urgent message.

"In the current war climate, invading Iraq is considered possible," it said, "because international coalition forces are already in the region to provide support and backup to a U.S.-led invasion. This fact, coupled with the West's difficulty in establishing any positive relationship with the government of Iraq, makes invasion seem probable."

U.S. leaders have been preparing the public for such a war ever since the invasion of Afghanistan. We have been led to believe that such a step is required in the widening war against terrorism.

But there are clear reasons why an invasion of Iraq would be wrong. As MCC notes, an invasion would likely ruin an already collapsing civilian infrastructure and put the most vulnerable members of its society at risk. Furthermore, a U.S. invasion of Iraq would be seen as a double standard because there are other countries in the area with equally troubling histories. And by implying that military force is crucial for political control, such an invasion would give permission to other countries to take similar steps against their enemies.

Beyond such political reasons, there is a bedrock theological reason why we must oppose this invasion. For nearly 500 years, our church has believed that being faithful requires trust in God's provision rather than in military might. These new rumors of war will again test our convictions.


©Gulliver
Big Bend Sentinel
LOOK AT THAT LYNCH MOB CHASING THAT GUY! WHAT'S HE - A TERRORIST?
A PACIFIST.

As our country continues to justify an invasion of Iraq to unseat its leader, all of us are placed in the same position held by Mennonites in many eras. We are responsible to interpret a different way to our children, to newcomers in our midst and even to longtime members who are sympathetic to our government's view. So now is the time to speak against this coming war that will be driven by the same forces that drive all wars.

To prepare, we can learn about Iraq, its history and the way the world—especially the United States—looks from its point of view. We can review the Gulf War and the way it ended 11 years ago. We can consider the impact of U.N. sanctions on the poorest in that society, especially women and children. And we can learn about these things by listening to the stories of MCC workers who have been in Iraq since 1998.

As we speak out, however, the hardest part will be confronting the country that is in the mirror. Marian Claassen Franz, executive director of the National Campaign for a Peace Tax Fund, recently described why the United States makes people nervous (Speaking Out, April 2). An international conference revealed deep fears among both U.S. allies and enemies that our country is really about what others call "full-spectrum dominance." This means that leaders in the United States are using the current war environment to claim that our country's might gives it the right to attack on any matter that threatens our security and prosperity.

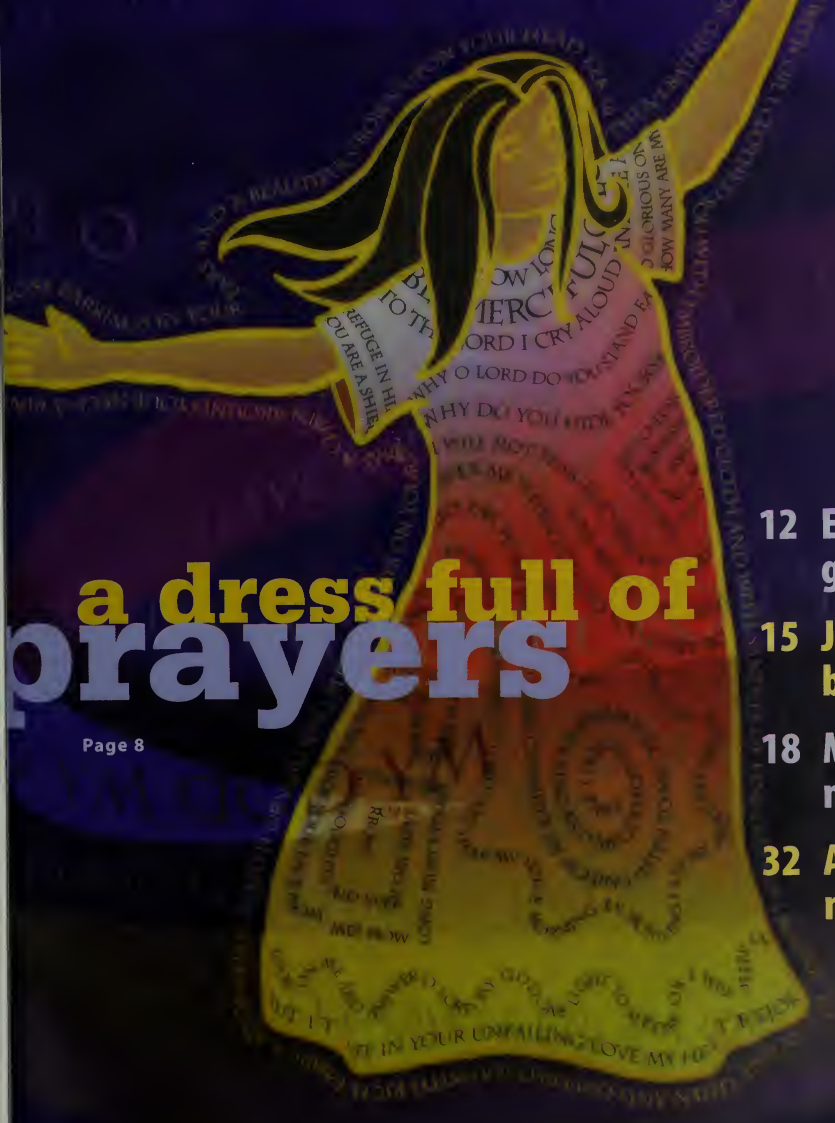
This is the perpetual temptation: to rely on ourselves rather than God. But as citizens of the world's most powerful nation, we must find our voice and speak of peace.

When the time comes, we will once again be given an opportunity to reveal to ourselves and our neighbors our enduring belief that God wills peace for our world. We will also have the opportunity to learn, once again, that this same God will empower those who have the courage to offer alternatives to violence and death.—*ejt*

The Mennonite

www.themennonite.org

June 18, 2002


BE MERCIFUL
HOW LONG
TO THE LORD I CRY ALOUD
WHY O LORD DO YOU STAND FA
WHY DO YOU HIDE
REFUGE IN HI
YOU ARE A SHIE
O GLORIOUS ON
HOW MANY ARE MY
IN YOUR UNFAILING LOVE MY HE

a dress full of prayers

Page 8

12 Eat what is good

15 Jubilee moves beyond justice

18 Ministry and mission

32 A test of mutual aid

Looking for the lost

Clarence E. Rempel is a pastor at First Mennonite Church, Newton, Kan.

Jesus was criticized for spending way too much time with nonreligious and nominally religious people. In the Bible they are called tax collectors and sinners.

Jesus said to his critics: "You don't understand what I'm doing by teaching and healing these crowds of spiritual wanderers and seekers. Let me tell you three stories about what God is up to in this world, because I'm just doing what God really cares about." The three stories in Luke 15—about the lost sheep, the lost coin and the two lost sons—are primarily stories about God. God is like a shepherd searching for a lost sheep. God is like a woman searching for a lost coin. God is like a loving father patient in waiting for one lost son and persistent in pursuing his other lost son.

God cares about lost people. God really cares about unconvinced seekers and religious wanderers. God cares about skeptical secularists who doubt that there is anything beyond what can be scientifically measured or felt. God cares about those who have wandered off into career pursuits and business successes trying to fill a nagging void inside. God cares about those who have gotten lost in the fog of alcoholism and drugs. God cares about those who have gotten lost in pursuing "whatever makes me happy," leaving in their wake weeping parents, spouses and children. Lost people matter to God. In fact, they matter so much to God that God is intentional about finding them.

God not only counts the sheep in the pen; he also counts the unconvinced seekers and spiritual wanderers in the community.

God is like a shepherd who deliberately takes action to retrace his steps of the day and look for that one lost sheep. God is like a woman who develops a deliberate plan of action to find her lost coin. Carefully, systematically, she cleans the house from the kitchen to the closets. Both the woman and the shepherd disrupt their schedules and become purposeful in doing something different.

God is calling us as Mennonite congregations to join him in becoming as intentional as the shepherd and the woman in looking for the lost, searching for those without a real relationship with God.

My congregation is at the beginning of taking intentional steps in joining God's seeking mission. We have begun by identifying people in our spheres of influence and relationships who are nonreligious and nominally religious. We are investing in these relationships with prayer and friendship, anticipating that God will guide us in extending invitations to Christmas and Easter services, to Church Family Night meals or to other gatherings of the body of Christ. We call it "Invest and Invite."

We have started planning "Intentional Acts of Kindness" in which our desire is to surprise people with actions of grace and kindness because we want to share God's love in a practical way. The youth of our church have led the way by handing out goodies to night-shift workers on Christmas Eve, washing cars for free and offering free baby-sitting for Valentine's Day.

We are becoming intentional about moving ministry out of the sanctuary and across the street. Sometimes it feels awkward. And some years from now we may look back and smile at some of our early attempts. All we know is that God not only counts the sheep in the pen, God also counts the unconvinced seekers and spiritual wanderers in the community. God is on a mission to find the nonreligious and nominally religious, and we want to join God in that mission.

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing: **Marla J. Cole**
Advertising: **Melanie Mueller**
Secretary: **Marla J. Cole**
Design: **Merrill R. Miller**
Editor emeritus: **J. Lorne Peachey**

Offices:

1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@MennoniteUSA.org
phone: 800-790-2498 fax: 316-283-0454

TheMennonite

Vol. 5, No. 12, June 18, 2002

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for January and December when it is published on the second and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 128562, GST no. R122192453. Subscription rates: $36.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Cover by Merrill R. Miller

Web site: **www.themennonite.org**

Mennonite Church USA

CONTENTS

JUN 26 '02
AMBS
LIBRARY
ELKHART, IN

6

7

11

21

8 **A dress full of prayers**
We are called to clothe others by a God who clothes us at baptism.—*Stephanie Paulsell*

12 **Eat what is good**
Unclean food is a discipleship issue today.—*Kent Davis Sensenig*

15 **Jubilee moves beyond justice**
Reflections on repatriation of Native artifacts—*Bruce D. Martin*

19 **Team to dream of publishing's future**
MPH could be part of broader partnerships among other agencies and groups.

20 **Mexico City program builds church as it builds financial improvements**—*John Longhurst*

21 **New hunger program finds fertile soil**
Foods Resource Bank benefits Mennonite Central Committee, other agencies.—*Rachel Beth Miller*

22 **Filipino institute still building peace**
Third annual MCC-sponsored training session draws 165 participants.—*Jon Rudy*

23 **The voice on the other end of the line**
Toll-free number is one way to connect denominational offices.—*Gordon Houser*

DEPARTMENTS

2 **A pastoral word**
Looking for the lost—*Clarence E. Rempel*

4 **Readers say**

6 **News digest**

18 **Leadership**
Ministry and mission—*Keith Harder*

24 **For the Record**

30 **Mediaculture**
On the beach or in the backyard—*Gordon Houser*

32 **Editorial**
A test of mutual aid—*Everett J. Thomas*

Tools for revolution

Thank you for the beautiful and provocative May 21 issue of *The Mennonite*. From Karl McKinney's pastoral word on page 2 to Everett J. Thomas' editorial on the last page, you not only prod our church to revolt against the status quo evils of racism, military solutions, sexual sins and secrecy, but point us toward the tools to carry out this revolt: prayer, spiritual disciplines, worship, community accountability and mission. Thank you for the tribute paid to Gene and Mary Herr, whose lives and teaching have deeply influenced my own life. May God continue to use *The Mennonite* in a powerful way to lead the church in "glorifying God, growing in faith and becoming agents of healing and hope in the world."—*Lynda Hollinger-Janzen, Goshen, Ind.*

Criteria for a community of reconciliation

I want to belong to a church and support a denomination that corrects systemic injustices. So I hope we generate a vigorous dialogue with Karl McKinney (A Pastoral Word, May 21).

I declare my willingness to look curiously, courageously, compassionately—with skilled assistance from people of color—at my behaviors and my habits of heart and mind. I know I am capable of real spiritual intimacy and mutuality in the body of Christ. I bring some useful experiences, skills, intelligence, goodwill, forbearance and humor to the urgent work of understanding, exposing and correcting institutionalized racism. Since I am white, at least partially blind and not yet aware of my refusal to create and to nurture a reconciling community, I hope McKinney will name for me and teach me the new criteria he proposes for participation in a new community of reconciliation. Second Corinthians 5 has long been a treasure for me. I will pray for you when you judge my heart without having ever met me, and I will earnestly seek not to judge yours and so foreclose on the Christ-Event about to break into our long dark night.—*Walter S. Friesen, Newton, Kan.*

IN THIS ISSUE

Three articles in this issue challenge us to consider our bodies in a new light. Stephanie Paulsell (page 8) describes how God clothed her grieving body with a friend's special dress. Kent Davis Sensenig (page 12) challenges us to consider what we eat as a discipleship issue today. Bruce D. Martin's reflections on the repatriation of Native artifacts (page 15) remind us that we live on lands stolen from Native peoples. In light of the biblical concept of jubilee, he asks, how should we help bring justice to people whose identity documents have been taken? May each article help us consider anew the wonder of the bodies given to us by our Creator.—*ejt*

No peace to defend

In Everett J. Thomas' editorial ("Memorial Day Prayers," May 21) he relates that sometimes neighbors ask, "Why should you enjoy the peace and prosperity of this country if you are not willing to defend it?" What peace? When has this country ever been totally at peace? It spent 200 years in wars with Native Americans to steal their land and wealth. The only way an empire can sustain itself and grow is via wars. How many times in its history has this country had to defend itself against an attack on the continental United States by a foreign government? Specifically?

Jesus frequently answered a question with a question. An appropriate response to our neighbors' question is: Are you willing to kill indiscriminately to defend your country?—*Robert J. Zani, Tennessee Colony, Texas*

Individuals are making contributions

I'd like to clarify two of the statements attributed to me in "Giving Out of Worship" (June 4). First, in the first two months of Mennonite Mission Network's inception, we were down $400,000 in contributions rather than $100,000. We have been experiencing a loss of nearly $200,000 per month since we began as an organization. This is of critical concern to us, as it will mean major reductions in program if the trend doesn't reverse itself in the near future. Second, individuals are making direct contributions to program agencies, such as Mennonite Mission Network. My statement in the article that they are not is incorrect.—*Marty Lehman, senior executive for mission advancement, Mennonite Mission Network, Elkhart, Ind.*

Not driving saves

Thank you, Don Schrader, for your testimony under "Living Simply Is Nonviolence" (Readers Say, June 4). It is challenging indeed to hear how little you can live on. Since I am retired and no longer drive to work, I can save on using my car, saving expense and the pollution cars create. I enjoy trying to live simply so that I can give more. I enjoy reading *The Mennonite* very much. Occasionally, though, there are articles that cause me sadness since they seem to violate the basic tenets of the Scriptures.—*Betty G. Denlinger, Lititz, Pa.*

Congratulations

I want to congratulate you all on the three awards *The Mennonite* received from the Associated Church Press (News Digest, May 21). I also enjoyed the article on Gene and Mary Herr. Gene used to work at Mennonite Publishing House, and my husband and I both know them. They are a great couple.—*Dotty Anderson, Scottdale, Pa.*

Mennonite Publishing House executive committee responds to Ron Meyer

We are responding to the letter from Ron Meyer published in Readers Say (June 4). We understand that the current situation at Mennonite Publishing House is extremely stressful for all staff. Members of the MPH executive committee have had correspondence and face-to-face discussion with Meyer, but he remains unsatisfied with the answers we have provided. Because he has chosen to make his complaints public, it seems appropriate to answer to the public. We are accountable to the church, including readers of *The Mennonite.*

We are grateful to God for the assistance being provided by the consultant, Paul Silcox, who was hired by the former board. He is showing a deep level of commitment and a willingness to go the extra mile to help us work our way through a very difficult situation. He continues to lead MPH staff through major operational changes and greater levels of professionalism and accountability. While we respect Meyer's opinion to the contrary, there are many who believe that bringing in a non-Mennonite at this crucial moment was absolutely necessary. We are painfully aware that the current situation at MPH developed during decades of leadership by Mennonites.

During the last few months, the executive committee has negotiated with Mennonite consultants who might be able to provide interim leadership during this restructuring effort but has been turned down. With regard to the alleged "exorbitant amount" that is being paid to Silcox, we feel constrained to follow well-accepted policy in MPH and other organizations that keeps us from revealing specific salaries to the public. Let us simply state that since April 1, Silcox has been paid on the same scale as the previous MPH leadership. Before that time, his per diem fee was less than some Mennonite consultants would charge to work with MPH.

No doubt there are many opinions being voiced about the current restructuring effort. Not all are positive. We are facing extremely tough times and we are not yet out of the woods. We continue to press hard for change and recovery of a business in deep trouble. We are working with an organization that has out-of- date and inefficient accounting procedures. We have found evidence of some poorly informed decisions. MPH has been losing money for years, but this fact has been buried in bookkeeping that overvalued inventory, accumulated unfunded liabilities and charged the cost of printing against projected sales that never materialized. We sense that the previous publishing boards were not fully apprised of the danger signals.

Because of the seriousness of the financial issues at MPH, Mennonite Church USA and Mennonite Church Canada employed Norman Shenk to be eyes and ears for us at MPH. We chose Shenk because of his broad reputation for financial acumen and integrity. The denominations in the United States and Canada are paying his stipend to investigate thoroughly the financial aspects of the publishing crisis and to determine whether or not it is viable as a business venture. MPH leadership under Silcox has cooperated fully with Shenk's investigation. The audit for fiscal year end Jan. 31, 2002, is nearly completed. This audit will provide a true picture of the financial situation. We believe that the audit, together with Shenk's report, is the highest form of accountability that we can provide for the U.S. Executive Board and the Canadian General Board and the delegate assemblies to which we report. In addition, we plan to make these materials available to some of the best financial minds in the church in order to understand fully the dimensions of this enormous problem.

We continue to ask the church to support MPH financially during this very rough time. The U.S. Executive Board and Canadian General Board believe that we should not let MPH sink into bankruptcy. Our financial advisers suggest that if we can receive generous financial support from our constituency over the next six months, this should provide sufficient cash flow to fund MPH through the costs of downsizing (such as severances and some debt repayment) and the summer business slump. We will then be inviting further support in the context of implementing a new business plan that is based on the new, downsized realities. All of this is connected to the work of the Publishing Transformation Team, which is dreaming and planning for what the publishing needs are of the new Mennonite Church. We covet your prayers, especially for MPH leadership and staff, and invite your support during this very difficult time.—*MPH executive committee: Ron Sawatsky, Ervin Stutzman, Jim Harder*

Editor's note: *The MPH executive committee specifically requested that this letter be run in its entirety. We granted this request because of the nature of the charges and because of the current financial crisis at MPH.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. *—Editors*

Indian leader dreams of Mennonite ashram

ELKHART, Ind.—In the volatile climate of interfaith tensions in India, a Mennonite pastor wants to foster the Anabaptist ideals of peace. Jai Prakash Masih wants to build a Mennonite ashram.

Masih

Ashrams, akin to spiritual retreat centers, were part of the ancient school system of India. They were places to learn and to to meditate and were also places of refuge. But Masih's Indian Anabaptist Center would provide education for the leaders of the country's six Mennonite conferences.

"The Anabaptist Center will concentrate on leadership building and on guiding the church in a missional direction," says Masih, a leader in the Bharatiya General Conference Mennonite Church. "We will encourage the church to move beyond the status quo and be forward-looking."

He graduated from Associated Mennonite Biblical Seminary in Elkhart last month. While pursuing his seminary education, Masih began developing his dream of a Mennonite ashram, combining the best of both his worlds.

"There are other Christian ashrams that go along Gandhian lines of nonviolence," he says. "Our Indian Anabaptist Center will be more biblical, more Anabaptist in its essence. We need a more proactive peacemaking."

Peace and reconciliation is one the ashram's emphases. In addition, it will teach Mennonite ecclesiology, church polity and administration, worship, biblical understanding, preaching and mission strategies.

The idea for the ashram, to be located in Raipur in central India, has already received approval from the Mennonite Christian Service Fellowship of India, which is made up of the six Mennonite conferences in the country.—*Mennonite Mission Network*

this date in Mennonite history

June 18, 1998— Esther E. Schmidt, the last Mennonite deaconess, dies in Newton, Kan., at age 83.

Backhanded compliments

Phil Kniss (left to right), Joanne Dietzel and Helen Glick write comments of encouragement and affirmation for each other on paper plates taped to their backs during the Institute for Anabaptist Leaders May 18-22 at Laurelville Mennonite Church Center, Mount Pleasant, Pa. Kniss, Dietzel and Glick were among the 32 participants in the event, which brought together Mennonite business, church and institutional leaders to address issues of leadership philosophy, resources and personal development. Kniss is pastor of Park View Mennonite Church, Harrisonburg, Va., Dietzel is administrative coordinator for Lancaster Conference, and Glick is director of Mennonite Central Committee's Great Lakes regional office. The Institute for Anabaptist Leaders was sponsored by Associated Mennonite Biblical Seminary in Elkhart, Ind., Laurelville Mennonite Church Center, Mennonite Economic Development Associates, Mennonite Health Services, Mennonite Mutual Aid and Schmucker Training and Consulting of Wichita, Kan.

Angolan cease-fire spurs MCC response

AKRON, Pa.—Mennonite Central Committee (MCC) and its main partner in Angola are preparing for changes in the country following a cease-fire earlier this year between the Angolan government and the UNITA rebel group. The cease-fire is seen as the first step to ending a 27-year-old civil war that has displaced 4.1 million people.

To help Angolans move from war to peace, MCC and the Council of Christian Churches in Angola (CICA) plan to draft a Portuguese-language manual on conflict transformation and alternatives to violence. It will be targeted at youth leaders, who will then be able to train others.

"More than half of the Angolan population was born into this war—it is the only reality they know," says Krista Rigalo, co-administrator for MCC's Angola program. "Fully 25 percent of the Angolan population has been displaced, either voluntarily or by force. ... They are regrouped for the most part in squalid camps."

MCC and CICA plan to begin in August distributing MCC school kits and used clothing as well as corn, beans and canola provided by the Canadian Foodgrains Bank.—*MCC News Service*

Longtime church editor joins MWC staff

SCOTTDALE, Pa.—After having led four Mennonite magazines in more than 30 years of church journalism, J. Lorne Peachey has been named managing editor of *Courier*, Mennonite World Conference's quarterly publication. He succeeds Phyllis Pellman Good, who resigned.

Peachey, who lives in Scottdale, began his journalism career editing *With* magazine for six years, then moved to *Christian Living* for 12 and then to *Gospel Herald* for eight years. In 1998, be became the founding editor *The Mennonite,* the magazine

Galen Sauder

Hats off to grads
Members of Lancaster (Pa.) Mennonite High School's class of 2002 celebrate following the school's 60th commencement ceremony on June 1. Two hundred and one students received diplomas. The guest speaker was Orville Yoder of the Mennonite Education Agency.

serving Mennonite Church USA. He stepped down in 2001 and took a communication position with Mennonite Financial Credit Union in Scottdale. He will remain in that position in addition to his MWC responsibilities. Peachey is also editor emeritus of *The Mennonite.*

As *Courier* managing editor, he is responsible for the design and production of the magazine, working with editor Milka Rindzinski, who lives in Uruguay. *—MWC News Service*

Burkina Faso church boldly responds to AIDS

KOUTOURA, Burkina Faso—As AIDS continues its devastating spread across Africa, Abdias Coulibay does not want to get into an argument of safe sex vs. abstinence in combating the disease.

Let others promote the use of condoms, says Coulibay, president of the 300-member Evangelical Mennonite Church of Burkina Faso. "They do that on their side; we say what we want to say," he says. "So we're going to teach what the Bible says concerning behavior that will also fight AIDS. And we'll also speak about what the world does, and we'll show the difference."

The conference has started a series of measures to slow the spread of HIV, which causes AIDS. But simply speaking out on the issue is a bold action, Coulibay says, because many people would rather not address it. "Issues of sex are taboo matter to talk about here," he says. "If somebody says he has AIDS, the immediate conclusion is that this person is sleeping around, is committing adultery. So people would rather hide their illness."

Moussa Traore sees that in Koutoura, where he is a leader in the local Mennonite congregation, the only Christian church in the village. Traore has been appointed by the village elders to work with outside organizations. "The problem is that people don't want to admit they have AIDS," he says. "Everybody around sees that they have the symptoms of AIDS and they know they have AIDS, but the person himself or the family will say that he died of another illness."

In addition to education initiatives and helping those already affected, the conference also wants to make sure that its members get tested.*—AIMM News Service*

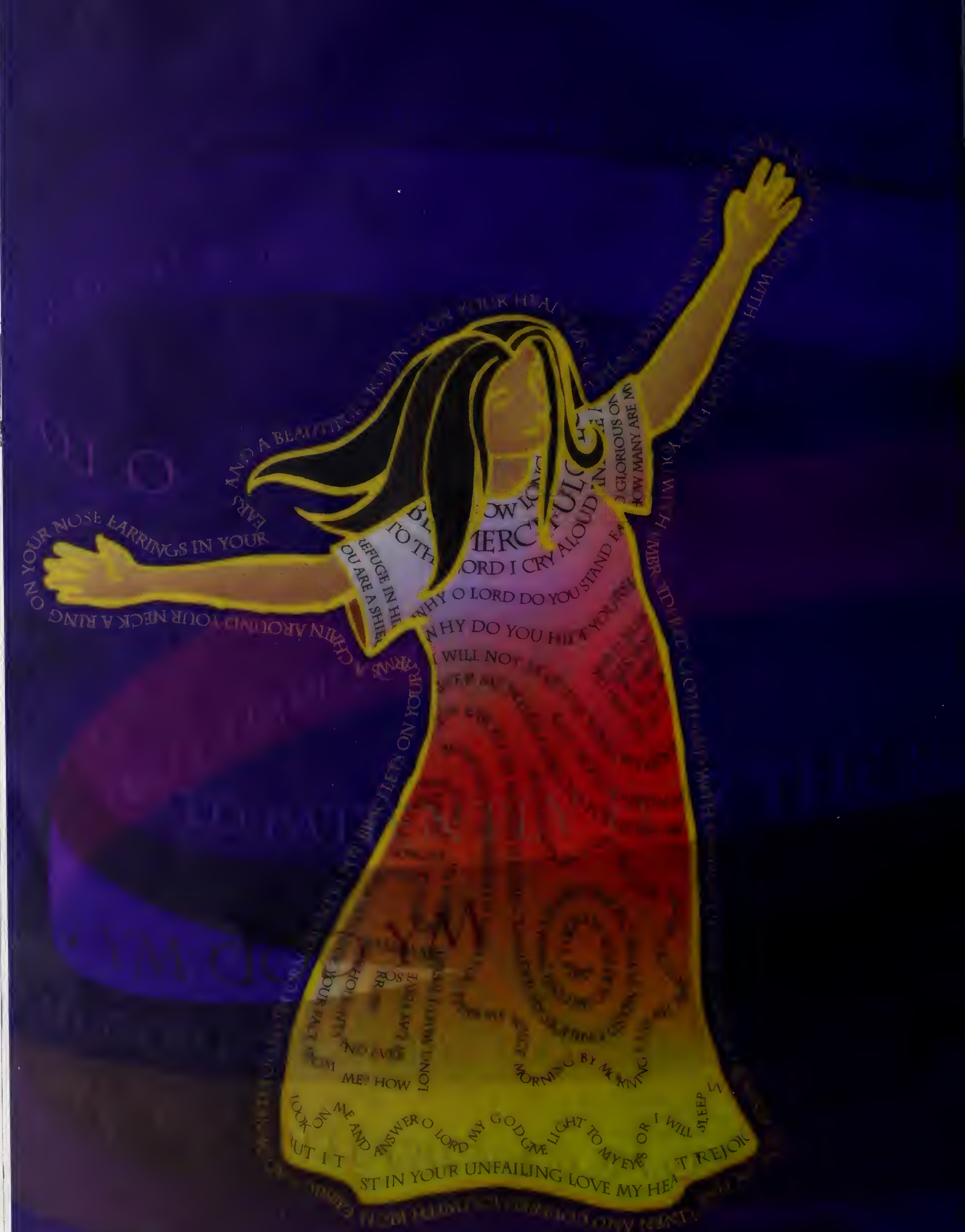
Bethel, Goshen hurdlers win national titles

Karanja

OLATHE, Kan.—Paul wrote in 1 Corinthians 9:24: "Do you not know that in a race the runners all compete, but only one receives the prize? Run in such a way that you may win it." Kendra Doyle and John Karanja took those words to heart, each winning the 400-meter hurdles at the National Association of Intercollegiate Athletics outdoor track and field championships May 23-25 in Olathe.

Karanja, a freshman at Goshen (Ind.) College, won the men's 400-meter hurdles with a time of 50.82 seconds. Doyle, a junior at Bethel College, North Newton, Kan., won the women's event in 1:01.23. She also ran the 100-meter intermediate hurdles, finishing 18th.

Goshen sent two other athletes to the championships. Heidi Saunders placed fourth in the 3,000 meters, and Ann Christenson was ninth in the shot put. From Bethel, Chad Unrau was 19th in the 400-meter hurdles, Al Berganza was 19th in the 200-meter dash and 21st in the 100-meter dash, and Yvette Peters ran in the 400-meter dash.


ON YOUR NOSE EARRINGS IN YOUR EARS AND A BEAUTIFUL CROWN ON YOUR HEAD
A CHAIN AROUND YOUR NECK A RING
ON YOUR ARMS
HOW LONG
BE MERCIFUL
TO THE LORD I CRY ALOUD
WHY O LORD DO YOU STAND FA
WHY DO YOU HIDE YOUR
I WILL NOT
YOU ARE A SHIELD
REFUGE IN HIM
GLORIOUS ON
HOW MANY ARE MY
ME? HOW
MORNING BY MORNING
LOOK ON ME AND ANSWER O LORD MY GOD GIVE LIGHT TO MY EYES OR I WILL SLEEP
UT I T ST IN YOUR UNFAILING LOVE MY HEA T REJOIC

A dress full of prayers

We are called to clothe others by a God who clothes us at baptism and offers us, again and again, the beautiful garments of mercy, justice and kindness.

by Stephanie Paulsell

Several years ago, having miscarried a cherished pregnancy on the day after Christmas, I found myself seemingly screwed to my bed with depression, unable to work, read or pray.

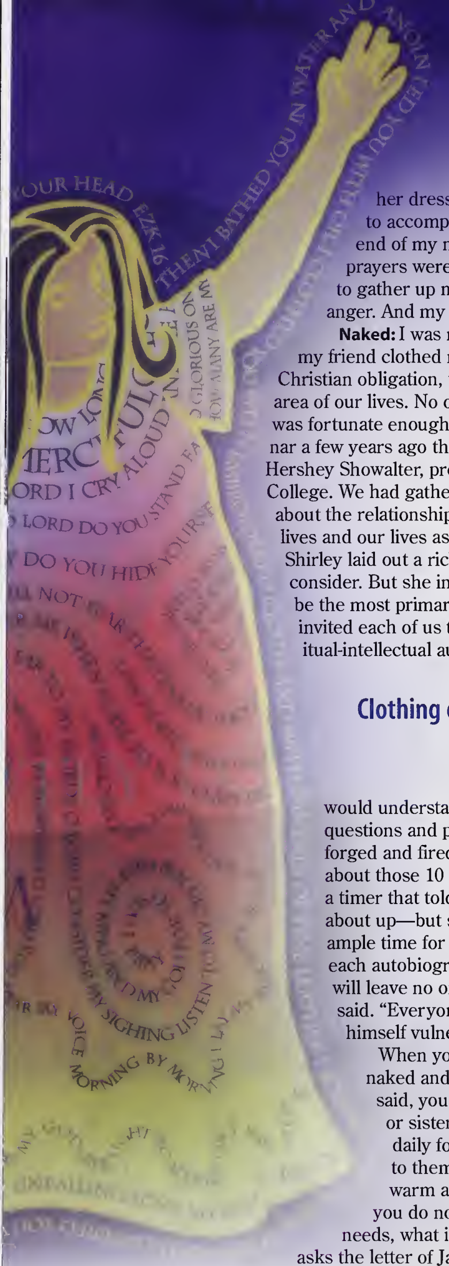
I was, however, able to talk on the phone. Day after day, I wore out my friends, especially my friend Kay.

The year before, Kay had left behind job, salary and colleagues to spend a year in prayer and silence. Violating her dearly bought solitude again and again, I cried to her on the phone, "I am so depressed that I can't even pray. I try to pray, but I can't." A few days later, a package arrived from her that contained a simple beige jumper and a note that read, "I have prayed in this dress every day for a year. You don't have to pray. Just wear it. It is full of prayers."

A few days later, a package arrived from her that contained a simple beige jumper and a note that read, "I have prayed in this dress every day for a year. You don't have to pray. Just wear it. It is full of prayers."

I did wear that dress. I wore it and wept in it and cried out Why? to God in it. I let the prayers in that dress pray for me when my mouth was dry and full of ashes. And when I became pregnant again, I continued to wear that dress. Kay loves long, loose clothes, and

Continued on page 10



her dress was spacious enough to accompany me nearly to the end of my ninth month. Her prayers were spacious enough, too, to gather up my fear and grief and anger. And my joy, when it came.

Naked: I was naked in my grief, and my friend clothed me. Clothing others is a Christian obligation, to be cultivated in every area of our lives. No one must be left naked. I was fortunate enough to participate in a seminar a few years ago that was led by Shirley Hershey Showalter, president of Goshen (Ind.) College. We had gathered to think together about the relationship between our religious lives and our lives as teachers and scholars. Shirley laid out a rich feast of texts for us to consider. But she insisted that we ourselves be the most primary of those texts. She invited each of us to offer a 10-minute spiritual-intellectual autobiography so we would understand how each other's questions and passions had been forged and fired. Shirley was strict about those 10 minutes—she even set a timer that told us when our time was about up—but she always allowed ample time for the group to respond to each autobiographical reflection. "We will leave no one standing naked," she said. "Everyone who makes herself or himself vulnerable, we will clothe."

When you clothe those who are naked and unprotected, Jesus said, you clothe me. "If a brother or sister is naked and lacks daily food, and one of you says to them, 'Go in peace; keep warm and eat your fill,' and yet you do not supply their bodily needs, what is the good of that?" asks the letter of James (2:15-16). These teachings refer, of course, not to spiritual or psychological nakedness but to literal nakedness—nakedness that is unprotected from cold or heat, rain or wind, or from the gaze of others. The practice of honoring the body includes the clothing of those in need.

Clothing others is a Christian obligation, to be cultivated in every area of our lives. No one must be left naked.

The *New York Times* recently reported that "cast-off clothes have become the flotsam of turn-of-the-century affluence. Americans bought 17.2 billion articles of clothing in 1998 ... and gave [to] the Salvation Army alone several hundred million pieces, well over 100,000 tons." Many of these clothes come to the Salvation Army stained or otherwise beyond repair; these are shredded, bundled into bales and sold to rag dealers. "Clothes," said one woman interviewed as she shopped, "I go through them like water."

Many of us go through our clothes like water, adding more and more to our overflowing closets as seasons and fashions change. If you're like me, a portion of those 17.2 billion articles of clothing are hanging askew in your closet or stuffed into the back of your bureau, unworn. My friend Kay has two rules about her clothes. The first is, if it goes unworn for six months, it is taken out, cleaned, pressed and given away. And the second is like it: When a new article of clothing is purchased, some other article of clothing is donated to someone who needs it. Nothing new comes in without something else going out. In this way, Kay never thinks of any piece of clothing as belonging to herself alone; every shirt, every dress, every coat is destined for someone else. And so she cares for her clothes with that someone else in mind. She keeps them clean, she keeps the buttons tightly fastened, she keeps the zippers repaired, so that when the time comes to give them away, they are in beautiful shape for someone else to enjoy.

There will be times in our lives when we will be called upon to take the coat from our back on the spot and give it to someone in need. But my friend's simple practice is a way of keeping in mind every day our obligation to clothe others, a way of holding those others—whose names we may never know—in our minds and our hearts; it is a daily preparation for giving.

Garments of mercy: We are called upon to clothe others by a God who clothes us at baptism and offers us again and again, never giving up, the clean, beautiful garments of mercy, justice and kindness to wear. Because God has compassion for our nakedness, God is a God who clothes. The book of Genesis imagines God making clothes for

Adam and Eve, who had been shamed by the knowledge of their nakedness. The book of Ezekiel describes God clothing Israel, who is imagined as a child abandoned in the wilderness, dirty and naked, her umbilical cord uncut.

"Then I bathed you with water and washed off the blood from you, and anointed you with oil. I clothed you with embroidered cloth and with sandals of fine leather; I bound you in fine linen and covered you with rich fabric. I adorned you with ornaments: I put bracelets on your arms, a chain on your neck, a ring on your nose, earrings in your ears, and a beautiful crown upon your head. … Your fame spread among the nations on account of your beauty, for it was perfect because of my splendor that I had bestowed on you, says the Lord God" (Ezekiel 16:9-12,14).

Our nakedness is never beyond the reach of God's desire to clothe and adorn us. Our bodies are never so exposed that we cannot be clothed in the garments that God offers us new in every moment. Kay knew this when she offered her mother a bath during her last days that would echo the bath in which her mother was first clothed in the garments of faith. And Kay's mother knew it as she taught her daughter how to die, how to live in the desire "not to be unclothed but to be further clothed, so that what is mortal may be swallowed up by life" (2 Corinthians 5:4).

Stephanie Paulsell teaches at Harvard Divinity School. This article is excerpted with permission from Honoring the Body: Meditations on a Christian Practice *(see below).*

Honoring the Body: Meditations on a Christian Practice by Stephanie Paulsell (Jossey-Bass, 2002, $19.95) considers the human body from a biblical, theological and practical perspective. She addresses a subject too long neglected by the church, which has tended to degrade the body and exalt the spirit, a separation foreign to the Bible. Paulsell looks at "how to celebrate the body's pleasures and protect the body's vulnerabilities in a world that seems confused about both." She develops practices that honor the body, considering how we bathe, clothe, nourish, exercize and rest the body as well as how to honor the sexual body and the suffering body. Paulsell uses many stories to illustrate the theological principles she develops in her clear writing style. This outstanding book needs to be read and pondered by many in the church. How many of our conflicts arise out of neglect or fear of the body? This book could revolutionize not only our discussions but our lives and our life together.—*Gordon Houser*

Considerations of the Incarnation

by Tiffany Eberle Kriner

Begin by thinking: He learned what rain means.
He saw those clouds, pouring till they're empty,

giving up in sudden sun. Clouds enact their pure reason
for existence. They find, giving utterly, their own death.

Then, speak your losses, they're fundamental as doorways:
you enter, you must exit. You can practice thinking

that he learned how losing and gaining bless us.
Accept, as widows, that leaving is the natural end

of cleaving. There's a double V of geese honking
past the car windshield, and suddenly you can't

do anything but cry, because loss is the plainest
beauty there is. It has no explanation. Later,

at the window, try to hear
early winter's harsh rain, or let it smash

your umbrella, hear it overpower what beats
in your sternum. One day, you'll stand under

the porch roof in a downpour then race out
drenched, ruined. You'll laugh, hair swamping your face

and say, Jesus Christ, you know what this means.

Tiffany Eberle Kriner lives in Madison, Wis.

Eat what is good

Unclean food is a discipleship issue for today.

by Kent Davis Sensenig

You are to distinguish between ... the unclean and the clean.—Leviticus 10:10

The Israelites divided the world, including food, into "clean" and "unclean." Righteous eating was central to their faith. Jesus' ministry was surprisingly food-centered as well. (See box on page 13.) But his practice of an open table challenged religious rules about the unclean. He ate with sinner and Pharisee alike.

The early church overturned Jewish food regulations in the name of mission to unclean Gentiles. In this they followed Jesus, who said, in effect, "It isn't what goes in the stomach that is unclean but what comes out of the heart" (Mark 7:19-21). Jesus' concern was unclean spirits. Of 20 usages of "unclean" in the Gospels, all refer to unclean spirits, not food.

Nevertheless, unclean food is a discipleship issue for today. Modern technology has brought us an age of junk food, fast food and genetically-altered "Franken-foods" beyond the imagination of biblical times. Rather than ritual uncleanness, our American food industry suffers from an unclean spirit.

An unclean food industry? Nutritionist Carol Simontacchi takes a penetrating look at the food industry in *The Crazy-Makers: How the Food Industry Is Destroying Our Brains and Harming Our Children* (Penguin Putnam, 2000).

Simontacchi argues that much of what we eat today is not only bad for our bodies but is literally making us mentally ill—in turn depressed, fatigued, hyperactive and cognitively disordered. She traces how the mainstream American diet hampers brain development from infancy through adulthood.

Simontacchi examines what we're eating as a nation. (See box on page 14.) No. 1 on the list—carbonated beverages—is a prime example of what is wrong. The average American consumes 50 gallons of soda each year. The average teenager drinks three cans a day, twice as much as milk and six times more than juice.

Soda pop contains massive doses of sugar, adrenaline-pumping caffeine, even the potentially toxic aspartame (brand name Nutrasweet). A large Coke at McDonald's delivers a sledgehammer dose of 29 teaspoons of refined sugar. But perhaps more detrimental to health is what pop often replaces—good old-fashioned water. In analyzing hundreds of teenager's food diaries, Simontacchi noticed a recurrent trend—kids don't drink water anymore.

Pop is just one conveyor of refined sugar in our diets. Americans consume 147 pounds of sugar a year, plus 50 pounds of artificial sweeteners. Americans consumed only 10 pounds of sugar a year in 1821. Another corporate pusher of sugar was No. 3 on our supermarket list—the breakfast cereal industry. Anyone who has watched Saturday morning cartoons knows how intensely sugared cereals are targeted at kids. Think soda's bad? While Pepsi contains only 1.2 teaspoons of sugar per ounce, Lucky Charms weighs in at 2.8, Fruit Loops 3.3 and Quaker Instant Oatmeal 4.3.

And have you noticed the growing portion of your supermarket freezer devoted to prepared frozen entrees (No. 9 on our list)? The problem with these meals goes beyond the idea that meal preparation is an important social event in family life. According to Simontacchi, what's in these packages can actually damage brain chemistry.

Ironically, frozen entrees are deficient in essential fats—fats needed to feed the brain. The "low-fat" industry in general has this harmful side effect. These meals are also deficient in basic nutrients and are loaded with sugar and sodium.

Fast food and fat: According to a March 2000 article in *Harpers* ("Let Them Eat Fat"), "Becoming obese is a normal response to the American environment." Twenty percent of Americans are obese; a fourth of those are under age 19. And half of us are at least overweight. The director for nutrition at the Centers for Disease Control suggests we have entered "an epidemic in the United States the likes of which we haven't had before in chronic disease." He predicts this health crisis will cost our society hundreds of billions of dollars.

The recent marketing gimmick of "supersizing" fast food meals is emblematic of the problem. By supersizing the average McDonald's meal, your calorie count doubles—all in the form of low-protein, empty calories that fill you up without making you feel full. Since one in three meals are now eaten "away from home," and the majority of those are fast food, such eating becomes a dangerous habit. One commentator compares a McDonald's burger joint to gay bathhouses in the age of AIDS—a site where high-risk populations indulge in high-risk behavior. Fast food has even taken up residence in many public schools and is being served daily for lunch to thousands of kids. The combination of increased junk food and diminished exercise and play is creating a generation of Americans on the fast track to chronic disease. Teenagers now get 20 percent of their calories from refined sugar and another 50 percent from processed fats.

A Christian counterculture? This is a discipleship issue for Christians.

Stewardship—If our bodies are the temple of the Holy Spirit (1 Corinthians 6:19), we would do well to live healthy lifestyles that glorify our Creator and

Addictions to unhealthy food and drink are holding many of us in bondage. To say "Jesus is Lord" is to proclaim liberty from the powers of this world.

Continued on page 14

Jesus' 10 greatest food moments

1. Bread and wine at the Last Supper (Luke 22)
2. Loaves and fishes for the 5,000 (Mark 6)
3. The parable of the great banquet (Luke 14)
4. Etiquette for hosts and guests (Luke 14)
5. Fried fish on the shore (John 21)
6. Plucked grain on Sabbath (Matthew12)
7. Turning water to wine (John 2)
8. Called "drunkard and glutton"(Matthew 11)
9. Eats with "sinners" (many)
10. "Reclining at table" and teaching (many)

Share your table with family, friends and newcomers. You may find that reorienting around this priority is the most important single change you can make to bring an unbalanced life into healthier alignment.

Continued from page 13

equip us to be about God's work in the world. To do otherwise will cost our society billions of dollars in health care.

Compassion—Thousands of Americans are becoming sick in body and mind as a result of their patronage of the corporate food industry. Wherever there is suffering, we are called to offer the cup of living water.

Exorcism—If the food industry is indeed an unclean spirit, then it takes hold of people's lives just like the demons of old. Addictions to unhealthy food and drink are holding many of us in bondage. To say "Jesus is Lord" is to proclaim liberty from the powers of this world.

Evangelism—The early church grew rapidly not because of public rallies and mass mailings but because Christians lived lifestyles that impressed and challenged their non-Christian neighbors, causing them to ask questions about what made these people different. How we eat is one of those social practices that will attract attention if it is life-giving.

Justice—Agro-food conglomerates exploit the land in unsustainable ways and increasingly dictate the (unhealthy) diet of millions. According to one industry trade journal: "American Ag must now quickly consolidate all farmers and livestock producers into about 50 production systems ... each with its own brands. ... It is time to say to the voices of fear, anger and resistance that they either need to join the process or get off the mountain." If such voices are silenced, farmers, the land and consumers will all pay the price.

Alternatives: As Christians we can take another path. Here are a few practical steps.

Slow food—Make time to prepare more meals at home from whole foods (at least once a day.) Share your table with family, friends and newcomers. You may find that reorienting around this priority is the most important single change you can make to bring an unbalanced life into healthier alignment. Just as for Jesus and the early church, character and community are formed around table fellowship.

Local food—Buy more local, fresh, natural and whole foods. Or grow your own. Eat more greens, root vegetables, fresh fruit, legumes, whole-grain bread and unprocessed cereals. Make high-quality food a top priority in your budget. There are few better long-term investments you can make in your family. Cheap food at superstores and outlets is often the direct result of exploitation of God's creation, both people and land.

Real food—Gradually reduce processed foods of all kinds from your cupboards. One sign of whether you eat too much processed food is how fast your kitchen trash basket fills up. Learn about healthier snacks and make your own at home with the kids. Drink more water, less pop, coffee and beer.

Simple living, joyful living: I'm no health nut. I like good food of all kinds and I'm grateful for whatever is placed before me. I enjoy the occasional treat. But I've experienced the joys of simple, healthy eating, and few things have made my life saner and more satisfying. I realize this most when I travel. I feel cut adrift in a sea of unedifying food. I know I'm home again when I sit down with my wife for a home-cooked meal.

My wife and I garden and preserve. Most of the produce we eat year-round comes from a small plot of ground near our Main Street apartment. Other options for local produce include farmer's markets, roadside stands and buying a share in a community-supported garden.

It takes some planning, but we rarely shop at supermarket chains. We are part of a buying club that orders in bulk from the natural foods distributor Blooming Prairie. We receive a monthly delivery at a drop-off site in our community. We patronize locally owned natural foods stores, bakeries, cafes and restaurants. We may sometimes pay more than Wal-Mart rates, but as our combined income is under $30,000, it is more a matter of priorities than affluence.

Food is only one part of life, yet anthropologists tell us that nothing is more revealing about a society than how it eats. As part of the society of Christ, we are called to make this an issue of discipleship for our times. Isaiah wrote: "Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Listen carefully to me, and eat what is good, and delight yourselves in rich food" (55:2). TM

Kent Davis Sensenig is a member of Cedar Falls (Iowa) Mennonite Church.

Good Eating by Stephen H. Webb (Brazos Press, 2001, $21.99) develops the "first modern systematic theology of diet," touching on topics such as animal sacrifices, the Lord's Supper, pacifism and the place for animals in heaven. Webb argues for a Christian vegetarianism that is "completely different from the animal rights movement." The title of his first chapter, "The Unexamined Meal Is Not Worth Eating," makes the point too few of us want to examine. After reading this book, you will pause before biting into your next Big Mac.—*Gordon Houser*

Top-selling supermarket items (in dollars, 1996)

1. carbonated beverages
2. milk
3. cold cereal
4. bread
5. cheese
6. chips and snacks
7. cigarettes
8. alcohol
9. frozen dinners
10. ice cream
11. cookies
12. canned soup
13. candy

(Vegetables came in #23 behind dog food and toilet tissue. Fresh fruit and seafood did not even make the list.)

Jubilee moves beyond justice

Reflections on repatriation of Native artifacts

by Bruce D. Martin

In 1988, 31 of the original copper plates used in the first illustrated edition of the *Martyrs Mirror* turned up in the hands of an antique dealer. Many assumed these plates had been destroyed or lost in the bombings of World Wars I and II, melted down for shell casings or spare parts for bombers. We don't know who discovered them or where they were hidden since World War II, but they surfaced and were offered for sale.

The *Martyrs Mirror* includes stories of hundreds of early Anabaptists who were hunted down, imprisoned, tortured and burned at the stake for refusing to pledge their allegiance to any leader or government other than Jesus Christ and his body on earth. Compiled by Thieleman van Braght, *Martyrs Mirror* was first printed in 1660; the second edition, richly illustrated with etchings by Jan Leuken, appeared in 1685. These original copper plates chronicled the suffering and martyrdom of early Anabaptists who gave their lives for their faith during a period of history when nonconformity was costly.

Mennonites should understand the power of an identity document, especially one nearly destroyed by a 500-year-long tornado called the European invasion.

Mennonite representatives contacted the owner of the plates, who agreed not to sell them until more than $85,000 could be raised for their purchase. A delegation traveled to Germany to purchase and return them to the Mennonite community.

Why did leaders, historians, academics and others in the Mennonite church get so excited? After all, these were just copper plates with pictures on them, remnants of a culture and people that have almost disappeared from the European landscape today.

Continued on page 16

Continued from page 15

Mennonites knew these were not mere chunks of copper. They held meaning as identity documents. Our lives are filled with such documents. They tell the stories of people or communities.

Those who have lived through the horrors of war or natural disaster know the power of identity documents to give meaning and shape to our lives. They tell us where we've come from, who we are and where our hope lies. On TV we have seen people after a tornado searching through rubble in hopes of finding a few identity documents—a photo album, a child's toy, a family Bible, an heirloom—any artifact that reminds them of who they are.

Repatriation helps us acknowledge that we live on stolen Native lands and ask what might be required of us to do justice, love kindness and walk humbly with our God.

If copper plates can tell the story of the Mennonite community, then 200-year-old bead and quill work and an eagle-feather bonnet can tell the story of a Native community. Mennonites should understand the power of an identity document, especially one nearly destroyed by a 500-year-long tornado called the European invasion.

Why did Eastern Mennonite University (EMU), Harrisonburg, Va., repatriate six artifacts from their Native collection during a chapel service on March 15? Repatriation is the political and legal term applied to the return of articles that have social, cultural, historical and religious value to the people to whom they belong or to communities in which they originated. Repatriation helps us acknowledge that we live on stolen Native lands and ask what might be required of us to do justice, love kindness and walk humbly with our God.

Jubilee: Some have insisted that justice is the predominant theme of the Old Testament, while love is the central theme of the New Testament. But love and justice are inseparable in expressing the character of God and any community that hopes to embody that character. Love and justice are bound together in the biblical observance of jubilee (Leviticus 25:8-18) and in the life and ministry of Jesus (Luke 10:25-27), who came to reinstate or fulfill the jubilee (Luke 4:18-19). God's love motivates justice, and God's justice distributes love. Love ensures compassion while justice provides basic needs and rights for all in the community.

The essence of jubilee is to set at liberty all that has been held captive. During the year of jubilee, God's people were to release everything taken from neighbors—lands, personal property, human beings (captives, slaves)—under the duress of economic hardship, war, occupation, coercion or unfair advantage. Every 50th year (seven sabbatical year cycles) all people and property were to be returned to their ancestral states, to their communities of origin. Can we imagine the outcome if Christians observed jubilee today?

The context for the practice of jubilee is the creation of community and the preservation of people in it (see also Luke 7:29-30; Psalm 107:36). People of jubilee express God's love and justice for all people and communities, for neighbors. Jesus taught the observance of jubilee in the parable of the good Samaritan (Luke 10). Here the neighbor is any individual or community that has suffered wrongs, including those abandoned for dead along the roadside of history. This story reminds us that we cannot participate in the destruction of cultures and communities without destroying the lives of individuals within them.

Jubilee people are willing to sacrifice for others, to love beyond justice so that all may enjoy life. Jesus compels us to go beyond justice to sacrificial love. The cross is our paradigm; our very lives have been repatriated, given back to us, through the cross. Having received this gift from our Creator, we observe jubilee by returning to our neighbors all that strengthens their lives and identities, even the communities and cultures that nurture and sustain them.

Repatriation: In November 1990, the federal government passed Public Law 101-601, the Native American Graves Protection and Repatriation Act. It viewed repatriation as a way of helping Native communities regain and strengthen their identities as nations and communities. Before this, the dominant Euro-American culture ransacked Native cultures almost at will. Fergus Bordewich writes, "American society did its utmost to eradicate Sioux religion and language in the 19th century; by the middle of the 20th, collectors had carried away most of what remained of material culture as well" (*Killing the White Man's Indian*, Anchor Books).

Identity: Mandan elder Edwin Benson performing a blessing over the artifacts in a ceremony at Eastern Mennonite University, Harrisonburg, Va.

Jim Bishop

Plundering Native gravesites for human remains and for "funerary objects" had been common practice and is still common today. During the first half of the 20th century, mining companies were formed for the excavation of Indian gravesites. The Smithsonian Institution recently repatriated the skeletal remains of 18 Cheyenne warriors that had been on display or stored in the museum archives. Selling artifacts to museums and collectors has been brisk throughout the 20th century. Even a few Mennonite educators and missionaries have been more interested in gathering artifacts than in gathering communities of faith.

Sacred objects: Public Law 101-601 covers other cultural items. The six artifacts EMU repatriated to the Mandan people—two pairs of beaded moccasins, a shirt, trousers, decorated war club and an eagle-feather headdress—are considered sacred objects and cultural patrimony.

Indian Nations are in our history like the traveler who fell among robbers on the Jericho road (Luke 10:30). They have for the past 500 years been the victims of federal policies of eradication and assimilation, with the intended result of extermination. The Native North American population was reduced from about 12 million to fewer than 250,000 by 1900; the Mandan people were reduced from about 10,000 to 100 in a period of less than 50 years. For the past century, Native peoples have been struggling to survive in the fierce landscapes of North America and working to recover their identities, histories and cultures, a resurrection that had been thought impossible. While facing tremendous economic hardships (50 to 80 percent unemployment), devastating social conditions resulting from generations of grief, and overwhelming cultural disintegration, these 560 tribes have grown to more than 2 million members in the past century.

Repatriation addresses the problem of community and cultural disintegration. Historically, culturally and religiously significant artifacts are important in preserving, nurturing and strengthening the identity of communities and individuals. These items are neither "art" in the modern sense of the word nor badges of our cross-cultural awareness. They help communities know who they are, where they have come from and where they are going. These artifacts are also important for the education and healthy development of children, youth and young adults in any society, especially a society that has few documents. It is our responsibility as Christians to observe jubilee, to practice justice and love in our relationships with our Native North American neighbors. Repatriation of artifacts is an important step toward strengthening their identity and ensuring their survival for generations.

Agents of love: Just 12 years ago, the passage of Public Law 101-601 mandated that certain artifacts held by state and federal institutions be returned to their communities. Meanwhile the church is faltering in its mandate to be jubilee people, agents of God's love and justice. Will we pass by on the other side, as have so many for centuries? Or will we be known as 21st-century Samaritans?

The church is faltering in its mandate to be jubilee people, agents of God's love and justice. Will we pass by on the other side, as have so many for centuries? Or will we be known as 21st-century Samaritans?

The service of worship and repatriation held at EMU on March 15 was important, the first ever for the Three Affiliated Tribes of North Dakota (Mandan, Hidatsa, Arikara) and the first voluntary public repatriation by a Mennonite institution. Erma Metzler Betz Schnabel, who made these artifacts available for repatriation, and the administrators and students of EMU should be commended for taking the lead on this issue, for making justice concrete here at home.

I hope many repatriations follow. I pray that we'll get to know the tribes in our home states. In Virginia, that means supporting the efforts of Virginia tribes to win federal recognition in Washington. It means joining the struggle for justice in opposing the alliance between politicians and developers to build the Prince William Dam near Williamsburg that will flood most of the Pamunkey and Mattaponai reservations.

Repatriation may be a small step, but movements consist of small steps. One small step will not undo more than 500 years of horrible history, but it is never too late to change the future. It is never too late to be the jubilee people God has called us to be, guarantors of love and justice for all the inhabitants of this land.

Bruce D. Martin is campus pastor at Eastern Mennonite University, Harrisonburg, Va.

Ministry and mission

Keith Harder is co-director of the Mennonite Church USA Executive Board Office of Ministerial Leadership.

The Holy Spirit gives all Christians gifts for ministry and calls us to exercise those gifts in the mission of the church. Ministry in a faithful church cannot be delegated to a few professional pastors or ministers any more than missions can be delegated to a few professional missionaries. In this vision, the primary task of pastors and those we ordain is to equip members for their ministries. God gave gifts "that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ" (Ephesians 4:11-12).

When everyone in the church is engaged in ministry and mission, we will be a missionary people. Limiting ministry and mission to a few dedicated people has diminished our missionary vitality and effectiveness. The missional church vision calls everyone to be engaged in the mission of the church.

The notion that the church's ministry and mission could be delegated to a few people has plagued the church over the centuries. As a result, the church is filled with passive spectators whose main responsibility is to pay and pray for those who are paid to do the ministry of the church.

Some have suggested that as long as we have ordained, professional pastors and ministers, we will delegate ministry to them and not embrace the calling that every member has a ministry. In *The Fullness of Christ*, John Howard Yoder wrote that we need to break our dependence on the "professional religionist." Author Alan Roxburgh says we must eliminate the "guild of the ordained" if we are to become a missional church.

> **When everyone in the church is engaged in ministry and mission, we will be a missionary people. Limiting ministry and mission to a few dedicated people has diminished our missionary vitality and effectiveness.**

While acknowledging these concerns, the Mennonite Polity for Ministerial Leadership embraces the office of ordained ministry and professional training for those called to leadership ministries in the church. This stance is based in part on the understanding of Ephesians 4 that specific ministries are entrusted to women and men to equip others for their ministries. These gifts and the ministry offices they represent are given to the church to help every member engage in the ministry and mission of the church. Ordination confirms the calling of these individuals to these ministries.

The role of the pastor may be compared to that of a coach. Among other things, the coach is to teach the skills, organize and direct practice sessions, inspire and encourage the team, maintain focus and challenge players to excel. But at a certain point the coach gets out of the way and lets the players play the game. It would be as dysfunctional for a team to be without a coach as it would be for the coach to play the game while the team sat on the bench.

As a pastor I always rejoiced when members discovered their spiritual gifts and used them in the ministry of the church. There was more than enough for everyone to do. If I ever return to pastoral ministry, I will work more intentionally to equip and train members for ministry and mission. I will make more effort to engage them in the various ministries of the church and get out of their way more often.

The Executive Board of Mennonite Church USA has made missional church and leadership development two of its priorities. These go hand in hand.

For Mennonite Church USA to become a missional church, it will need strong, visionary leadership in every congregation and every other expression of the church. A healthy, missional church will expect its leaders to use their gifts and professional training to equip its members for ministry and mission.

At the same time, leaders and pastors will boldly embrace the idea that every member is called and gifted by the Holy Spirit for ministry. Pastors and leaders will equip and train others. They will call and challenge all members to ministry and mission. They will create opportunities for members to serve, and they will get out of the way as people become engaged in ministry. They will resist the temptation to see themselves as doing all the ministry on behalf of others and resist letting others put them in that role.

As we understand and implement the missional church vision, may we all—ordained and laity—embrace this call to mission and ministry. TM

Team to dream of publishing's future

MPH could be part of broader partnerships among other agencies and groups.

The financially beleaguered Mennonite Publishing House will probably continue to serve the new Mennonite Church, say members of a new transformation team appointed to create plans for a revamped denominational operation. But what MPH will look like and do remains to be seen.

"The team will identify the needs and resources in Mennonite Church USA and Mennonite Church Canada for a future publishing ministry for both churches, suggest priorities and focus, and articulate the role of MPH in that future publishing ministry," says Jim Schrag, Mennonite Church USA executive director and transformation team co-chair.

MPH, headquartered in Scottdale, Pa., currently has four divisions: book publishing (Herald Press), congregational resources (Faith & Life Resources), commercial printing and Provident Bookstores. They have already been significantly scaled back as part of efforts to reduce MPH's $4.5 million debt, while the bookstores are expected to be a major source of income.

"When we look at the transformation process, we need to lay aside our present structures and dream about what the church wants and needs," says transformation team member Norman Shenk. "Our first focus is not financial feasibility, but what we want to help provide is nurturing tools for our peoplehood. I believe the church is ready to pay for what it truly wants."

The eight-member team was appointed by the Joint Executive Committee, which is composed of the executive committees of Mennonite Church Canada's General Board and Mennonite Church USA's Executive Board. In addition to Schrag and fellow co-chair Dan Nighswander, Mennonite Church Canada general secretary, transformation team members are:

- Norman Shenk, Mount Joy, Pa., a former vice president of Eastern Mennonite Missions and now an MPH financial adviser hired by Mennonite Church Canada and Mennonite Church USA;
- Rose Stutzman, Scottdale, Pa., editorial vice president for MPH's congregational resources division;
- Byron Rempel-Burkholder, Winnipeg, project editor for MPH's congregational resources division;
- Donna Driedger, Osler, Sask., a retired school teacher and longtime Christian education resources person for the former Conference of Mennonites in Saskatchewan;
- Sue Steiner, pastor of Waterloo (Ont.) North Mennonite Church;
- Ruth Suter, Brisbane, Calif., a marketing consultant and moderator of Pacific Southwest Conference.

The transformation team is part of a two-pronged approach to addressing the MPH situation. While the team dreams about publishing's future, the JEC, which replaced the MPH board in March, is overseeing restructuring plans to rescue MPH from its $4.5 million debt.

"The team's work is not to become involved in managing the present crisis but to build the blueprint for the future that the management of the present crisis is setting the stage for," Schrag says.

The team's work is not to become involved in managing the present crisis but to build the blueprint for the future that the management of the present crisis is setting the stage for.
—Jim Schrag

"We are trying to do two things at once, and that's a big challenge," says Ron Sawatsky, Mennonite Church Canada moderator and chair of the interim MPH board. "But doing the restructuring now helps us to understand from a financial point of view the scope of our mission and vision."

The transformation team's challenges for a new publishing ministry include serving a diverse Mennonite constituency, cooperating with other denominational efforts, the dynamics of 21st-century publishing such as the Internet, and developing partnerships among other Anabaptist publishers.

"We are Anabaptists and pacifists," Driedger says. "My main concern is that we remain true to that and [make] sure that congregations get materials that are authentic to our belief system."

The team held its first meeting June 10-11 in Waterloo, Ont., and is expected to complete its work this fall. Team members will consult with dozens of people in areas of Christian education, pastoral ministry, business and publishing.

"This is a chance for a lot of people to register their hopes and concerns about the role publishing will have in revitalizing the church in the future," Nighswander says. "We want everyone throughout the two churches to feel like they have a voice in this process and invite anyone with ideas to share them with the team."—*Mennonite Church USA News Service with Rich Preheim*

Family loyalty benefits MPH

Being a missional church means being a publishing church, Carol and Cliff Mast believe. That is why they recently donated tens of thousands of dollars in funds and consulting to Mennonite Publishing House (MPH) in Scottdale, Pa.

The Masts, who grew up in Scottdale and worked at MPH until 1970, now live in Phoeniz, where Cliff operates a business providing printing equipment and service. In the midst of MPH's current financial problems, he offered his assistance, which saved MPH $80,000 to $130,000 as it modernized its typesetting system.

"Cliff helped us locate a nearly new system, built a new computer to drive it and even replaced our old camera with a much more compact and accurate one," says Neal Weaver, MPH prepress manager.

The reason for the Masts' contributions is simple, they say. "We believe in the mission of the Mennonite Church to spread the gospel," says Carol. "And publishing is an important part of that mission."—*Mennonite Church USA News Service*

Mexico City program builds church as it builds financial improvements

In Adrian Rendon's Mexico City neighborhood, a traditional fast-food breakfast is a glass of freshly squeezed orange juice with a raw quail egg in it. It may make Americans gag, but for Rendon, it is a recipe for a better life that is easy to swallow.

Rendon was looking for ways to supplement the 3,000 pesos ($300) he makes a month as a computer instructor. In speaking with juice vendors, he discovered there was a need for a reliable source of eggs. Today he has 400 quail, which allow him to earn an extra 1,000 pesos a month.

MEDA

With the help of a business-training program sponsored by Mexico City Mennonites and Mennonite Economic Development Associates, computer instructor Adrian Rendon now earns an extra 1,000 pesos ($100) a month providing quail eggs to vendors who sell a traditional breakfast of orange juice with a raw egg in it.

Rendon's entry into the food-service industry, which he eventually wants to do full-time, was boosted by his participation in a Mennonite-sponsored business-training program. Leaders of the 15 Mennonite congregations in Mexico City say that sustainable livelihoods will be needed for a sustainable church. That is why three years ago they invited input from Mennonite Economic Development Associates. A feasibility study determined that the best way for MEDA to help was by providing business training to low-income entrepreneurs. Soon, Micro MEDA Mexico (MMM) was born.

The church was warm and inviting. This was what we were looking for.
—Leticia Payan

"There's a real need for training," says MMM director Andres Martinez. "Most entrepreneurs operate by their feelings, by what they feel in their gut. There's no training available to help them improve their businesses."

The project provides training in things such as accounting, purchasing and marketing. To date, 58 people have participated in the program, with 80 percent being nonchurched.

For many participants, it is groundbreaking contact with Christians of any kind. That was true for Isaias Ramirez and his wife, Leticia Payan, who sell various kinds of insurance. They say they came to the MMM course to learn more about providing "peace and tranquility" for their clients. But the couple also found some peace and tranquility of their own.

Before attending the 13-week course, Ramirez and Payan were not churchgoers. They faced problems at home with their three daughters, who were using drugs. "We felt such an emptiness inside," Payan says. "We didn't know where to turn."

MMM staff put them in touch with the pastor of a local Mennonite congregation, and they began to attend. "The church was warm and inviting," Payan says. "This was what we were looking for."

Comments like that make Martinez feel good. "When we start the first class, we clearly tell people who is sponsoring the course and why we are doing it," he says. But, he adds, "we don't use the course as a way to squeeze in talk about religion."

"People can't think about God and Jesus if they don't make enough money to support their families, if they are worried about the future of their children."

Martinez knows that from his own experience. He grew up in poverty but went on to get a master's degree in public administration and a job with the Bic corporation in Mexico, where he was in charge of exports to Asia and South America.

It was a good job with plenty of potential. But Martinez, who became a Christian and joined a Mennonite congregation five years ago, left Bic to direct MMM in 2001. He says the move grew out of his conviction that God was calling him to use his business skills to help others. "I was very concerned about my country," he says.

A side benefit of the program is that it can help make local congregations financially viable. As church members improve their economic situation, they may be better able to support their congregations financially—a real challenge as mission workers seek to pass responsibility for all of church life to local people.

"If we can help improve the economic well-being of our members, we can improve the overall health of the church," says Kirk Hanger, a Mennonite Mission Network worker who helps lead the La Paz Mennonite Church in Tlalpizahuac, a low-income community on the southeast edge of Mexico City.

Hanger and his wife, Marilyn, started the congregation in 1996 but are planning to return to the United States next year. La Paz will need to raise 3,000 to 5,000 pesos a month to support a local pastor when the Hangers are gone.

"Only a few people in our church have stable weekly incomes," Marilyn Hanger says. "If more church members have better incomes, it will help the church to become self-supporting."*—John Longhurst of MEDA News Service*

New hunger program finds fertile soil

MCC photo by Kurt Hildebrant

David Harder plants soybeans near Mountain Lake, Minn. He is part of a group of local Mennonite farmers who are growing crops together to benefit the 3-year-old Foods Resource Bank.

Foods Resource Bank benefits Mennonite Central Committee, other agencies.

For some 60 groups of farmers across the United States, planting this spring has taken on new meaning. Their earnings from the corn and soybeans now in the ground will be able to help other rural people around the world feed themselves.

The farmers are part of the fledgling Foods Resource Bank, an ecumenical partnership of aid organizations including Mennonite Central Committee (MCC). Modeled on the successful Canadian Foodgrains Bank, FRB encourages U.S. farmers to plan Growing Projects. Participants solicit contributions of land, seed, fertilizer, labor and other resources, and crops are donated to FRB.

To avoid the high costs of shipping grain directly, FRB sells most of the crops, and member organizations apply to use the funds for food-related projects. Last year, for example, MCC collaborated on an FRB-funded project to help 22 villages in Kenya improve livestock breeding and access to water.

"Feeding the hungry is a command in the Bible, not just something to talk about doing," says Willard Dick, chair of a committee of Mennonite farmers organizing a Growing Project in Mountain Lake, Minn. "We want to be faithful to Jesus' teachings."

Dick's group got started after Vern Preheim, MCC Central States staff member and MCC's FRB board representative, and Ron De Weerd, FRB director of development, visited the Mountain Lake area about a year ago. Representatives from the five local Mennonite congregations formed a committee and began organizing. This spring the farmers planted corn and soybeans on five pieces of land, a total of 55 acres. Owners have either donated the land or offered it for a small amount of rent. Farmers are donating the labor, and local dealers donated seed. A matching grant from seed and chemical company Monsanto is stretching local contributions to pay for fertilizer and pesticides.

"Fewer younger people are farming these days, so we're trying to engage the younger people by encouraging them to contribute financially," Dick says.

The group also hopes to expand the work by including other local congregations in future projects.

Each Growing Project can choose to direct their donation either to specific FRB-member organizations or to FRB as a whole, to be used where most needed. FRB last year received more than $200,000 from 30 Growing Projects and other donations, $14,700 of which went to MCC.

In Davis County, Iowa, a project is creating new bonds among congregations. Jeff Ludwig, pastor of Pulaski Mennonite Church, helped organize a project that also includes Lutheran, Methodist and Catholic congregations. Together, they are growing soybeans, corn and hay on 142 acres.

Like small farmers across the country, Davis County farmers are struggling with low grain and livestock prices.

"Our county is known as the second-poorest county in Iowa, but you can't tell me it's poor spiritually," Ludwig says. "Even in the depressed farm economy, this community has always been really good about responding when they see a need."

Our county is known as the second-poorest county in Iowa, but you can't tell me it's poor spiritually. Even in the depressed farm economy, this community has always been really good about responding when they see a need.
—Jeff Ludwig

Farmers involved with FRB emphasize that their donations will be used mostly for projects that help people grow their own food. Meanwhile, FRB allows member organizations access to more resources, and they can cooperate on projects in areas where they do not have their own programs.

"Collaborating with other like-minded agencies strengthens our work and also puts us in touch with the latest policies and practices of peer agencies," says Willie Reimer, director of MCC's Food, Disaster and Material Resources department. "This sharing of information is invaluable."

FRB, now in its third growing season, is still in its beginning stages. The organization recently received a five-year, $1.4 million matching grant from the Kellogg Foundation, which will go largely toward providing full-time staff.—*Rachel Beth Miller of MCC News Service*

Filipino institute still building peace

Third annual MCC-sponsored training session draws 165 participants.

While their home countries were rattling their sabers over the disputed region of Kashmir, Jenny Jivan of Pakistan and Shashi Singha of India were meeting in the Philippines, becoming friends and searching for peace.

Jivan and Singha were among 165 participants from 17 Asian countries who attended the May 1-16 Mindanao Peacebuilding Institute in Davao City on the island of Mindanao. Sponsored by Mennonite Central Committee (MCC), Catholic Relief Services and the Catholic Agency for Overseas Development, the annual event was begun in 2000 to help Filipino peace workers address ethnic and religious conflict in Mindanao. MPI has since blossomed into an internationally known venue for peace-building training.

This year, three five-day sessions examined peace-building and the arts, community-based peace-building initiatives and the role of religion in conflict and peace. Sessions were led by both Filipino and international facilitators.

In one class, "Religion: Source of Conflict, Resource for Peace," Muslim participants explained the Islamic concept of "jihad." They pointed out the most important jihad is the inner struggle to serve God. Ensuing discussion brought up the Christian Crusades of the Middle Ages. While the Crusades may have been motivated by noble intent, what resulted was war, death and destruction, particularly aimed at Muslims.

Jen Harvey, who is preparing to return home to Kalona, Iowa, after serving with MCC in Indonesia, says she gained a new level of trust through these discussions and through getting to know other participants.

"After the United States started the war in Afghanistan, I frequently encountered people [in Indonesia] who were angry toward the U.S.," Harvey says. "When I met someone who was Muslim, the first question I would ask myself was, 'Do they hate me?' "

During the MPI closing ceremony, Jivan, who became good friends with Harvey, shared about a conversation in which Harvey openly shared her fears. "I was moved both by Jen's vulnerability and her initiative to speak to me about her fears, not knowing if I would carry the same anger [as that of anti-U.S. Pakistani demonstrators] she has seen on TV," Jivan said.

Other walls of mistrust have been broken down with creative planning and encouragement from MPI alumni. One such event happened in December 2001 in the epicenter of Muslim-Christian tension in Mindanao. Inspired by interaction with others at MPI, several participants mobilized Christians in the city of Kauswagan to walk to a mosque to greet and bless Muslims. They joined the Muslims in celebrating Eid Al-Fitr, the feast that marks the end of Ramadan, the Muslim month of fasting. Days later, Muslims joined Christians celebrating Christmas.

"At first the Muslims hesitated to even cross the gate of the church," said Rey Montecillo, another MPI 2002 participant and member of the interfaith group that planned the Muslim-Christian meeting. "The Muslims began by shaking hands with the Christians, then greeting each other the Muslim way, cheek to cheek."

In the end the two groups shared a meal and reminisced about how peace used to be the norm in their community.

"It is my great duty to work at peace," Monticello said. "If we will not do it, maybe many lives, even those of our children, will be sacrificed."—*Jon Rudy of MCC News Service*

Graduate links U.S. and Africa

It took a village to get Elijah Metekai's family to his college graduation.

Metekai, a Masai tribesman from Kenya, graduated from Goshen (Ind.) College on May 26, becoming one of the few people from his village to earn a college degree. To get four family members and a close friend to the weekend ceremonies, villagers sold cattle and handmade crafts to raise $10,000 for tickets and other costs.

Metekai graduated with a degree in business information systems. After graduate school in the United States, he wants to return to Kenya to work for a nonprofit organization or government agency.

History essay contest winners named

Eight high school, college and post-graduate students have been honored by the John Horsch Mennonite History Essay Contest.

Wilmar T. Harder of Associated Mennonite Biblical Seminary, Elkhart, Ind., won first place in the seminary and graduate school division for "Theology for Mennonites and Christendom: A Comparison of John C. Wenger and Edmund G. Kaufman." Second place went to Elizabeth Raid of Earlham School of Religion, Richmond, Ind., who wrote "The Work of the World and the Work of the Church: Mixing Money, Management and Faith."

In the undergraduate college and university division, Nathan W. Toews of Bethel College, North Newton, Kan., received first place for "The Rise and Fall of Woodlawn Mennonite Church." Fellow Bethel student Joseph Sawatzky was second with "Evangelical and Mennonite: The Sermons and Influences of Victor Sawatzky."

Paul Yoder of Eastern Mennonite High School, Harrisonburg, Va., won the high school division with his paper "Brother John R. Mumaw." The second place paper was "Civilian Public Service: An Acceptable Compromise" by Joel Gaeddert of Shawnee Mission East High School, Prairie Village, Kan. Angie Lederach of Eastern Mennonite High School was third with "George R. Brunk I: A Man of Insight and Power."

Winners receive cash awards and one-year subscriptions to *Mennonite Quarterly Review.*

The annual contest is named in honor of the late Mennonite historian John Horsch.

The voice on the other end of the line

Toll-free number is one way to connect scattered denominational offices.

For more than 15 years, Glenna Schrag answered phones at the denominational headquarters in Newton, Kan., with "General Conference Mennonite Church." On Feb. 1, she switched to using "Mennonite Church USA." Most of the time.

Schrag says she has used the old greeting by mistake only a couple of times, and most people do not act surprised by the new wording. The news seems to have reached many church members, at least, that a change has taken place. A few, however, have asked, "When did that happen?"

Schrag is one of five people who answer the new toll-free phone number—866-866-2872 (866-TO MC USA)—that can connect callers to any denominational agency. All calls go to the switchboard at the Mennonite Church USA office in Newton. From there, operators can transfer the call elsewhere, such as to Executive Board staff in Newton or Elkhart, Ind.; Mennonite Mission Network in Newton, Elkhart or Harrisonburg, Va.; Mennonite Mutual Aid in Goshen, Ind.; Mennonite Education Agency in Elkhart; Mennonite Publishing House in Newton or Scottdale, Pa; Mennonite Men and Mennonite Women in Newton; and the Mennonite Historical Committee and Archives in Goshen or North Newton, Kan.

In addition to Schrag, those answering the phone are Grettel Vargas Kuhns (who is also available for Spanish-speaking callers), Deb Ratzlaff, Lela Mae Sawatzky and Doris Schmidt. Shelley Buller is their supervisor. Two receptionists are usually available at any given time. Each receptionist also works at other tasks when not answering the phone.

Jim Schrag (no relation to Glenna Schrag), executive director of the Mennonite Church USA Executive Board, says that while denominational offices are located in a variety of locations, "we have not regionalized the offices. ... These are interrelated parts of a unified church."

That does not mean that the Executive Board office is just in Newton, where Jim Schrag is located, or that Mennonite Mission Network is only in Elkhart, where president Stanley Green sits. Rather, both organizations have staff in both places.

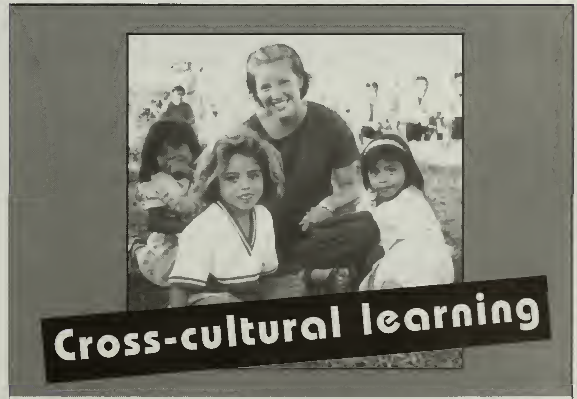
The buildings being used by Mennonite Church USA agencies in Newton and Elkhart have been office locations for denominational staff members for many years. The Newton building served as central offices for the General Conference Mennonite Church from 1943 until Feb. 1. The building in Elkhart has housed Mennonite Board of Missions and other agency staff members since 1974.

Mennonite Church USA photo by Laurie L. Oswald

The receptionists who answer the new Mennonite Church USA toll-free phone number (left to right): Doris Schmidt, Grettel Vargas Kuhns, Deb Ratzlaff, Lela Mae Sawatzky, supervisor Shelley Buller and Glenna Schrag.

But even those longterm office buildings have or will undergo changes. A windstorm last year tore off the siding on the front of the Newton building. Plans have been developed for restoring the building to its original brick facing, and work is scheduled to be completed this fall. The Elkhart building also underwent recent renovations, including the addition of new carpet.

With the start of the new denomination in February, the Newton office housed 64 people working for the Executive Board, Mennonite Mission Network, Mennonite Publishing House, *The Mennonite,* Mennonite Women and Mennonite Men, while the Elkhart office had 71 people working for the Executive Board, Mennonite Mission Network and Mennonite Education Agency.—*Gordon Houser for Mennonite Church USA News Service*



The cornerstone of our Global Village Curriculum is the innovative cross-cultural program in which all students participate. Students select from a wide variety of study/travel options, all led by our own professors. The current "Best Colleges Guide" ranks EMU number six nationally in the study-abroad category.

Harrisonburg VA 22802
(800) 368-2665
www.emu.edu • admiss@emu.edu

EASTERN MENNONITE UNIVERSITY

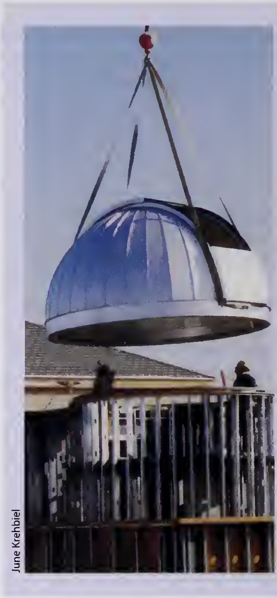
AMBS appoints new business administrator

Associated Mennonite Biblical Seminary in Elkhart, Ind., has named Jeff Miller of Fort Collins, Colo., business administrator, beginning July 1. He will succeed Virgil Claassen, who has held the position since 1973.

Miller currently is fiscal administrator of the Division of American Indian and Alaska Native Programs at the University of Colorado Health Science Center in Denver. He previously was an accountant for Ten Thousand Villages in Akron, Pa., and a bookkeeper and accountant for Mennonite Central Committee in Botswana.

A Colorado native, Miller is a graduate of Hesston (Kan.) College and Goshen (Ind.) College. In 1995 he earned a master of business administration degree with an emphasis in nonprofit accounting from Kent State University, Kent, Ohio.

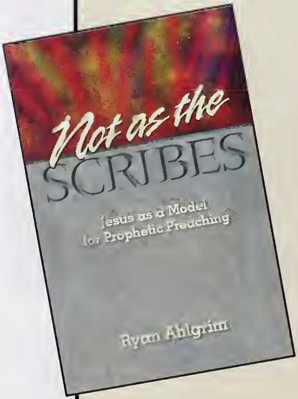
Miller, his wife, Kay, and their three sons are active in Fort Collins Mennonite Fellowship. He has served on the boards of Rocky Mountain Mennonite Camp, the local Mennonite Economic Development Associates chapter and the local Ten Thousand Villages store.



June Krehbiel

Bethel dome sweet dome

A crane lowers the dome of the astronomy observatory onto the Krehbiel Science Center under construction at Bethel College, North Newton, Kan. The dome will slide open and rotate 360 degrees. The observatory will also house a 16-inch telescope with equatorial mount. The $6.8 million center is scheduled to be ready for fall semester.



Transforming Power of Preaching

Not as the Scribes
Jesus as a Model for Prophetic Preaching

"Ryan Ahlgrim sees Jesus as a prophetic preacher par excellence. This practical book shows how today's preacher can actually create new parables."—*Ronald J. Allen, Professor of Preaching and New Testament, Christian Theological Seminary*

Most preaching today resembles the teaching of the scribes: explaining the meaning and application of scripture. But Ryan Ahlgrim boldly suggests that pastors and preachers today should speak as Jesus spoke—as prophets speaking for God instead of as scribes talking about God. Using Jesus' own astonishing preaching methods and themes as a model, Ahlgrim attempts to recover for our time the transforming power of prophetic preaching.

Paper, $16.99; in Canada $26.79

Herald
Press

1 800 245-7894 www.mph.org

CALENDAR

57th annual Eastern CPS reunion, Aug. 8 at Chambersburg (Pa.) Mennonite Church. For information, contact Irvin E. Cordell, 57 E. Grandview Ave., Mercersburg, PA 17236; 717-328-2746.

Churchwide Stewardship Council meeting, Sept. 13-14, Rosemont, Ill. To register, or for information on scholarships for young adults and minorities, contact Mennonite Mutual Aid at 800-348-7468, ext. 576.

WORKERS

Aguilar, Guadalupe, was licensed and installed June 15 as pastor of Rey de Gloria Church, Brownsville, Texas.

Baer, Darrell, was commissioned May 12 as conference minister for Franklin Mennonite Conference.

Berg, Douglas and Harriet, Hidden Valley, Pa., are beginning a two-year Mennonite Central Committee (MCC) assignment as relief sale coordinators.

Conrad, Hannah Keziah, Flagstaff, Ariz., is beginning a three-year MCC assignment as a program manager in Bosnia.

Dick, Merv and Jane, have begun serving as pastors at Mennonite Community Church, Fresno, Calif.

Figueroa, Noemi, Lancaster, Pa., is beginning a two-year MCC assignment in Akron, Pa., as administrative assistant for MCC U.S.

Flaming, Ron, Newton, Kan., has begun a three-year MCC assignment in Akron, Pa., as international program director.

Isaac, Dewayne, is pastor of Eden Mennonite Church, Inola, Okla. He had been serving the church as interim pastor.

Isaac, Stacey, Durham, N.C., is beginning a six-month MCC assignment in Bolivia, working with children.

King-Suderman, Ronda and Nicholas, Wichita, Kan., have begun a four-year MCC assignment in Mexico City as country representatives.

Krause, Benji, Columbus, Ohio, has begun a two-year MCC assignment in Akron, Pa., as a photo technician.

Perez, Rosa, Lancaster, Pa., has begun a two-year MCC assignment in Akron, Pa., as administrative assistant in communications.

Puljek-Shank, Amela and Randy, Harrisonburg, Va., are beginning a five-year MCC assignment in Bosnia as regional representatives.

Sisco, Richard, has begun serving as pastor of Koinonia Mennonite Fellowship, Chandler, Ariz.

Stutzman, Dennis, Waynesboro, Va., will begin in mid-June as pastor at Yoder Mennonite Church, Haven, Kan.

Unruh, Jim, Lansdale, Pa., will begin in late July as pastor of Faith Mennonite Church, South Hutchinson, Kan.

Yoder, Pamela, began April 30 as pastoral care coordinator at First Mennonite Church, Middlebury, Ind.

BIRTHS

Barrett, Joshua Lee, March 9, to Rick and Kim Souder Barrett, Goshen, Ind.

Beck, Hannah Landes, May 15, to Eric and Susan Landes Beck, Vandalia, Mich.

Bellar, Lucas Christian, May 15, to Chris and Amy Koehn Bellar, Conway Springs, Kan.

Coblentz, Rachel Ann, May 4, to Randy and Lea Ann Eicholtz Coblentz, Toano, Va.

Craw, Christopher Jacob Samuel, May 2, to Carla and Ron Craw, Goshen, Ind.

Dorsing, Alisha Ruth, Dec. 17, 2001, to Kevin and Wanda Zimmerman Dorsing, Moses Lake, Wash.

Dorsing, Carter James, Dec. 20, 2001, to Scott and Jacquie Kallenberger Dorsing, Moses Lake, Wash.

Entz, Schyler Marie, May 28, to Alan and Joan Siebert Entz, Newton, Kan.

Eshleman, Emily Grace, May 15, to Cheryl and Daryl Eshleman, Ephrata, Pa.

Fournier, Bryn Bernard Keith, March 18, to Geordy and Karolyn Wagler Fournier, Kitchener, Ont.

Gouldey, Isaiah Michael, May 20, to Michael and Kalyn Gerber Gouldey, Telford, Pa.

Kauffman, Alexis Helena, May 9, to Troy and Ramona Enns Kauffman, Osceola, Ind.

Kiogima, Kyleigh Renae, May 20, to Amber Levengood and Rodney Kiogima, Fisher, Ill.

Mast-Hochstedler, Benjamin Kale, May 6, to John Mast and Susan Hochstedler-Mast, Elizabethtown, Pa.

Miller, Brody Kevin, May 22, to Kevin and Brenda Smith Miller, Wellman, Iowa.

Newton, Dominic James, May 12, to Jim and Sharon Kauffman Newton, Peyton, Colo.

Nitzsche, Janae Juliana, May 20, to Kendall and Natalie Bell Nitzsche, Milford, Neb.

Ponce, Nathan, March 6, to Martin and Sue Ponce, Elkhart, Ind.

Rafferty, Alexander James, May 1, to Jim and Michelle Troyer Rafferty, Canton, Ohio.

Rhodes, Caleb Michael, May 11, to Kirby and Gretchen Newman Rhodes, Lancaster, Pa.

Schrock, London Jeffery, May 28, to Leon and Robin Schlabach Schrock, Kalona, Iowa.

Shaw, Ainsley Jane, May 20, to Richi and Angie Miller Shaw, Center Point, Iowa.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

- TheMennonite@MennoniteUSA.org
- fax 316-283-0454
- P.O. Box 347,
Newton, KS 67114

A community of learning, faith, respect

Explore your interests • Build your skills • Nurture your faith • Prepare for life

An ethic of service in a Mennonite peace church tradition

Bluffton College
The Truth Makes Free

Bluffton, Ohio
Call today to arrange a campus visit:
1-888-214-7744
admissions@bluffton.edu
www.bluffton.edu

Skudneski, Landon Lee Stutzman, May 8, to David Skudneski and Kerry Stutzman, Greenwood Village, Colo.

Stauffer, Jade Henry Huebert, May 8, to Christopher and Miriam Huebert Stauffer, Canton, Kan.

Turner, Evan Andrew, April 22, to Max and Morgan Imhoff Turner, Kiowa, Colo.

Unzicker, Lucy Mae, May 18, to Keith and Shannon Musselman Unzicker, Benson, Ill.

Weaver, Ezekiel Bryce, April 19, to Mitchell and Chree Wenger Weaver, Hellam, Pa.

Weichman, Brandon Guy, May 19, to Brad and Judy Allison Weichman, Bloomington, Ill.

MARRIAGES

Bandelier/Stauffer: Katie Bandelier, Fort Wayne, Ind., and Ryan Stauffer, Fort Wayne, May 18 at Blackhawk Baptist Church, Fort Wayne.

Bartel/Lingenfelser: Amy Bartel, Manhattan, Kan., and Joshua Lingenfelser, St. George, Kan., May 11 at First Christian Church, Manhattan.

Beck/Scheidler: Brooke Beck, Coldwater, Mich., and Craig Scheidler, Coldwater, May 18 at Coldwater.

Beug/Sivertson: Koren Beug, Colorado Springs, Colo., and Heath Sivertson, Colorado Springs, April 27 at The Briarhurst, Colorado Springs.

Brom/Frey: Tammy Brom, Lititz, Pa., and Justin Frey, Manheim, Pa., May 18 at East Petersburg (Pa.) Mennonite Church.

Davis/Moyer: Diana C. Davis, Telford, Pa., and Chad A. Moyer, Perkasie, Pa., May 18 at Blooming Glen (Pa.) Mennonite Church.

Dinehart/Yoder: Joan Svoboda Zehr Dinehart, Goshen, Ind., and B. William Yoder, Goshen, March 22 at Gatlinburg, Tenn.

Ediger/Soloth: Luke Ediger, Henderson, Neb., and Dawn Soloth, McClelland, Iowa, June 8 at Community of Christ Church, Council Bluffs, Iowa.

Freed/Moser: Philip Kyle Freed, Souderton, Pa., and Amy Beth Moser, Pennsburg, Pa., May 11 at Franconia (Pa.) Mennonite Church.

Geiser/Rex: Tammi Geiser, Apple Creek, Ohio, and Chuck Rex, Apple Creek, April 13 at Westwood Baptist Church, Wooster, Ohio.

Gingerich/Keller: Charlotte Gingerich, Iowa City, Iowa, and Micah Keller, Harrisonburg, Va., April 21 at Crooked Creek Christian Camp, Washington, Iowa.

Glick/Miller: Shauna Glick, Lancaster, Pa., and Roger Miller, Lancaster, May 19 at Strasburg (Pa.) Mennonite Church.

Graber/Yoder: Jonique Graber, Nappanee, Ind., and Nathan Yoder, Nappanee, May 25.

Grzywinski/Short: John Grzywinski, Dallas, and Kendra Short, Archbold, Ohio, May 19 at Zion Mennonite Church, Archbold.

Hofstetter/Nussbaum: Jonathan Hofstetter, Kidron, Ohio, and Laura Nussbaum, Kidron, May 25 at Kidron Mennonite Church.

Koch/Siemens: David Koch, Wichita, Kan., and Karin Siemens, Wichita, April 25 at Wichita.

Kraybill/Tyson: Eugene Kraybill, Harrisburg, Pa., and Christina Tyson, York, Pa., March 23 at Camp Hebron, Halifax, Pa.

Landis/Moyer: Chad Landis, Souderton, Pa., and Kari Moyer, Mainland, Pa., May 18 at Franconia (Pa.) Mennonite Church.

Langley/Miller: Christine Langley, Hartville, Ohio, and David Miller, Wooster, Ohio, May 11 at Manchester, Ohio.

Larsen/Siebert: Janlee Larsen, Henderson, Neb., and Audrun Siebert, Henderson, June 1 at Calvary Bible Church, Henderson.

Lehman/Stutzman: Lynn Lehman, Washington, Iowa, and Julia Nelson Stutzman, Kalona, Iowa, May 11 at First Mennonite Church, Iowa City, Iowa.

Lehman/Torres: Brent Lehman, Mount Eaton, Ohio, and Claudia Torres, El Salvador, May 11 at Kidron (Ohio) Mennonite Church.

Osborne/Troyer: Hannah Osborne, Hesston, Kan., and Martin Troyer, Lebanon, Ore., June 22 at Hesston Mennonite Church.

Pauls/Wiens: Carmen Pauls, Henderson, Neb., and John Wiens, Fresno, Calif., May 31 at Bethseda Mennonite Church, Henderson.

Rohrer/Stoner: Richard Rohrer, Philadelphia, and JoEl Stoner, Philadelphia, May 4 at Oxford Presbyterian Church, Philadelphia.

Rohrer/Weaver: Jessica Rohrer, Lancaster, Pa., and Derrick Weaver, New Holland, Pa., May 4 at Weaverland Mennonite Church, East Earl, Pa.

Yoder/Zook: Michael Yoder, Belleville, Pa., and Maria Zook, Belleville, April 6 at Mountain View Chapel, Reedsville, Pa.

DEATHS

Detweiler, Ben, 90, Leonard, Mo., died March 25. Spouse: Barbara Miller Detweiler. Parents: Valentine and Catherine Slagel Detweiler (both deceased). Other survivors: children Orval, Carolyn Sue Swartzendruber; five grandchildren; three great-grandchildren. Funeral: March 29 at Mount Pisgah Mennonite Church, Leonard.

Eisenbeis, Olga Schrag, 97, Freeman, S.D., died May 27. Spouse: Richard Eisenbeis (deceased). Parents: John and Maria Graber Schrag (both deceased). Survivors: daughter LaNae Waltner; three grandchildren; five great-grandchildren. Burial: June 7 at Salem-Zion Mennonite Church, Freeman.

Friesen, Nettie Mierau, 87, Henderson, Neb., died May 27. Spouse: Gus O. Friesen (deceased). Parents: John L. and Helena Klippenstein Mierau (both deceased). Survivors: children Jennie Peters, Julie Kasper, Shirley Friesen; seven grandchildren; 11 great-grandchildren. Funeral: May 30 at Bethesda Mennonite Church, Henderson.

TheMennonite
How to subscribe

Subscribing to *The Mennonite* is convenient and easy. You can:

- Call toll-free: 800-790-2498.
- Visit www.TheMennonite.org and click on the "Subscriptions" button.

OR

- Fill out the form below and mail with payment to: 616 Walnut Ave., Scottdale, PA 15683.

A one-year subscription is just $36.75. *The Mennonite* will be sent to you 24 times per year.

Spread the faith and embrace yours.

Subscribe to *The Mennonite.*

Name ______________________

Address ______________________

City ______________ State ________

Zip ____________

ih02

Harms, Jacob E., 93, Newton, Kan., died April 9. Spouse: Edith Entz Harms. Parents: John and Karoline Schmidt Harms (both deceased). Other survivors: children Carol Lewis, Dennis; two grandchildren. Funeral: April 15 at First Mennonite Church, Newton.

Janzen, Arthur H., 75, Newton, Kan., died April 4 of cancer. Spouse: Louise Hiebert Janzen. Parents: Cornelius and Sarah Hiebert Janzen (both deceased). Other survivors: children Darryl, Larry, Terry (T.J.), Cheryl Sauerwein; 14 grandchildren. Funeral: April 8 at First Mennonite Church, Newton.

Logan, John Millard, 92, Apache, Ariz., died April 25. Spouse: (1st) Gertrude Claus Logan (deceased); (2nd) Zella Hennig Logan (deceased). Parents: William and Gertrude Bell Logan (both deceased). Survivors: children Norma Gilbert, Rae Pittenger; nine grandchildren; five great-grandchildren.

Miller, Avery Quinn, 1 day, Newton, Kan., died May 8. Parents: Forrest and Nora Goering Miller. Other survivors: sisters Olivia, Sophia. Funeral: May 11 at First Mennonite Church, Newton, Kan.

Miller, Daniel E., 76, Lancaster, Pa., died May 1. Spouse: Sarah Bender Miller. Parents: Fred E. and Malilda Beachy Miller. Other survivors: children David, Dan Jr.,. James, Jason, Elaine Thomas, Mary Ellen Hasselstrom, Lois Zook; 13 grandchildren; four great-grandchildren. Funeral: May 5 at Mellinger Mennonite Church, Lancaster.

Miller, Lydia Miller, 99, Brook, Ind., died May 13. Spouse: Abner Miller (deceased). Parents: Eli and Mary Yoder Miller (both deceased). Survivors: children Mary Ulrich, Ruby Good, Marceline Leichty, Marvin, Lavonna Miller; 10 grandchildren; 23 great-grandchildren; six great-great-grandchildren. Funeral: May 17 at Burr Oak Mennonite Church, Rensselaer, Ind.

Morton, Mildred Jean Bacon, 73, Austintown, Ohio, died May 11. Spouse: Sam Morton. Parents: Clyde and Nellie Hunt Bacon (both deceased). Other survivors: son Samuel; two grandchildren. Funeral: May 15 at Lane Funeral Home, Austintown.

Musser, Lore, 65, Goshen, Ind., died May 16. Spouse: Marvin Musser. Other survivors: children Karen, Hans. Funeral: May 25 at College Mennonite Church, Goshen.

Pankratz, Susie Friesen, 85, Henderson, Neb., died May 20. Spouse: Oliver W. Pankratz (deceased). Parents: Klaus and Susanna Klippenstein Friesen (both deceased). Survivors: children Robert, Shirley Dyer, Kathleen Pravecek, Susan Boden; 12 grandchildren; 22 great-grandchildren. Funeral: May 24 at Bethesda Mennonite Church, Henderson.

Pfile, Marvin F., 76, Freeport, Ill., died May 3 of a heart attack. Spouse: Goldie Shank Pfile. Parents: William and Olive Fortner Pfile (both deceased). Other survivors: children Steve, Gary, Jeanette Murray, Garnet Nissley; 12 grandchildren; five great-grandchildren. Funeral: May 8 at Freeport Mennonite Church.

Raymer, Ruth Oswald, 83, Morton, Ill., died May 19. Spouse: Aaron B. Raymer (deceased). Parents: Peter and Mary Schweitzer Oswald (both deceased). Survivors: children Bonnie Larson, Sherri VanHooser; stepchildren Alberta Embry, Cheryl Love, Florence Rollings; 17 grandchildren; 21 great-grandchildren. Funeral: May 23 at First Mennonite Church, Morton.

Schmidt, Eldon M., 79, Newton, Kan., died May 11. Spouse: Irene Goertz Schmidt. Parents: John J. and Anna Lehrman Schmidt (both deceased). Memorial services: May 17 at First Mennonite Church, Newton.

Schumm, Dale H., 69, Elkhart, Ind., died May 19 of cancer. Spouse: Laura Bauman Schumm. Parents: Henry and Edna Schlegel Schumm (both deceased). Survivors: children Kristine Long, Dwight; four grandchildren. Funeral: May 22 at Belmont Mennonite Church, Elkhart.

Shetler, Marland J., 71, Kalona, Iowa, died May 21 of interstitial fibrosis. Spouse: Lora Doolin Shetler. Parents: John and Mary Yoder Shetler (both deceased). Other survivors: children Cindy Litwiller, Carla Slaubaugh, Carol Gingerich, Jim; 13 grandchildren; one great-grandchild. Funeral: May 24 at Kalona Mennonite Church.

Smoker, David Renno, 86, Lititz, Pa., died May 11. Spouse: Helen Buch Smoker. Parents: Joshua Stoltzfus and Hannah Zook Beiler Smoker (both deceased). Other survivors: children Jane Davidson, Marie Breneman, Albert, Claude; eight grandchildren; three great-grandchildren. Funeral: May 14 at Landis Homes West Bethany Chapel, Lititz.

Swartzendruber, Clyde L., 75, Shickley, Neb., died May 18. Parents: Lewis and Katie Yoder Swartzendruber (both deceased). Funeral: May 21 at Salem Mennonite Church, Shickley.

Yoder, Bonnie Miller, 69, Tempe, Ariz., died May 16. Spouse: Donald E. Yoder (deceased). Parents: Harley and Luella Miller (both deceased). Survivors: children LuAnne Hershberger, Ross; five grandchildren. Funeral: May 19 at Trinity Mennonite Church, Glendale, Ariz.

Zimmerly, Martha Miller, 67, Wooster, Ohio, died May 18 of cancer. Spouse: Glenn E. Zimmerly. Parents: Earl and Esther Miller (both deceased). Other survivors: children Miles Zimmerly Wiederkehr, Jeanne Jantzi; five grandchildren. Funeral: May 22 at Orrville (Ohio) Mennonite Church.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

•TheMennonite@MennoniteUSA.org

•fax 316-283-0454

•P.O. Box 347,
Newton, KS 67114

TOURS IN 2002:

Europe and More

EUROPEAN HERITAGE TOURS:...................... JULY 12-29
IRELAND:.......................... SEPTEMBER 20 - OCTOBER 1
SPECTACULAR SCANDINAVIA
AND ITS FJORDS:......................JUNE 17 - JULY 1
SWISS GLACIER EXPRESS: .... AUGUST 12-26
SWISS-VOLHYNIAN MENNONITE
HERITAGE TOUR:....... SEPTEMBER 18 - OCTOBER 3

Far East

VIETNAM: .... NOVEMBER 6-24

North America

ALASKA CRUISE TOUR:...................... JUNE 19 - JULY 1
EASTERN CANADA: .... AUGUST 2-12
FALL FOLIAGE TOUR IN NEW ENGLAND: .... OCTOBER 8-14
MAJESTIC CANADIAN ROCKIES:.................... JULY 15-28
MENNONITE & AMISH COMMUNITIES IN OHIO: MAY 10-14

Service Tours

CHRISTMAS SERVICE TOUR
TO PENNSYLVANIA:.. NOVEMBER 28 - DECEMBER 3
SERVICE TOUR TO ISRAEL: .... OCTOBER 25 - NOVEMBER 7

TOURS IN 2003:

Mennonite World Conference Tours

ETHIOPIA & ZIMBABWE:............ JULY 30 - AUGUST 19
KENYA & TANZANIA:.......................... AUGUST 2-19
SOUTHERN AFRICA:................. JULY 29 - AUGUST 19
TANZANIA & KENYA:.......................... AUGUST 1-19
WEST AFRICA: .... JULY 29 - AUGUST 19
ZAMBIA & ZIMBABWE: .... JULY 31 - AUGUST 19
ZIMBABWE:.. AUGUST 1-19
ZIMBABWE:.. AUGUST 8-27

Service Tours

PARAGUAY SERVICE TOUR:............................ APRIL 3-17

TOURMAGINATION
DISCOVERY & FELLOWSHIP

CALL 1-800-565-0451

E-MAIL: office@tourmagination.com
WEB: www.tourmagination.com

"Celebrating over 30 years of building bridges among Mennonites and other Christians around the world through custom-designed travel"

9 Willow Street
Waterloo, ON, Canada N2J 1V6

10[illegible] Cath[illegible] Road
Sellersville, PA, USA 18960

REG. #1567624

Dairy farm for sale in *Wayne Co., New York,* 20 miles north of the Finger Lakes, near Christian school. Approx 195 acres. Very productive soil. Free stall barn for 90, double 4 parlor with milking equipment, approved lagoon storage, heifer barn, garage and general barn, silo feed storage. Historic lakestone house, 5BR, large kitchen, dining room and 2 living rooms. Asking $340,000.

315-331-6224; email harley2@ppcs.net

Christopher Dock Mennonite High School seeks applicants for the following positions for the 2002-03 school year: ***English/U.S. history instructor***, and ***computer/business instructor***.

Send resume to Elaine A. Moyer, Principal, Christopher Dock Mennonite High School, 1000 Forty Foot Road, Lansdale, PA 19446; fax 215-362-2943; email eamoyer@christopherdock.org.

Christopher Dock Mennonite High School has an opening for a ***fitness center manager/rental coordinator*** to work out of Dock Fitness Center. The job is full-time with benefits.

Interested people should contact Jeffrey A. Ambrose at 215-362-2765, ext. 108; fax 215-362-2943; jaambrose@christopherdock.org.

Hinkletown Mennonite School welcomes applicants for an ***elementary teacher*** and a ***middle school language arts/Bible teacher*** (middle school or elementary certification preferred). Come and teach in a supportive school community with 200 students in K-8.

Contact Tom Burnett, Principal, 272 Wanner Road, Ephrata, PA 17522; www.hms.pvt.k12.pa.us.

Laurelville Mennonite Church Center has ***one- or two-week service opportunities*** available assisting with the summer camping program, July 28 through Aug. 9. Counselors, recreation, music and craft directors are needed. Families of a spouse assisting with the programs receive free room and board, and children receive a complimentary week of camp.

Call Robert Kanagy at 1-800-839-1021 or 724-423-2056; email Robert@laurelville.org.

Washington D.C.-area Mennonite church, in Hyattsville, Md., seeks experienced candidate for ***lead position in pastoral team***, available February 2003. Our new pastor will have a strong commitment to Anabaptist values and beliefs, peace/social justice issues and congregation-based decision making and leadership. Our ideal applicant will be gifted in preaching, comfortable with a diversity of member backgrounds and dedicated to the primacy of the life and teachings of Jesus Christ.

Interested people should contact Doug Schwartzentruber, Pastoral Search Committee chair, Hyattsville Mennonite Church, 9811 Bald Cypress Dr., Rockville, MD 20850; 301-315-9811; djs@comcast.net. You may visit http://rainsrc.umd.edu/HMC/index.htm to learn more about our congregation.

Breslau Mennonite Church seeks full-time ***pastor***. We are a rural/urban congregation on the outskirts of Kitchener, Ont., close to 4 growing multicultural cities, several universities, high-tech industry and agribusiness. We have a team ministry structure with two pastors and a parish nurse, using a family-based ministry model. The ministry team focuses on preaching and worship, spirituality, youth and young adults, Christian education, evangelism and church growth. An opportunity for an experienced pastor, committed to Anabaptism, willing to join us as we seek together what God is calling us to.

Respond, in confidence, by July 31, 2002, to Mr. Keith Regehr, Chair, Pastoral Search and Transition Committee, 19 Strange St., Kitchener, ON N2G 1P8. Inquiries: keith@decisionsmediation.ca

MCC Manitoba seeks applications for the position of ***executive director***. All applicants are expected to exhibit a commitment to a personal Christian faith and discipleship, active church membership and nonviolent peacemaking. Specific qualifications include the following: previous experience with MCC desirable, an ability to relate to all Mennonite conference groups with the vision of building peoplehood, and a vision for MCC programs, both provincially and internationally. The executive director is the chief executive officer of MCC Manitoba and directly responsible to the board. Review of applicants will continue until a suitable candidate is found.

Please direct inquiries to Search Committee, c/o Eleanore Martens, 1168 Kildonan Drive, Winnipeg, MB R2G 1J4; 204-338-0037; email elsis_99@yahoo.com.

Camp Friedenswald, Cassopolis, Mich., seeks a full-time ***housekeeper*** who desires to work in Christian camping, enjoys meeting and working with people and finds satisfaction in a job well done. The housekeeper ensures that camp accommodations are clean and prepared for incoming guests and works closely with the guest group coordinator and maintenance staff. Qualifications include: active Christian life that embraces the Anabaptist-Mennonite faith, resonates with the ministry of camp, ability to relate to a wide variety of ages and people, and strong housekeeping and time-management skills. Benefits include salary, housing, meals, health insurance and retirement plan.

Send resume to David Moser, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031-9532; email moser@friedenswald.org.

Lakewood Retreat, a beautiful Mennonite camp north of Tampa, Fla., has an immediate opportunity for an ***executive director***. You are invited to join the Lakewood team in making a difference in the lives of kids!

Call 352-796-4097 or go to www.lakewoodretreat.org.

Locust Grove Mennonite School, accredited, K-8, near Lancaster, Pa., is accepting applications for ***librarian***, ***middle school math***, and ***special education***, beginning in August 2002.

Contact Dave Helmus, Principal, 2257 Old Philadelphia Pike, Smoketown, PA 17576; 717-394-7107; fax 717-394-4944; daveh@lgms.pvt.k12.pa.us.

Kern Road Mennonite Church, a semi-urban, active Anabaptist congregation, seeks committed Christian to fill new half-time position serving as ***pastor of faith formation***. Keen interest and educational background in faith formation process and planning preferred. Person must be caring and sensitive with good people skills and especially enjoy relating to children and youth. Ability to reflect with maturity on life and faith experiences desired. Successful candidate will be able to coach and lead groups within congregation and work well as part of existing team of three pastors. Competitive salary and benefits.

Address inquiries for more information to Rob Konopinski, Chair, Ministerial Search Committee. Resumes and applications accepted through June 30, 2002, via fax, mail or email: Kern Road Mennonite Church, 18211 Kern Road, South Bend, IN 46614; krmc1@juno.com; 574-291-0924; fax 574-291-9437. EOE

Goshen College is seeking an ***associate dean and director of the Lilly Plowshares Grant***. The Lilly Plowshares Grant, a collaborative effort between Earlham College, Goshen College and Manchester College, focuses on new ways to address peace, conflict and justice issues on our campuses, in Indiana and across the nation. Position available for the period July 1, 2002, through June 30, 2006. Earned doctorate preferred; passion for peace and justice, and evidence of successful experience in managing multifaceted projects and working collaboratively with others. Position duties include: nurturing and supporting collaboration among the three participating colleges on grant goals including the development of the Indianapolis Peace Center; working with current Goshen College programs and administering funds for the peace studies interests on campus; developing collaboration among the colleges for on-campus speakers, conferences and events; overseeing grant expenditures on campus (library, new classroom technologies, faculty and course development, student support, etc.); and other duties related to the office of the academic dean as assigned. Must be committed to the educational mission of the college and supportive of Christian beliefs and values as interpreted by the Mennonite Church.

To apply, visit the position announcement on the Goshen College Web page, www.goshen.edu, under employment. Goshen College is an AA/EEO employer; members of under-represented groups are invited to apply.

Menno Haven Retirement Communities is seeking qualified applicants for ***chaplain*** to join team of chaplains serving 1,000-plus residents on two campuses. Excellent wage-benefits package. Requirements: minimum of two years college and/or seminary, one quarter of CPE training, five years pastorate or chaplaincy experience and ordained/credentialed minister of the Mennonite Church. Open mid-year 2003.

Send resume to Ray M. Geigley, VP Chaplaincy Services, Menno Haven Inc., 1425 Philadelphia Ave., Chambersburg, PA 17201; fax 717-261-1764.

First Mennonite Church, Bluffton, Ohio, has an immediate opening for a full-time ***associate pastor for pastoral care and congregational life*** as part of a multistaff team; seminary training, CPE and/or counseling experience expected; primary responsibility for congregational visitation, including geriatric.

Contact Lois Wetherill, 419-358-1049 or wetherillgl@bluffton.edu; or Lavon Welty, Central District Conference associate conference minister-east, 419-222-6102 or lavonw@wcoil.com.

Whitestone Mennonite Church, Hesston, Kan., seeks full-time ***lead pastor*** for our pastoral team. Our candidate will have a strong commitment to Anabaptist values and beliefs, dedication to the primacy of the life and teachings of Jesus Christ, and have strong preaching, pastoral care and leadership skills. The pastor we seek should encourage programs and resources for Christian education for all age groups and effectively direct additional staff, which will include an associate pastor and youth pastor.

Interested people may contact Marilyn Wilder, Pastoral Search Committee Chair, Whitestone Mennonite Church, 629 Crescent Drive, Hesston, KS 67062; 620-327-3185; marilyn@aplawpa.com.

Western Mennonite School is seeking qualified faculty and staff who have energy and passion for nurturing and educating today's youth in a Christ-centered educational setting. Western (grades 6-12) is located in the beautiful Willamette Valley in the Northwest. Opening August 2002:

- ***Middle school program director:*** provide support and supervision of teachers, leadership in curriculum development; part-time position to be combined with teaching responsibilities for full-time.
- ***Middle school social studies teacher:*** provide instruction for grades 6-8; to include other than social studies classes for full-time.
- ***Asst. cook:*** assist food services manager in evening meal preparation; voluntary service position.
- ***Asst. maintenance:*** assist facilities manager in plant and vehicular maintenance and repair; voluntary service position.

For more information, contact Eric Martin, 9045 Wallace Rd. NW, Salem, OR 97304; 503-363-2000; martines@teleport.com.

Hesston College seeks ***drama/speech communications instructor***. Qualifications: teaching experience, background in drama production and speech communication, innovative spirit, love for students, commitment to Mennonite higher education and the Mennonite Church and sensitivity to constituency issues around drama production. M.F.A. preferred. Full-time position available August 2002.

Contact Marc Yoder, Academic Dean, Box 3000, Hesston, KS 67062; 620-327-8206; marcusy@hesston.edu.

Ocean City (Md.) Mennonite Christian Fellowship is seeking a ***pastor*** who will lead us through expository teaching/preaching. Must love God's word, be an energetic shepherd who loves the flock, and have a good sense of humor. We are radically hospitable and friendly. We operate a highly respected Christian preschool of 145 children. Ocean City is a seacoast community on the Atlantic Ocean three hours from Baltimore/D.C./Philadelphia. Our community enjoys great schools, low crime and an affordable standard of living.

Please call Stephen Doherty at 410-641-1502 or email Stephen4JC@aol.com if interested.

Mennonite Church Manitoba *executive director*: Mennonite Church Manitoba seeks a visionary person, able to inspire and give leadership to the church as it seeks to be obedient to Jesus Christ in the 21st century. A passion for the spiritual development of its members and for a relevant proclamation of the gospel is critical. The successful applicant will have the ability to create and inspire a "big picture" holistic vision in others and to empower those people to actively lead in implementing such vision within an environment of mutual respect and accountability. The ability to relate to individuals and congregations from diverse sociological and theological backgrounds is a must. The applicant must affirm and resonate with the Confession of Faith in a Mennonite Perspective. The executive director, reporting to the board of directors, will have the privilege of leading a team of ministry directors, volunteers and support staff. Primary responsibilities include the development of long-term vision, staffing, oversight of policy and program implementation, fiscal control, constituency relations and management of the physical assets of the corporation. Mennonite Church Manitoba is comprised of 47 congregations representing approximately 10,000 members. Congregations, individually and collectively, covenant to build community, resource each other, and, in the gospel, to bring healing and hope to their communities.

Interested parties may direct their inquiries or request an application form (along with an information packet) by contacting: Executive Director Search Coordinators Hugo Peters, 204-256-9545, or Erin Morash, 204-668-2027.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Melanie Mueller, or email TheMennonite@MennoniteUSA.org.

Distance Learning

Take a course at your home computer.
Earn a certificate.

Fall Semester, Aug. 28-Dec. 13:

- **Theology in an Anabaptist Perspective**
- **Ethics: Sermon on the Mount**

Call 540-432-4257 or
E-mail semadmiss@emu.edu

EASTERN MENNONITE SEMINARY
A Graduate Division of
Eastern Mennonite University

Goodville Mutual
New Holland, Pa.

Find an agent near you for details
about our competitive insurance packages!
www.goodville.com
or 800-448-4622

- Delaware
- Illinois
- Indiana
- Kansas
- Maryland
- Ohio
- Oklahoma
- Pennsylvania
- Virginia

affordable insurance
for vehicle, home, farm, small business, church

On the beach or in the backyard

Gordon Houser

While others go to the cinema or sit in the car for miles on end, why not use your free time this summer to curl up with a good book on the beach or in your backyard?

Instead of following the masses to crack open the latest blockbuster, celebrity biography or diet book, try something that will actually enrich your life. Below are some books that may challenge you to think through some issues but can reward you with a better understanding of the world God created and how we are called to live within it.

Terrorism: What is more relevant to our world than a Christian perspective on terrorism? Both *The War on Terrorism and the Terror of God* by Lee Griffith (Eerdmans, 2002, $29) and *Surviving Terror: Hope and Justice in a World of Violence*, edited by Victoria Lee Erickson and Michelle Lim Jones (Brazos Press, 2002, $19.99), were in production before the events of Sept. 11, 2001.

Griffith analyzes the culture of violence and calls people of faith back to the way of peace. He makes the point that to oppose terrorism with violence buys into the terrorist assumption that meaningful change is only possible through suffering and fear.

Surviving Terror is a collection of essays from historical, theological and political perspectives, inspired by the life and work of Korean theologian David Kwang-sun Suh.

Culture and the Bible: Getting to know other cultures can enrich (and change) our interpretation of biblical texts. Two recent books offer helpful insights: *Change Across Cultures: A Narrative Approach to Social Transformation* by Bruce Bradshaw (Baker Academic, 2002, $24.99) and *Reading the Bible From the Margins* by Miguel A. De La Torre (Orbis Books, 2002, $20).

Bradshaw, who teaches at Bethel College, North Newton, Kan., shows how "our cultural narratives influence our interpretation of Scripture as well as our selection of data from which we construct ethical propositions." De La Torre shows how issues involving race, class and gender influence our understanding of the Bible. Pastors and other Scripture teachers will find these books invaluable.

Literature: To learn more about connecting literature and the Christian faith, read *The Christian Imagination: The Practice of Faith in Literature and Writing*, edited by Leland Ryken (Shaw Books, 2002, $17.99), and *Nourishing Faith Through Fiction: Reflections of the Apostles' Creed in Literature and Film* by John R. May (Sheed & Ward, 2001, $18.95).

Ryken gathers excerpts from across the centuries on a variety of topics, such as a Christian philosophy of literature, the Christian writer, realism, myth and fantasy, poetry and narrative. It is a large book filled with riches.

May follows the outline of the creed and connects those themes with stories from contemporary fiction, films and plays. He emphasizes the importance of reading quality literature, quoting Flannery O'Connor: "We become what we read."

Discipleship: Dig your heels in the sand and resist our culture's cult of self-preservation. Read *Threatened With Resurrection: Self-Preservation and Christ's Way of Peace* by Jim S. Amstutz (Herald Press, 2002, $16.99), which helps us follow Jesus' way of peace and not fear death.

Happy reading! TM

FILMS

It's summertime, when Hollywood unleashes its movies for teens of all ages. First came **Spider-Man** (PG-13), a humbler hero than most, played by Tobey Maguire. Pleasantly, the special effects do not overwhelm the characters. And in a rare turn these days, the hero, following in the footsteps of Kierkegaard, chooses helping humanity over marrying the girl. Then came **Star Wars: Episode II—Attack of the Clones** (PG-13). Not surprisingly, the special effects do overwhelm the characters. While many treat the Star Wars films as theology, they're based on the 1930s' serials, purely for entertainment (and making money). While better than Episode I, this one suffers from wooden dialogue (the robot C3P0 has the best lines and sounds the most human) and the irrational philosophy of the generals who give their lives to making war and then say it's hell. After glorifying combat with intricate battle scenes (and cartoon violence), the head Jedi knight Yoda wrings his paws and pronounces war evil. The best thing about the film is its look. Shot digitally, it's best seen in one of the only 60 U.S. theaters that have the appropriate technology. Or save your money and time and read a book instead (see above).

VIDEOS

Waking Life (R for language) is a unique film by Richard Linklater that fuses live-action video with animation. The protagonist (Wiley Wiggins) finds himself in a dream that he cannot escape. He hears from various people their views about life and its meaning. One character says, "Are we sleepwalking through our waking state or wakewalking through our dreams?" Despite a weak ending, this film forces viewers to consider why they are living.

CONFERENCES

Mennonite/s Writing: An International Conference, Oct. 24-27 at Goshen (Ind.) College, sponsored by Goshen and Conrad Grebel University, Waterloo, Ont., will celebrate the 40th anniversary of Rudy Wiebe's Peace Shall Destroy Many, the start of a remarkable production of Mennonite literature. Wiebe will attend the conference, as will poets Di Brandt, Patrick Friesen, Jeff Gundy, Raylene Hinz-Penner, Jean Janzen, Julia Kasdorf, Sarah Klassen, Barb Nickel, Keith Ratzlaff and David Waltner-Toews and writers David Bergen, Sandra Birdsell, Omar Eby, Rosemary Nixon, Armin Wiebe and Dallas Wiebe. Go to www.goshen.edu/english.

About a Boy (PG-13), based on the Nick Hornby novel, is a coming-of-age story, for 12-year-old Marcus (Nicholas Hoult) and for 38-year-old Will (Hugh Grant). Thrown together after some funny maneuvering on Will's part to find women to date and then dump, the two discover they are the extra people each needs. The importance of family, in whatever bizarre combinations that happens, is humorously and tenderly presented. The dead duck is pretty funny, too.—*Melanie Mueller*

Sewing, Sowing ...

From relief sales to missions overseas, Anabaptists have always woven charitable giving into the fabric of their faith. MMA is pleased to be part of this tradition.

Through the **MMA Sharing Fund**, millions of your dollars have been distributed to churches and others in need. **Mennonite Foundation** helps your charitable giving intentions accomplish the greatest amount of good. MMA's **Life Planning Seminars** show you how to organize your time and talent for God's use.

Giving, and helping others give, are important pieces in MMA's stewardship quilt. To find out all the ways MMA can help you share your gifts ... in the light of your faith ... call **(800) 348-7468**.

MMA®

Stewardship Solutions

************************CAR-RT LOT**C-025
<10579>   64
5100 12/03 205377 Q:1   248
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

A test of mutual aid

Bear one another's burdens, and in this way you will fulfill the law of Christ.—Galatians 6:2

Mutual aid has been a traditional Mennonite value. This summer and fall, we will see how strong this value remains in the new Mennonite Church USA. The test comes in an unlikely place: a new benefits package for pastors.

Called Covenant Mutual Benefits (COMB), it will require 75 percent of all congregations in an area conference to participate before anyone can have the coverage. A massive effort is now under way in most area conferences to explain its benefits. The campaign requires conference and denominational leaders to help sell insurance and other benefits along with everything else they do.

The COMB project is a bellwether for mutual aid values. It is a collection of benefits for pastors and includes the Congregational Employee Plan (CEP), the current health-care plan. However, CEP will no longer be available as a stand-alone benefit for Mennonite Church USA pastors in the future. The reason is something called "adverse selection."

This euphemism means that many congregations with healthy pastors have abandoned CEP to get cheaper health insurance elsewhere. Of course, congregations with pastors who have significant health-care costs do not have the same option; they cannot find less expensive health care, and so they remain in the CEP pool. Consequently, the pool has fewer and fewer healthy pastors in it to cover the cost of those whose expenses are higher.

In addition to the plan freeing up money for mission and ministry, a tangible bond is created between congregations when we share each other's burdens.

But why did it come to this? Several dynamics contribute to a declining ethic of mutual aid among and between congregations:

1. Congregationalism: Many congregations feel little obligation to assist other congregations. Or they consider such mutual aid a lower priority than other opportunities. If the budget can be relieved by finding a less expensive health insurance plan for our healthy pastor, then so be it.

2. Mission emphasis: As many congregations heed the call to be missional, they also want to shift resources into programs and ministries that seem more outward oriented than paying a pastor. It feels good to have more money for mission efforts if there are savings in the pastor's health-care plan.

3. Care for pastors: Many congregations want to treat their pastors well, especially at this time when the church is discovering a looming pastor shortage. Congregations struggle to provide the salary and benefits suggested in the guidelines published by denominational offices. At times, however, the total cost of the increase is more than tithes and offerings are increasing. Usually it seems better to save on the cost of health insurance if doing so will mean giving the pastor the recommended increase in salary.

The COMB plan, however, could allow the church to have it all. As Pacific Northwest Conference leader Larry Hauder said in a recent newsletter, "The purpose of the high percentage requirement is to make the cost of COMB competitive. The larger the pool of participants, the more diverse the participants are likely to be (a fact that translates into lower premiums)."

This is mutual aid at its best. Once again we discover that many hands make light work; giving a bit more of our congregation's resources helps the larger group in the long run. Indeed, one of the selling points of the new COMB plan is that no pastor in a participating conference can be denied. Furthermore, the pastor can take the policy along when transferred to another congregation in the area conference.

Beyond the savings, however, is a greater value: Congregations will covenant together in a specific way that will strengthen relationships across conference. It is laudable, of course, to have a plan that can free up more money for mission and ministry. But beyond such benefits is the intangible bond created between congregations when Mennonite sisters and brothers bear each other's burdens. Such are the fruits of the covenant that Paul said will fulfill "the law of Christ."—*ejt*

The Mennonite

www.themennonite.org

July 2, 2002

JUL 8 '02

AMBS
LIBRARY
ELKHART, IN

Unflagging faithfulness

Page 8

12 Minority report

14 I pledge allegiance to Jesus, not the flag

18 A better patriotism

32 The cross and the flag

Our faith has children

Dorothy Nickel Friesen is senior pastor at First Mennonite Church, Bluffton, Ohio.

I asked Rachel, Ben, Matt, Ashley and Josh if they were ready to join the church in mission, and they said they were.

Their strong clear answers seemed to echo in the sanctuary, though more than 400 witnesses were present to hear their public confession of faith. Could the five of them, our children after all, be so confident, so sure, so embarrassingly bold?

That Easter baptism was another highlight in the life of our congregation. I had taught the catechism class, a bright group of five during the season of Lent, the custom by now at First Mennonite.

Each Sunday we carefully reviewed the Confession of Faith in a Mennonite Perspective. "What's this about swearing of oaths?" asked Ben. "Does that mean I can't take the National Honor Society's oath when I'm inducted?" Here was a 4.0 student who is prone to deeper-than-usual questions and a clever turn of phrase. The week before, when the topic was peace and nonresistance, he asked, "So, Dorothy, what would you do with Hitler?"

Just a minute, I thought. I'm the teacher here. I ask the questions.

The seven weeks flew by, each more intense and interesting. I devised learning activities. The exercise to do a treasure hunt in our church building to discover some of the congregation's history—by examining books in the church library (how many were written by congregational members), counting the doors (over 100, most of which are never locked), determining which minister has served the longest (Johannes Moser, 1853-1908), finding the photo gallery on the third floor—was a great late-night activity. They interviewed their parents about their baptismal experiences (two of whom had been baptized into this congregation in their teenage years), which proved enlightening and moving. They prayed the ACTS (adoration, confession, thanksgiving, supplication) prayer as a way to get away from trite phrases in their devotions.

Finally, it was time for decision. "Each of you must decide if joining the church is your witness." One by one they said yes.

On Maundy Thursday, the congregation gathered around tables ready to observe the Lord's Supper, but not before hearing each teen's testimony of faith. This was the moment when years of Sunday school; hours of parental nurture, prayer and mentoring; Camp Friedenswald's camping program plus youth conventions; youth group activities, fund-raisers and service projects; pastors' sermons, congregational singing and genuine intergenerational friendships wove themselves into a tapestry of faith. Friends, family and church leaders sat almost stunned by the five statements of faith. Could these youth really say what we heard?

They distributed the bread and cup to each table, handing the ordinary elements to a waiting church family. The model of Jesus the Servant was visible in our fellowship hall as the teens silently served and graciously gave of themselves to others.

On Easter Sunday they knelt before the crowd amid the lilies, heads bowed, ready for baptism. I poured the water, said the words, then lifted them to their feet, each one smiling. It was a joyful, inspired moment.

We gathered around these new members in prayer. The aisles were clogged with friends, family, old and young as each reached forward, straining to touch the shoulder of one ahead, the last hand touching the newly baptized one.

"We pray for wisdom, that by the Holy Spirit we will be the body of Christ. Amen."

A minister goes home most Sundays exhausted but energized by the work of worship and pastoring. However, that last Easter I felt deep satisfaction and confidence that the church of Jesus Christ is alive and well. Our faith has children.

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing: **Marla J. Cole**
Advertising: **Melanie Mueller**
Secretary: **Marla J. Cole**
Design: **Merrill R. Miller**
Editor emeritus: **J. Lorne Peachey**

Offices:

1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@MennoniteUSA.org
phone: 800-790-2498 fax: 316-283-0454

TheMennonite

Vol. 5, No. 13, July 2, 2002

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for January and December when it is published on the second and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 128562, GST no. R122192453. Subscription rates: $36.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Cover photo: Dynamic Graphics

Web site: **www.themennonite.org**

Mennonite
Church
USA

CONTENTS

6

7

19

8 **Unflagging pursuit of faithfulness**
Hesston College draws threatening legislative attention and criticism because of Old Glory's absence on campus.
—Rich Preheim

12 **Minority report**
Why a few Mennonite congregations display the U.S. flag in their meetinghouses is complex.*—Gordon Houser*

14 **I pledge allegiance to Jesus, not the flag**
The idolatry of violence is an ever-present temptation; in this time of war, let us hear Jesus' call to be salt and light to a world at war with itself.*—Fred Bahnson*

17 **The flag and the cross**
—Martin Lehman

20 **Audit: MPH lost $793,079 last year**
But current fiscal year's showing makes investigator cautiously optimistic.*—Everett J. Thomas with Ron Rempel*

21 **Amid MPH's financial trouble, annual report offers good news**
—Rich Preheim

22 **Immigration assistance needed, say MCC U.S. course participants**
—Rachel Beth Miller

DEPARTMENTS

23

2 **A pastoral word**
Our faith has children*—Dorothy Nickel Friesen*

4 **Readers say**

6 **News digest**

18 **Speaking Out**
A better patriotism*—J. Daryl Byler*

26 **For the Record**

30 **Wider World**
To your health: parish nursing program grows*—Rich Preheim*

32 **Editorial**
The cross and the flag*—Everett J. Thomas*

Health care for everyone

Many thanks for your June 18 editorial ("A Test of Mutual Aid"). In 1992 the General Conference Mennonite Church and in 1993 the Mennonite Church endorsed a "Resolution on Health Care in the United States." In it we called for a health-care system that "provides access to basic health care for everyone, everywhere in the United States." We have failed to give our best effort to that goal for those marginalized in our society. In the fact that it has become necessary to promote a program such as Covenant Mutual Benefits, we are also made aware that we've not even taken care of those we call to be our pastors and leaders. The problem you have described is a problem of access to care. It affects our own pastors just as acutely as it impacts the unemployed. If we are to speak prophetically to our society as we said we would in these resolutions of the early '90s, then we must first put our own house in order (COMB is a good start). Thanks for highlighting this need and for calling us to account in this important area.—*George B. Stoltzfus, Elkhart, Ind.*

Acknowledging all of Yoder's legacy

In response to the letter from Mary Ellen Shoup and Ilse Reist (Readers Say, June 4) questioning why John Howard Yoder's inappropriate behavior toward women was brought up at a recent conference on Yoder, I believe it is necessary to acknowledge all of Yoder's legacy, both good and bad. Celebrating Yoder's important theological achievements without acknowledging his inappropriate behavior is an insult to those people who still suffer hurt from his previous actions toward them. I applaud Gayle Gerber Koontz for making sure Yoder's inappropriate actions were talked about at the conference. Keeping silent about sexual misconduct fosters an environment where sexual misconduct is allowed to keep occurring, which is totally unacceptable both within the community of believers and without.—*Daniel Shank Cruz, Goshen, Ind.*

Entering the 21st century

As I watch the Roman Catholic bishops struggle with what it means for them to come into the 21st century, I couldn't help but think about what seems to me to be missing. Those involved in what is called the "recovery community" know that what was missing was the discussion of addictive behavior. This is the same disease that we know about when a person becomes addicted to chemicals or alcohol and can't stop using them, even at the risk of losing everything that is important to them in their life—their family, their job and identity.

My hope is that the people of the Sex and Love Addicts Anonymous groups will stay close to these religious and be ready to work with the fallout from this tragedy. My prayers are with the process and especially with the victims of this destructive behavior. As a recovering person, my prayers are also with those adults addicted to this behavior. May you find your higher power.—*Jim Compton-Schmidt, Fresno, Calif.*

Please don't shoot

In his letter (Readers Say, June 4), J. Clarke Jordan makes some false assertions about Christian Peacemaker Teams that I wish to correct. (1) Regarding our designation as "the militant wing of the Mennonite Church": Mennonites were involved in the birth of CPT, and many Mennonite congregations and individuals support our work. However, we are also an initiative of the Church of the Brethren and Friends United Meeting and our corps contains members from a wide variety of Christian backgrounds. (2) Regarding the thought process Jordan attributed to me when my co-worker, Greg Rollins, and I attempted to negotiate the release of women and children trapped in a house that Israeli soldiers had taken over: The same soldiers had shot at Rollins and me when we tried to approach the house earlier in the day. My thought was not, as Jordan says, "Hey, look at me carrying a peace scarf. Bad Israelis!" The only message intended by that borrowed white headscarf was, "Please don't shoot. I am an unarmed woman." (3) Regarding the characterization "bad Israelis": Those familiar with our work in Hebron know that we have worked closely with Israeli peace and human rights groups since the Hebron project

IN THIS ISSUE

Independence Day will take on special significance this year as U.S. citizens celebrate this nation's birthday for the first time since the horrific attacks on U.S. targets last Sept. 11. In this issue, *The Mennonite* focuses on the relationship of the U.S. flag and the Christian cross for Mennonites today. We chose this theme in part because of our participation in the national experience and in part because of its collateral effect on one of our church colleges: Kansas state legislators threatened to cut off student aid to Hesston College because they believe a U.S. flag is not flown prominently enough on campus (page 8). We also wondered how many Mennonite congregations have a U.S. flag in their sanctuary. Associate editor Gordon Houser surveyed conference leaders and discovered that less than 4 percent of Mennonite Church USA congregations have a flag (see page 12). During this Fourth of July holiday, we hope these articles will challenge each Mennonite who is a U.S. citizen to consider, once again, appropriate allegiance to the flag and appropriate allegiance to the cross of Christ.—*ejt* began in 1995 and count many Israelis as dear friends. We believe people of all nationalities are children of God whom Jesus has commanded us to love. We challenge systems of domination in North America and abroad, but we also take Christ's command to love both neighbors and enemies very seriously.—*Kathleen Kern, Hebron, Israel-Palestine*

Jesus denied being God

In his letter (Readers Say, June 4), Thomas Finger says that I apparently critique Trinitarian Christology for "overemphasizing Jesus' deity and minimizing his humanity." This isn't true. I utterly reject the whole concept of Jesus' deity. Jesus was the Messiah because he was the heir to the throne of King David, not because he was God incarnate. People who believe that three distinct persons are God are polytheists, not monotheists. Three persons in one God makes no sense, and it is unscriptural. Jesus himself frequently denied being God. He said, "The Father is greater than I" (John 14:28). He said, "Why do you call me good? No one is good but God alone" (Mark 10:18).

As to whether or not many people who believe in the Trinity also believe in the Christus Victor theory of atonement, that doesn't prove that it's logical for them to do so. I still say it's more logical to combine Christus Victor with non-Trinitarian theology. Actually, nothing about Trinitarian theology is logical. That's why I cannot and will not believe in it. —*Jerry Stanaway, Lombard, Ill.*

God's kingdom will come

Don Schrader may be in his 50s, but he represents what is to come (Readers Say, June 4). Increasingly, young and old are rejecting their piece of the massively immoral and thirst-inducing American pie. Seeking God's kingdom first, they lean not on the powers of this world (i.e., the U.S. corporate-military-government complex) but boldly reject the conventional fantasy that they are benevolent and refuse the temptation to make this or any other unaccountable human authority a rock of cheap and easy (but false) security on which to stand.

In time, these seekers will not form a new organization or even a new grass-roots movement but simply be the church, the body of Christ, the manifestation of the good news of the new way of life that Jesus proclaimed. The established religious organizations (including Mennonite Church USA) will condemn them and even collaborate with the government to destroy them. But God's kingdom will eventually come to be in North America because some people will have taken the first and most important step of faith—to abandon the American way of life.—*Dan Krehbiel, North Newton, Kan.*

Caring for people into eternity

We have been in Brazil for the past few months and have not been aware of all the comments about C. Norman Kraus' article on Jesus and the resurrection ("Jesus Is Risen," March 19). A long time ago, John Howard Yoder reminded us that there are at least three ways to view the church. One, as an otherworldly institution that cares only for the next life. Two, as an only-this-worldly concern for social justice. Three, as the model of transformation.

In the transformative model, we are aware that how we live is of direct consequence to eternity. We care for all people because we will live with them forever in eternity. Our life is to be a transformative vision of God's intent for all people, and so we live the life of eternity already in this life.

In fact, most of us as churches in our wealthy society are tempted by the strong desire to have eternity assured and then be left alone to live this life as we please. This radical individualism becomes clearer when you move from one culture to another. Kraus is doing a favor to remind us of the importance of the transformative stance. Let us listen with willing ears and not reject it because it makes us uncomfortable.—*Earl Sears, Tiskilwa, Ill.*

Evangelicals don't need us

Since there is a stampede affirming J. Nelson Kraybill's article ("Is Our Future Evangelical?", March 5) suggesting discreetly that Mennonites should be more evangelical, allow me to express a contrary view: Evangelicals don't need us. They are already the fastest growing sect in influence and financial acumen in the United States. And they think we're a bunch of dopes anyway. Trying to join that maelstrom will get Anabaptists nowhere. I am wary of conformism, and what could be more conformist now than rallying around the Evangelical banner?

I came to this denomination to get rid of Evangelical baggage. That included reading the Bible in Spanish to purge myself of Evangelical "preachers" who told me what the Scriptures "really meant." I learned to question the Evangelical Zeitgeist much in fashion and laugh at the pop psychologists, best-selling eschatologists, financial snake-oil vendors, rip-off adoption agencies and other practitioners in the Christian politically correct sphere of influence.—*Paul R. Schlitz Jr., Baltimore.*

Editor's note: The Mennonite*'s policy is to print letters in Readers Say that relate to articles published in the past two months. Because the Kraybill article and the Kraus article generated extraordinary interest and response, we made an exception to this guideline. However, we now will decline to publish letters in response to either article.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. *—Editors*

MEDA veteran appointed new president

Sauder

WINNIPEG—Allen Sauder, who has served with Mennonite Economic Development Associates since 1987, most recently as executive vice president, has been named the organization's new president, beginning Nov. 4. He will succeed Ben Sprunger, who has been MEDA president since 1994.

Sauder lives in Waterloo, Ont., where he is a member of Erb Street Mennonite Church. He will be based in MEDA's Waterloo office.

"I firmly believe that God's hand is at work through our economic development programs and within our association," says Sauder, who has a master of business administration degree in international business from the University of Western Ontario, London.

He served with MEDA in Tanzania from 1987 to 1990, then was director of international operations for eight years before becoming executive vice president. Sauder has also served with Mennonite Central Committee and Ten Thousand Villages.

After stepping down as president, Sprunger will work on special projects through February 2003, when his contract ends.—*MEDA News Service*

this date in Mennonite history

July 2, 1988—
The first Mennonite church building in Australia is dedicated.

War Resisters League honors CPT

CHICAGO—For its initiatives in some of the world's hot spots, Christian Peacemaker Teams (CPT) has received the War Resisters League's 40th annual Peace Award. The award was presented at a June 7 banquet.

The award notes CPT's "work of carrying compassion into areas of intense conflict. ... [CPT workers] have gone in peace where others move with armed guards. Where others speak of love, they risk living it. They have made the path by walking and would welcome us on the journey."

Anne Montgomery, who has served with CPT in Hebron on the West Bank since 1995, received the award and spoke about the "matrix of control" imposed on the Palestinians by the Israeli government. She emphasized the importance of working for peace from a grass-roots perspective.—*CPT News Service*

Contributions to MDS down 25 percent

AKRON, Pa.—With an early start to the fire season in Colorado and a forecast for a potentially severe tropical storm season on the Atlantic coast, Mennonite Disaster Service (MDS) officials are preparing for another type of problem: financial.

Giving to the MDS general fund is down 25 percent from last year. After the first six months of the 2002 fiscal year, the fund has $266,800, compared with $356,200 in 2001. The general fund supports the investigation of all disasters and is often used to house and feed volunteers at smaller projects.

"A storm watch places a community on alert," says MDS assistant coordinator Carla Hunt. "The community that supports MDS needs to know that our current funding situation is threatening our ability to respond to natural disasters."

MDS is investigating response possibilities in Colorado, where tinderbox conditions have sparked numerous wildfires at the beginning of an unusually early fire season. MDS is also bracing for a busy year on the Atlantic coast, where the National Weather Service has predicted as many as 13 storms and three hurricanes could strike.

Last year, MDS received more than $300,000 for its Sept. 11 response, called the Restoring Hope Project. But that money was placed in a designated fund and is unavailable for other uses.—*MDS News Service*

Prayer for planting

Leslie Francisco III (left), pastor of Calvary Community Church in Hampton, Va., leads a prayer of blessing on May 11 for (left to right) Flinn and Karen Ranchod and Brenda and Rallie Jones, who are giving leadership to a new congregation, Calvary Community Church Chesapeake (Va.). The Joneses are from the Hampton congregation, but the Ranchods are from South Africa. The Ranchods came to the United States a year ago to plant the new congregation, a joint effort of Calvary and New Zion Christian Church of Pietermartizburg, South Africa. Virginia Mennonite Board of Missions and Mennonite Mission Network support the partnership.

Joe Bontrager

New project to encourage teaching

INDIANAPOLIS—All too frequently, Mennonite college and seminary deans encounter a dearth of teaching candidates who understand the mission and atmosphere of Mennonite higher education. Qualified professors and aspiring professors are out there somewhere, but how to connect the two?

A new program, called the Faculty Calling Project, hopes to provide that link, starting with the creation of a database of potential candidates' names received from nominations and applications. The database will be shared with deans with the nine denomination-affiliated colleges and seminaries in the United States and Canada.

"We are looking for candidates who possess both strong scholarship skills and strong commitments to the Mennonite Church," says project director Leanne Schertz, a retired English professor and former chair of the Goshen (Ind.) College board of overseers.

Other project team members are Jeremy Bergen, Marion Deckert, John A. Lapp, Marion Schrock and Victor Stoltzfus. They plan to write letters, make personal visits and be available to counsel potential candidates.

"Our task is to encourage and promote teaching in Mennonite colleges and seminaries as a Christian calling for well-trained and deeply committed scholars/teachers," Lapp says.

MCC to respond to Southern Africa crisis

AKRON, Pa.—Mennonite Central Committee (MCC) is planning to provide emergency food aid in Malawi, Mozambique, Zambia and Zimbabwe as Southern Africa faces a food shortage the World Food Program has called "a crisis of enormous dimensions."

A combination of factors including drought, floods and government mismanagement have contributed to the crisis. "Our partner organizations in Southern Africa are very concerned for the people affected and are requesting MCC's help," says Willie Reimer, director of MCC's food, disaster and material resources programs.

MCC will work with local Brethren in Christ in Malawi, Zambia and Zimbabwe. In Malawi, MCC will supply the Brethren in Christ Church with $23,500 to purchase food for 1,700 families. In Zambia, MCC will provide $70,000 for the purchase of food and will ship 1,500 metric tons of corn and 150 tons of split peas. MCC will ship to Zimbabwe 1,200 metric tons of corn, a four-month ration for 20,000 people. In Mozambique, MCC will provide corn, beans, oil, sugar and salt, valued at $800,000, for 10,100 families. The aid will be distributed through the Christian Council of Mozambique.
—MCC News Service

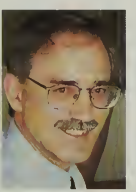
MCC photo by Nader Hreimat

Roads to destruction

An Israeli soldier stands guard while road construction begins on Palestinian land in the West Bank. A field of chickpeas, part of a Mennonite Central Committee-sponsored test project near Ras Al-Wad, was recently plowed under in preparation for a new road to connect two nearby Israeli settlements with Jerusalem. An estimated 30 percent of the plots, designed to test seed varieties, have been affected this spring. While some were destroyed by construction, others became overgrown with weeds because the farmers were confined to their home due to curfews.

Conrad Grebel names ex-pastor as president

WATERLOO, Ont.—Conrad Grebel University in Waterloo has turned to a former pastor and current Mennonite Church Canada denominational minister to be its next president. Henry Paetkau will assume the office Jan. 1, 2003, succeeding John E. Toews, who will retire after seven years as president.



Paetkau

Paetkau was pastor at three Ontario congregations for 22 years before becoming denominational minister two years ago, working from Mennonite Church Canada headquarters in Winnipeg. He also served on the Conrad Grebel board of governors from 1988 to 1996.

Paetkau holds bachelor's degrees in history and religious studies and a master's degree in history from the University of Waterloo and a doctorate in history from the University of Western Ontario in London.

"We are pleased to be able to appoint a person with Dr. Paetkau's long experience of church leadership and strong commitment to the mission of Conrad Grebel University," says board chair Carolyn Sherk.

EMU baseball player goes pro

Erik Kratz, an Eastern Mennonite University catcher, became the Harrisonburg, Va., school's first baseball player to become a professional when he was picked by the Toronto Blue Jays in the 29th round of last month's Major League Baseball draft.

Kratz, from Telford, Pa., was the conference player of the year after hitting .507 with 14 home runs and 59 runs batted in. He has been assigned to the Blue Jays' minor league team in Medicine Hat, Alta.

Kratz, however, is not EMU's first pro player. Larry Sheets played for three Major League teams in eight years in the 1980s and '90s. But he could not play college baseball because he played professionally one year before arriving at EMU, where he played basketball instead.

Unflagging pursuit of faithfulness

Hesston College draws threatening legislative attention and criticism because of Old Glory's absence on campus.

Rich Preheim

It was supposed to be an innocuous meeting. Matthew Schloneger was at the Kansas Capitol in Topeka on March 13 to lobby legislators as part of a state arts organization's advocacy day. As a voice instructor for Hesston (Kan.) College, Schloneger wanted to promote the arts. As a grant writer for the school, he hoped to improve the chances of getting funding for the performing arts series sponsored by Hesston and Bethel College in nearby North Newton, Kan.

So Schloneger stopped by the office of Garry Boston, a representative from Newton. He was not Hesston's representative, but he was Schloneger's, since Schloneger also lives in Newton. Schloneger introduced himself to Boston's secretary, identifying himself as from Hesston College, and asked if he might visit with the representative. After finishing a phone call, Boston invited Schloneger into his office.

That is when innocuous abruptly turned contentious. Schloneger presented Boston with a folder of materials from the arts organization, which Boston deposited in the trash while declaring: "Your school doesn't even raise the flag. Now get out, I don't want to talk to you." Schloneger retrieved the folder and tried to explain that he was there to advocate for the arts, not the college. Boston (who was unavailable for comment

While a political story, it is also another chapter in the ongoing epic of Mennonite pursuits of faithfulness in an often hostile world.

for this article) said he would call security if Schloneger did not leave immediately. Confused and shaken, Schloneger walked out, less than a minute after he walked in.

That is how Hesston College discovered that, in the post-Sept. 11 world of hyperemotion and ultrasensitivity, it was raising hackles in the halls of power because the Stars and Stripes had not flown over the campus since it came down in the midst of political and social turmoil 32 years ago. "I was the first one to find out anything about this," Schloneger says. "Nobody had let us in on this at all."

Two days later, a member of the House Appropriations Committee introduced legislation that Hesston not receive state tuition funding until it once again raised the flag. The issue was resolved —at least temporarily—when the Kansas governor signed the new state budget, minus any provisions pertaining to Hesston and flag-waving. While a political story, it is also another chapter in the ongoing epic of Mennonite pursuits of faithfulness in an often hostile world.

"It raises questions of how we, as a church institution, function in our society," says Hesston president Loren Swartzendruber. "How do we express our love of country and patriotism … in the context of our history and theology, which sees the church as without national boundaries?"

• • •

Demonstrations erupted across the country in the spring of 1970, when the escalating conflict in Vietnam spilled into neighboring Cambodia. At Hesston, the flag came down as a sign of protest following a May 1 vote by a "Campus Community Congress." But on May 6—two days after the shootings at Kent (Ohio) State University—the flag was back on the flagpole in the front of the administration building, and the college published a statement saying, "We fly the flag … because the United States from early colonial times has welcomed religious dissenters."

A few weeks later, however, the flag disappeared. John Lederach, then campus minister and an opponent of flying the flag, told historian James C. Juhnke that he went to work one morning and found the folded flag on a bench by his office: "Someone from the maintenance staff, after taking it down the night before, had apparently left it there. … I saw it, picked it up and put the flag in the back of my bottom desk drawer. … That day the flag did not fly over the campus." And it never did again.

The flagpole was felled by an unknown party during the next academic year, and the college maintenance staff removed the stump and its cement base. A bench now sits on the site.

Juhnke, who retired this spring from teaching history at Hesston and Bethel, recounted this event in the fall 2000 issue of the journal *Kansas History*, where it was seen by a reporter for the *Topeka Capital-Journal*. In December 2001, the reporter did a story on the little Mennonite college in south-central Kansas that did not fly Old Glory even as flags were popping up all over in the wake of the Sept. 11 terrorist attacks. "It is not a matter of not loving my country and not being a good citizen," Swartzendruber told the reporter. "That's where we're often misunderstood. Our stance is meant to be pro-humanity."

James C. Juhnke

John E. Sharp (left), director of the Mennonite Church USA Historical Committee and Archives, and John Thiesen, archivist at the denomination's archives in North Newton, Kan., display the U.S. flag that once flew over Hesston College but came down in a Vietnam War-era protest.

• • •

Hesston's 32-year-old flag practice was never a secret, nor was it ever an issue on campus, even after the terrorist attacks, according to Swartzendruber. He says only one person raised the question of commemorating the tragic events, and that was on Sept. 12.

But the *Capital-Journal* story exposed Hesston to Kansas legislators, some of whom accused the school of lack of patriotism and loyalty because it did not prominently display the common symbol of this country. "That flag protects their freedom, so why in the world would they not want to protect that symbol that allowed them freedom?" Rep. Carlos Mayans was quoted in the *Hutchinson News*.

How do we express our love of country … in the context of our history and theology, which sees the church as without national boundaries.—Loren Swartzendruber

Bob Bethell, however, framed the issue as one of legality. The representative from a district neighboring Hesston's, he claimed the college was in violation of a state law that ambiguously required

continued on page 10

Courtesy photo

The U.S. flag flies over the Hesston College campus, circa 1960. Inset: Hesston president Loren Swartzendruber sits on a bench on the spot where the flagpole was located in front of the school's administration building.

Continued from page 9

every public, "private or parochial" schoolhouse to display the flag. "If you want state or federal dollars, there are strings attached, and some of those strings are following state law," Bethell says.

On March 15, Bethell introduced a proviso that Hesston students not receive Kansas State Comprehensive Tuition Grants until the flag went back up. The need-based aid goes to eligible Kansans at public and private colleges and universities in the state. About 60 Hesston students receive about $140,000 in grants annually.

What followed March 15 was a 2fi-month rollercoaster ride. Swartzendruber was told by lobbyists and legislators that the grant-cutting proposal had little chance of passing. Yet the flag flap wouldn't die. Bethell's proviso was approved, then killed, then resurrected only to become a sticking point as the final spending package was being hammered out in late April. House members on the joint budget committee pushed cutting Hesston's funding while Senate members opposed it. As a compromise, the funding was restored, but $500 was budgeted for a new flagpole for the campus. (A pole can cost several thousand dollars, depending on size and strength.)

On May 31, Gov. Bill Graves finally put the matter to rest—at least for now—when he removed the flagpole provision from the final budget. "It is poor public policy for the Legislature to intrude on the rights of private institutions," he wrote in an accompanying explanation.

The legality of forcing Hesston to fly the flag was dubious. It is unclear whether the flag-flying law cited by Bethell applies to colleges and universities. Even if it does, Hesston's attorney says the school was in compliance because the U.S. flag was on display in the cafeteria, along with flags representing the homelands of all other Hesston students. "I think it's very clear this is a case the state would lose in court," says Christine Downey, Hesston's state senator and an opponent of the measures against the college.

• • •

While politicians argued flag-waving, the public and the media were also weighing in. Two weeks after Bethell's proviso, an area TV station ran a story that unleashed a torrent of negative responses. The criticism intensified soon after when the *Neal Boortz Show*, a nationally syndicated radio program, picked up the story but erroneously reported that the college took down the flag this spring after two international students complained. Hesston was blitzed by outraged Americans. "You are hypocrites and a contradiction to life on planet earth," wrote one person on the Hesston Web site. Another urged, "Please feel free to take your leave of this great experiment in freedom." In one of the many emails Swartzendruber personally received, he was asked, "Why couldn't you people have been in the Twin Towers on Sept. 11th?"

Most of the vitriol came from people with no Hesston or Mennonite connections, although there were exceptions. "Attending Hesston College taught me nothing of what I need to know in order to live outside of the college," one alumnus said. "Hesston College is living in a bubble, separated from the rest of the world."

The reaction was much different on campus, where a survey by the student newspaper showed only 27 percent of students, faculty and staff in favor of flying the flag. Regardless, says Schloneger, the legislative actions were generally received with scorn despite the differences of opinion. "People were shocked that the legislature was taking action against the college and [believed] that forcing the college into doing this was wrong," he says.

A statement from the college on its Web site and sent to the media says: "Hesston College fosters a spirit of love for our country and for all humankind around the world. We express this spirit through service to others and hospitality to many, regardless of national origin. … We have relied less on patriotic symbols for expressing this gratitude [for religious freedom] and more on active, honest words."

• • •

It has been a month since the legislative session ended and Graves approved the budget. Some legislators have said they will keep an eye on the college in the next session. Bethell says he is not one of them. "I have no urgency to continue to do anything with this," he says, admitting that his proviso took on a life of its own. "I think the point was made that this is something you need to look at."

If the issue does surface again, Downey hopes it can be addressed without the emotional dynamics spawned by Sept. 11. "I'm hoping a little cooler heads would prevail," she says.

"I think [legislative proponents] misjudged Hesston College," Downey says. "It's not that they are unpatriotic. It's that they show their patriotism in a different way."

If not for airplanes causing thousands of deaths by slamming into notable buildings, Swartzendruber says, the flag's absence on campus would have remained a nonissue, just as it was for the previous three decades. But now that it has been raised, the Hesston board later this month will consider some possible responses, such as continuing the current practice of not flying the U.S. flag only or creating a "peace plaza" displaying all the country flags.

People were shocked that the legislature was taking action against the college and [believed] that forcing the college into doing this was wrong.—Matthew Schloneger

For the college's president, the entire affair was all-consuming and overwhelming. "On campus I was literally spending 90 percent of my time dealing with one aspect of the issue," Swartzendruber says, "whether it was communicating with legislators, … communicating with our college attorney, … communicating with news media and then communicating with people who contacted us following news media reports."

But there has been a positive side, too. "In a certain kind of way, I've been energized by this whole process," he says. "We believe we're about discussing important issues on a college campus."

Rich Preheim is associate editor of The Mennonite *and faculty adviser for the Hesston College student newspaper.*

Campus inconsistencies

While Hesston College and its supporters may argue that not flying the U.S. flag is a religious issue, Bob Bethell is not buying it. The Kansas representative, who introduced the original measure against Hesston and is also a pastor, notes that other Mennonite colleges have the Stars and Stripes waving over their campuses.

Associated Mennonite Biblical Seminary in Elkhart, Ind., and Eastern Mennonite University in Harrisonburg, Va., join Hesston in not flying the flag. At Bluffton (Ohio) College, it flies with flags of the countries represented in the student body. Goshen (Ind.) College's U.S. flag is alongside the United Nations flag. Mennonite Brethren-affiliated Fresno (Calif.) Pacific University has two flags in addition to the U.S. banner: one of a country of a current international student and one of a country where a graduate is serving.

Bethel College in North Newton, Kan., and Tabor College, a Mennonite Brethren school in Hillsboro, Kan., are the only Mennonite colleges that fly the U.S. flag only.—*Rich Preheim*

Minority report

Why a few Mennonite congregations display the U.S. flag in their meetinghouses is complex.

by Gordon Houser

The experience of Mennonites in the United States has increasingly brought struggles with how to be good citizens while remaining faithful citizens of God's kingdom. Article 23 of the Confession of Faith in a Mennonite Perspective states, "The church is the spiritual, social and political body that gives its allegiance to God alone." How does this belief square with the display of our nation's flag in our places of worship?

According to an informal poll of area conference ministers, an estimated 35 to 40 congregations in Mennonite Church USA display an American flag at their meetinghouses. That is between 3 and 4 percent of the 1,062 member congregations.

An estimated 35 to 40 congregations in Mennonite Church USA display an American flag at their meetinghouses. That is between 3 and 4 percent of the 1,062 member congregations.

While one person might ask, Why so many? another might ask, Why so few?

Like most issues, this one is complex and defies easy categorization. For example, while the majority of the congregations that display an American flag, as expected, are formerly

General Conference Mennonite Church (GC) congregations, a good quarter of them are formerly Mennonite Church (MC) congregations.

Just under half of these Mennonite Church USA congregations are in the Western District Conference, the second largest area conference in the denomination. Conference minister Marvin Zehr says he doesn't know just how many WDC congregations have an American flag in their meetinghouses, but his "wild guess" is between 15 and 20 of its 73 member congregations.

Germany: Zehr goes on to theorize why this happened. Many of these congregations, he says, were targeted during World Wars I and II by local citizens because many of the members spoke German or had ties to Germany. To counteract this pressure and show their patriotism, a number of congregations began displaying the American flag.

James Juhnke, retired professor of history at Bethel College, North Newton, Kan., agrees with this assessment. "Mennonite churches west of the Mississippi were under tremendous pressure during the wars," he says, much more than churches in the east.

Juhnke documents this in his book *Vision, Doctrine, War: Mennonite Identity and Organization in America, 1890-1930* (Herald Press, 1989), where he compares two congregations' experience with the draft during World War I. He writes: "All through the war the Weaverland congregation east of Lancaster [Pa.] did not have a single young man drafted, although it was a large congregation of 640 members. Meanwhile, the Alexanderwohl congregation in Kansas had 33 members drafted from a membership of 743."

Since World War II, a few congregations that had flags have decided to remove them. That process was different in different settings. For example, when Peter Dyck, a Canadian, became pastor at Eden Mennonite Church, Moundridge, Kan., in the 1950s, he objected to the American flag in the sanctuary. The congregational board decided to remove the flag and have it cleaned. The flag was then placed in storage and left there. No one called for it to be displayed.

At First Mennonite Church, Beatrice, Neb., Walter Dyck, who served as pastor during the 1940s, had a flag put in the meetinghouse. At the same time, he emphasized the Mennonite peace position and rejuvenated the congregation's commitment to nonresistance. He said, "We are good citizens but pacifists." The flag remained there for more than 40 years, until 1992, when the congregation narrowly voted to have the flag removed.

In an unpublished paper from 1990, "The Flag: A Symbol of Patriotism Among American Mennonites," Michael Bogard looks at two case studies. One concerns a controversy in Virginia over whether or not Mennonites should pledge allegiance to the flag in public schools. Bogard writes that in 1941 the Mennonite Peace Problems Committee, chaired by Harold S. Bender, proposed that "a Christian may give the Pledge of Allegiance as an expression of loyalty to government so long as it does not compromise the nonresistant conscience against participation in war or preparation for it." In other words, it's OK to salute the flag unless one's conscience says otherwise.

Bogard's other case study concerns First Mennonite Church in Newton, Kan. He tells the story of that congregation's decisions about displaying an American flag in the meetinghouse. The flag came into the building in 1942, at a time when local conscientious objectors were being harassed and churches vandalized. The decision to place the flag in the sanctuary was made by the Sunday school committee, not the congregation, according to Bogard's paper, though "there was no apparent objection."

Much discussion: Sometime in the late 1970s, the deacons gave then-pastor Albert Epp permission to remove the flag. Later, the congregation appointed a committee to study the issue. In 1980, this committee (which included Menno Schrag, who chaired the Sunday school committee that first decided to place a flag in the building almost 40 years earlier) recommended that the flag not be returned. After much discussion, the recommendation was defeated, and the flag returned to the sanctuary, where it remains.

It is doubtful that Mennonites will be able to agree on how they should perceive the flag, what it means and where and how it should be displayed and respected. —Michael Bogard

Bogard points out that statements by either GC or MC bodies on this issue have offered only interpretations, not directives. He writes, "It is doubtful that Mennonites will be able to agree on how they should perceive the flag, what it means and where and how it should be displayed and respected." Given the history of Mennonites in the United States, Bogard concludes that "the line between what it means to be Mennonite and what it means to be American will continue to be obscured by events, beliefs and, if even in a small way, choices about the flag." TM

Gordon Houser is associate editor of The Mennonite.

I pledge allegiance to Jesus not the flag

The idolatry of violence is an ever-present temptation; in this time of war, let us hear Jesus' call to be salt and light to a world at war with itself.

by Fred Bahnson

Whenever I tell people I am a pacifist, I often hear questions such as, But what about the Nazis? or, What if somebody was trying to kill your family? Before I can attempt to answer, I am usually accused of being unrealistic and/or irresponsible. Yet the burden of proof rests not with those who refuse to kill but with those who justify killing. So my comeback often is, What good reason does a Christian have for using violence? or, What about the disconnection between Jesus' command to love enemies and the Christian justification for killing enemies?

From there the conversation usually takes a turn: I explain that my pacifism is not one based on utility (as was Gandhi's) or on utopian longings for peace (such as many in the anti-war movement) or some other philosophical/ideological framework. While I do think nonviolence ultimately works, and while I do long for a world free of violence, my shunning of violence—and my belief that nonviolence is in line with being

Skjold Photographs

a Christian—follows directly from who I take to be the only One worth dying for—the Crucified One.

The wrong questions: These conversations are troubling, for they show theological misunderstandings among many Christians, especially during this time of war. The problem hinges on the refusal to believe that God is in charge of history. People ask the wrong questions, which lead to the wrong answers. In the current war against terrorism we should not ask, What is the best way to take out bin Laden? or, How can I best serve my country and still remain a Christian? These questions assume allegiance to a government rather than to Jesus and that violence is even an option. The question we need to ask is, To whom do I give my allegiance—Jesus or Caesar?

If we profess our allegiance to the Slain Lamb, we must relinquish claim to the use of any and all violence. The New Testament witness is clear that the sword is not an option. Christians until the time of Constantine understood this. Yet the temptation to use violence is ever present, even for Mennonites. We are tempted at times to believe that God is no longer in control of history, that it's up to us to take the reins and try to make things come out right. When we align ourselves with our government in its war on Afghanistan, even when it fights for justice, we are saying that God no longer holds sovereignty over our world. We are believing that, while God used to act through Jesus, Israel and the prophets, God does not act in 21st-century politics.

Pastor and activist Dale Aukerman called this "situational atheism." We believe Jesus died for our sins, but we don't acknowledge his sovereignty in political affairs. We believe we must fill in the gaps for this clockmaker deity so that history will turn out right. We become situational atheists when we use force to protect innocent third parties, when we wage war to bring peace or when we want our government to retaliate for the attacks of last Sept. 11.

If we read the Bible not as a book of rules or a road map to heaven but as the unfolding history of God's saving acts toward humanity, we see that the person and work of Jesus is the key to understanding how we are to live. Jesus calls us to love our enemies, not "bomb them back to the stone age." The command to love one's enemies is not an unrealistic, utopian dream, an ideal given to make us realize our sinful inadequacy and our need for

Continued on page 16

Let us pray that God spurs us to action, gives us the courage to throw ourselves into the fray of voices crying out for revenge in order to show the world there is One who wants to release us from that downward spiral of violence.

Continued from page 15

grace. Love of enemies is at the core of how God met evil on a cross and conquered it, and it is at the heart of how we must live as disciples. This is why Paul calls the cross a "skandalon," a stumbling block to those who don't believe. It is a scandal because, according to worldly wisdom, the cross is unrealistic and irresponsible.

As we are tempted with patriotic indignation at the Sept. 11 attacks, we need only read Romans 5:10 to regain our proper humility and realize who the enemy is. Paul writes, "For … while we were enemies, we were reconciled to God by the death of his Son." Until Jesus' death and resurrection, all were God's enemies. The cross is the means God used to show us how he treated his enemies—he died for them. Therefore, Jesus' call to love our enemies is not a side issue; it is not quaint advice to be followed in interpersonal relationships and ignored in the realm of politics, for the distinction between a personal and a social ethic is not one Jesus made. Instead it is realism in its ultimate sense; it is participation in God's way of redemption. In the words of theologian John Howard Yoder, "People who bear crosses work with the grain of the universe."

Salt and light: How then should we act during this time of war? Knowing that the right of the state to use violence is Caesar's framework, we must acknowledge that we are not called to take part in such violence but to be salt and light to a world at war with itself. If we refuse to pull a trigger or support those who do, here are several ways we can live out our faith:

We can pray. Start by asking God's forgiveness for our complicity in a government that uses terrorism—that targets innocent civilians—to achieve its political aims. We should acknowledge that we benefit from the American way of life and have not taken sufficient steps to renounce aspects of that way of life that keep us from working more faithfully for Christ's kingdom. We should pray for the souls of American leaders for the idolatry they commit when they ask God to bless their violent policies. We should pray for our enemies, for those who were behind the Sept. 11 attacks.

We should send food and relief to the estimated 7.5 million Afghans facing starvation. We should tell our government that instead of bombing Afghans with $2 million cruise missiles we should "bomb" them with bags of rice.

We should take American flags out of our churches. The flag is a symbol of competing allegiance and has no place in the Lord's sanctuary next to the cross, which is our only symbol of allegiance. Just as the Confederate flag represents too much oppression for African-Americans to fly it above state courthouses, so Christians should view the American flag as too much a symbol of violence to hang it in our churches.

Indignation: We should challenge America's leaders to pursue peace with justice. We must turn away from the Pax Americana, which, to paraphrase Dostoevsky's Ivan Karamazov, is a peace "manured on the edifice of suffering children." We should not pursue the kind of peace that accepts the deaths of innocent lives and says—as did former Secretary of State Madeleine Albright when asked what she thought about the deaths of 500,000 Iraqi children—"we think the price is worth it." We should voice our indignation when President Bush and his warmongers openly pray to God before slaughtering and starving innocent Afghan Muslims. We should say to Bush, "If you choose to bomb and starve Afghans, you can't do it in the name of the God revealed in Jesus Christ, and you won't have our support when you do it."

We should not let our language be co-opted by official rhetoric. We should refuse to use benign and euphemistic terms when referring to war. For instance, instead of "collateral damage" we should say "murder." Instead of "Operation Enduring Freedom" we should say "state-sponsored terrorism."

We should challenge other Christians to heed Jesus' call to nonviolence. Often in times of war, Mennonites have maintained a distinct peace witness. We should call on other Christians to do the same, sharing with them the insight that pacifism is at the heart of what it means to be Christian.

Let us give thanks that we are released from having to give our lives for a nation-state, or whatever else comes along. But let us also pray that God spurs us to action, gives us the courage to throw ourselves into the fray of voices crying out for revenge in order to show the world there is One who wants to release us from that downward spiral of violence. Thanks be to God for giving us a calling that is truly worth dying for. Lord, let our lives be worthy of that calling.

Fred Bahnson teaches ethics at Appalachian State University in Boone, N.C.

Correction: The photo on p. 12 in our June 18 issue is by Debra B. Turnrose, not D. Jeanene Tiner.

Listen to my cry

2001/2002 MCC Annual Report

Hear my voice when I call, O Lord; be merciful to me a

"What is there to go back to?" The desperation and hopelessness of the Afghan refugee's question is urgent and compelling. It reflects a whole series of other questions: Where is my family? Where will my next meal come from? Is there any end to war? Like the cry of the Psalmist, the questions plead for a hearing, for an answer.

This annual report captures some of these moments of anguish, suffering and injustice, but it also profiles the courage, faith and hope that were part of the MCC story in the last year. From Manitoba to Oklahoma, from Afghanistan to Jamaica, MCC heard these voices. The support of thousands in churches and communities, through thrift shops, relief sales, Ten Thousand Villages stores, Houses Against Hunger, meat canning, harvesting grain and more, made MCC's work possible. MCC responded with more than $96 million Cdn./$61 million U.S. in financial and material resources, and the work of almost 1,400 personnel in some 60 countries. As one supporter said, "God gave a heart to respond."

The gratitude from partners and program participants around the world was equally generous and gracious. "The refugee buckets were like 'bombs of love and mercy.' You gave us a feeling of hope to carry on. The war left destruction but you provided a lifeline. Blessings were released." (Serbia) "Our children don't die anymore of tetanus." (Haiti) "The miracle growth of the church is because many people remember the great Christian love they received." (South Korea) "God inspired you to share." (Russia)

These pages provide a glimpse of what it means to be a part of the mission to announce good news to the poor, to proclaim release for prisoners, letting broken victims go free, and proclaiming the year of the Lord's favor (Luke 4). In these ways, and many others, Jesus calls us to "Come, follow me."

Thank you for joining us in this journey "In the name of Christ."

Ronald J.R. Mathies, MCC Executive Director

Mennonite Central Committee (MCC) seeks to demonstrate God's love by working among people suffering from poverty, conflict, oppression and natural disaster. MCC serves as a channel of interchange by building relationships that are mutually transformative. MCC strives for peace, justice and dignity of all people by sharing our experiences, resources and faith in Jesus Christ.

nswer me. *(Psalm 27:7)*

During the past year the voices of those crying out for a sign of hope were often loud and unmistakable. Others were barely audible and almost missed.

They said "Listen to my cry" from …

… the rubble of earthquakes in India and El Salvador.

… the surging flood waters in Mozambique and Kentucky.

… the rushing lava flows of Mt. Nyiragongo in eastern Congo.

… the twisted steel and fallen debris of September 11.

… the bloodshed of war in Afghanistan, Palestine, Israel and Colombia.

… the lonely rooms where parents die of AIDS in Africa.

… the gritty places where families face poverty and racism in North America.

… the battle torn streets where peacemakers walk.

Hear their pleas, O Lord. Listen to their cries.

Teach us how to listen and to open our hearts.

Capacity building

Threading the needle

It takes patience and intense concentration to thread a needle. For young mothers-to-be in Jamaica, this intricate task is part of a larger journey toward a more hopeful future.

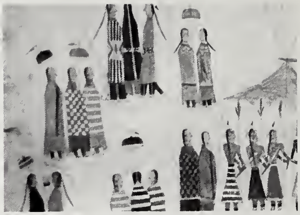
Most teenage mothers in Jamaica face seemingly insurmountable obstacles. Expelled from school when they become pregnant, many are abandoned by their baby's father. With few job skills and little help in returning to school, young mothers become trapped in hopelessness and dependency.

At the Women's Centre of Jamaica, an MCC partner with seven locations across the island, teens like Stacy Ann Murrey find a supportive environment. Throughout their pregnancy and for several months afterward, they receive instruction in basic school subjects, tutoring, counseling, childcare classes, life skills classes (such as sewing) and lots of encouragement. MCC SALT workers provide tutoring and a listening ear. The Women's Centre's goal is to help clients return to school or a vocational training program.

Strengthening Stacy and other young mothers is part of MCC's goal of building the capacity of people around the world. As people gain power and a sense of self-determination, the process begins for transforming lives and sharing God's love.

Left: Stacy Ann Murrey.

Above: Stacy (fourth from left) with her friends at the Women's Centre of Jamaica in Kingston—Cornelia Hamilton, Nadia Whitter, Shashana McClea, Anneisha Bushe, Dieche Ann Walters.



Going with traditions

When a language dies, a world dies with it. Cheyenne historians in Oklahoma say their people's sense of self-worth has been eroded by years of English-only boarding schools, forced resettlement policies and the severing of generational ties.

MCC U.S. Summer Service worker Nicolas Barton spent time last summer with Cheyenne linguist Lenora Holliman, who is working to preserve the Cheyenne language. Through oral instruction, innovative computer programs and textbooks they plan to teach children not only the Cheyenne language, but also the beauty and strength of Cheyenne culture.

"The language goes with the traditions," says Holliman, a retired special education teacher who grew up speaking Cheyenne at home. The language project is supported by the Cheyenne Cultural Center in Clinton, Okla., directed by Mennonite leader and Cheyenne peace chief Lawrence Hart.

In Canada and the United States the recent history of First Nations people and Native Americans has too often been one of the destruction of family, community and culture. MCC and its partners in Native and First Nations communities work to bring justice, peace and healing, and begin the process of transforming lives and sharing God's love.

Right: Lenora Holliman

Above: Traditional life is depicted in Cheyenne artwork, preserved at the Cheyenne Cultural Center in Clinton, Okla.

Peace

Longing to go home

The chill of winter only compounds an already desperate situation at Mile 46 refugee camp in eastern Afghanistan. A three-year drought and decades-old civil war have forced millions of Afghans to flee their homes for safety elsewhere inside Afghanistan or in neighboring countries.

The tragic events of Sept. 11, 2001, in New York City and Washington, D.C., led to a deepening of the refugee crisis after the United States and its allies bombed Afghanistan to rid the country of the Taliban regime and al-Qaida terrorist groups. The cold winter became even colder.

Blankets from MCC offered comfort to thousands of refugees at Mile 46. MCC workers Ann and Bruce Huntwork are serving with MCC partners in Iran to assist in other aid shipments. Heidar Hazaveh, a refugee from Mazer-e-Sharif, says everyone wants to go home, "but what is there to go back to?"

In 1920 MCC offered relief to starving Mennonites in Russia and the Ukraine. Since then, new and unexpected disasters and crises have called MCC to continue responding. Along with thousands of volunteers in Canada and the United States, MCC prepares and ships food, blankets, comforters, relief kits, health kits and newborn kits, all in the hope of transforming lives and sharing God's love.

Left: Refugees at Mile 46.

Above: the Heidar Hazaveh family.

Passing the baton

Nadine Basuaire melted into the arms of her "mother." This was not her real mother, but Carole Armstrong, a member of the Prairie Rose EMC Church in Landmark, Manitoba. Nadine, her two sisters, a brother and a cousin had just arrived from Rwanda. They are refugees, fleeing for their safety, seeking a place of peace. The Prairie Rose church welcomed them with open arms.

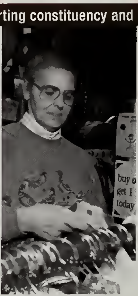
"Apparently, I am to be their mother now," says Carole. "I didn't know that this would happen when our relationship began. Their mother, Isabelle, is ill and will remain in Rwanda. Nadine has played the role of mother for the past few years. She needs to let this go and pass the baton of mother on to me.

"Nadine needs to be a young woman and Isabelle needs to know that her children are cared for—it seems that I am to be that person. Thankfully God has given me the heart for it. I hope I am strong enough."

Each year refugees pass through the doors of Canada and the United States. MCC is there to help churches connect with refugees, to welcome them, resettle them, find homes and work and begin the process of transforming lives and sharing God's love.

Right: Nadine Basuaire and Carole Armstrong

Above: Nadine (second from left) with her sisters Diane and Delphine (left and right), and cousin Donata.

2001	April	May	June	July	August	September
Relief **MCC assists communities recovering from natural disaster and human conflicts.**	MCC workers and colony Mennonites work together to make and distribute 3,200 **school kits** for flood-affected children in rural Bolivia.	An Altona, Man., car dealer triggers a wave of donations for MCC's El Salvador **earthquake response**. His "Build a Village" campaign raises money to build 80 new homes.	In Central America some 140,000 **subsistence farmers** lose their harvests due to drought. MCC and the Canadian Foodgrains Bank provide $180,000 Cdn./$117,000 U.S. for local food purchase.		19,200 cans of MCC **turkey meat** are distributed among farmers in the Hebron district of Palestine as part of a food-for-work program. "This is the only meat we've had in months," says Muhammad Abu Zneid.	MCC donates six **bales of socks** pl one bale each of T shirts, blankets an washcloths for res workers in lower Manhattan followi terrorist attacks o the World Trade Center.
Capacity building **MCC works to develop locally rooted, sustainable capacities in food security, health, education, comm**	A six-member MCC **Africa Revisioning** team present their findings and recommendations to the MCC Executive Committee for the future of Africa programming.	MCC East Coast helps sponsor a 13-week MEDA ASSETS (A Service for Self-Employment Training and Support) training course to help low-income people in Philadelphia, Pa., **start businesses**.	Two teachers from Regina, Sask., spend the spring in Thailand helping **train teachers** in a camp for refugees from Burma.	Through a CIDA grant, the Brethren in Christ Church of Zimbabwe, in partnership with MCC, purchases supplies for volunteer home-care workers battling the **AIDS crisis**.	MCC provides 40,000 sets of two-piece underwear for children under age 6 in North Korean care facilities. The garments are sewn at the Pyongyang Women's Trading and Garments Center, where managers and staff are women and receive **fair wages**.	
Peace **MCC works with community groups and national and international organizations in building bridges of understanding and developing p**	MCC helps train refugees from Burundi, Rwanda and Congo to become **stress and trauma counselors** at a seminar in KwaZulu-Natal province, South Africa.			**Y-Peace Island**, MCC U.S.'s answer to the TV program "Survivor," is a hit at the Mennonite general assembly in Nashville. Participants work together to tackle challenges involving cluster bombs, refugees and white privilege.	Representatives from MCC U.S. and East Coast attend the United Nations **conference on racism** in Durban, South Africa.	Patrick Neri and 5 other MCC **Internati** **Visitor Exchange** **Program** particip begin their year in North America. Ne works in Washingt D.C., as an advoc on Asia-related iss He encourages pe ful solutions to pr lems in Mindanao, home in the Philipp
Connecting **MCC facilitates interchange and mutual learning between its supporting constituency and those with whom**	MCC's **Global Family Program** announces that it is expanding into five new countries, including Ukraine. Through Global Family, North American sponsors support education for thousands of children in some 33 countries.	The first-ever conference on **domestic violence** for Hispanic Mennonite and Brethren in Christ church leaders elicits shared tears and commitments. About 90 people gather for the conference organized by MCC U.S. Women's Concerns in Akron, Pa.	MCC dedicates and opens the **Welcoming Place** at its Akron, Pa., office. The space provides lodging and meeting facilities with an international flair.	MCC Manitoba celebrates the 30th anniversary of the creation of MCC **thrift stores**, which began in Manitoba. Each year more than 100 thrift stores in North America generate about $7.5 million Cdn./$4.9 million U.S. for MCC work.		**PAX alumni** gath Syracuse, Ind., fo Pax 50 Celebratio Reunion. Some 9 young North Amer men served with I an alternative ser program, between 1951 and 1976.

2002

O ober November December January February March

M C sends 40,000 b **kets and hand-** m **le comforters** to A anistan to help gees and dis- p ed people a ted by years of w the U.S. bombing a a three-year ght.

Johnnie Doerksen, otherwise known as "Cardboard Johnnie," and three other men from Reedley, Calif., pick up and **recycle cardboard** from local businesses to raise money for MCC. They are on their way to matching last year's total of 189 tons, which brought in $14,000.

With MCC donations, 74 new **earthquake- and cyclone-resistant homes** are completed in Jalia Dewani, India, a year after a devastating earthquake struck the region.

MCC U.S. and Mennonite Disaster Service respond to **flash floods** that swept Kentucky. A summer rebuilding program is planned including volunteers from MCC's Sharing With Appalachian People program.

es and income generation.

In only four days, Fairfield (Pa.) Mennonite Church sells more than $96,000 U.S. in handicrafts and Oriental rugs for **Ten Thousand Villages**. The sale marks 40 years of support for Ten Thousand Villages from this 35-member country church.

MCC Canada assists in the purchase of a hunting and fishing lodge in Labrador that will be converted into a **healing center** for the Innu people.

A **needlework project** started by MCC 50 years ago to generate income for Palestinian women closes due to a drop in tourism.

First Nation youth get a chance to tell their stories through the lens of a camera during an MCC Ontario and Wahgoshig First Nation-sponsored **photo project**.

ng skills.

C Great Lakes nsors Radiance, a **panic singing up** with a peace justice message, erform in rches, schools, eehouses and er settings.

Mennonites and other peace-loving Christians gather in Ottawa, Winnipeg, Saskatoon, Edmonton and Abbotsford at a **"Sing for Peace"** event organized by MCC Canada and provincial offices to offer a public peace witness through prayer and song.

MCC British Columbia helps a first grade class in Yarrow, B.C., create a **peace blanket** to send to children in Afghanistan. "We made a quilt for someone who lost their home because of war. We want to help them be warm," say the Canadian children.

MCC U.S. releases the booklet "The one who showed mercy" to assist churches in their response to attacks of Sept. 11 and the **war on terrorism**.

MCC volunteers Naomi and John Lederach work with a small church community to **connect Protestants and Catholics** in Portadown, said to be Northern Ireland's most divided town. They hold seminars in local libraries and invite families for dinner.

MCC Great Lakes and the MCC U.S. Washington Office organize a **"Prayer and Faxing"** campaign urging the U.S. government not to expand the war on terrorism.

around the world, so that all may give and receive.

rama troupe started West Coast MCC rforms Bible stories area churches in esno, Calif. The 10 velopmentally dis- led actors who ake up the Charis mmunity Players entify with David, unlikely king who the subject of their st recent drama.

Wallace and Evelyn Shellenberger, MCC workers in Iran, speak to nearly 400 **Muslim Iranian university students** about Jesus' birth and life.

MCC Alberta sponsors a **learning tour** to Colombia and Venezuela, connecting Mennonites in Alberta with their counterparts in Latin America.

MCC's magazine, **"a Common Place,"** receives top awards for national magazine and magazine design from the Religion Communicators Council.

Countries with MCC involvement in fiscal year 2002

MCC FINANCIAL STATEMENT

INCOME		U.S. dollars
Cash gifts		**$18,453,000**
Canadian contributions	7,520,000	
U.S. contributions	10,720,000	
Other contributions	213,000	
Gifts-in-kind		**5,529,000**
Grants		**7,792,000**
Non-governmental	494,000	
Governmental	7,298,000	
Shops, relief sales, houses		**9,875,000**
Ten Thousand Villages sales		**16,514,000**
Other income		**2,718,000**
TOTAL INCOME		**$60,881,000**

EXPENSES		U.S. dollars
International program		**$27,915,000**
Africa	5,260,000	
Asia	9,406,000	
Europe	3,489,000	
Latin America & Caribbean	5,372,000	
Middle East	1,557,000	
Other international program	2,831,000	
North American program		**9,950,000**
Canadian program	**5,975,000**	
Community Services	5,004,000	
Peace and Justice Ministries	653,000	
Material resources collection	318,000	
U.S. program	**3,975,000**	
Community Services	2,115,000	
Peace and Justice Ministries	1,371,000	
Material resources collection	489,000	
Support and administration		**5,707,000**
Fund-raising		**1,311,000**
Ten Thousand Villages expenses		**16,355,000**
Cost of sales	7,141,000	
Warehousing	2,315,000	
Sales and marketing	5,304,000	
Administration	1,595,000	
TOTAL EXPENSES		**$61,238,000**
Increase (decrease) in net assets		**($357,000)**

The data summarize the activity of 12 MCC entities in Canada and the United States. Audited financial statements are available upon request.

PEOPLE AT WORK (Number of board-appointed and locally employed w

NUMBER		
	Pennsylvania (148) Ontario (95) Manitoba (85)	Bangladesh (205)
+		Cambodia (42)
33	British Columbia	
29		India
24		
23		China
20		Indonesia
19	Saskatchewan	
18		
17		Nepal
16	California	Vietnam
15	Alberta	
14		
13		
12		Laos Philippines
11	Kentucky	
10		
9	Kansas	
8	Washington, D.C.	
7	Florida	
6	Ohio	
5	Indiana Nova Scotia	
4	Labrador/Nfl. New Brunswick S. Dakota	Burma
3	Texas	Thailand
2	Michigan	Iran
1	Ala. Ariz. Ill. La. N.Y. N.C. Ore. Queb. Va.	Iraq
	NORTH AMERICA 519	**ASIA 386**

YOUR DOLLARS AT WORK (International and North American pr

U.S. DOLLARS	Canada ($6 million) United States ($4 million)	
+		Afghanistan ($2 million) India ($1.9 million)
$1,600,000		
1,400,000		North Korea
1,200,000		
		Bangladesh
1,000,000		
800,000		
		Iraq
600,000		
		Cambodia
400,000		
		Indonesia China Philippines Vietnam
200,000		Laos
		Nepal Iran Burma Sri Lanka South Korea
	NORTH AMERICA $10 million	**ASIA $9.4 million**

ation as of March 31, 2002)

				NUMBER
olivia (54)				+
				33
aiti	Burkina Faso			29
razil				24
				23
				20
				19
amaica	Tanzania		Egypt	18
onduras	Kenya			17
				16
uatemala	Mozambique			15
icaragua	D.R. of Congo Uganda			14
Salvador	Zambia			13
lexico				12
	Botswana	Ukraine		11
				10
	Ethiopia			9
				8
	Nigeria South Africa	Switzerland	Jordan	7
			Palestine Lebanon	6
	Zimbabwe	Germany		5
araguay	Sudan	Bosnia & Hercegovina		4
olombia	Swaziland	Northern Ireland		3
	Angola Chad	Serbia	Syria	2
hile Peru	Rwanda	Lithuania		1
ATIN AMERICA 205 CARIBBEAN	**AFRICA 171**	**EUROPE 33**	**MIDDLE EAST 39**	

ses including cash and material resources for April 1, 2001, to March 31, 2002)

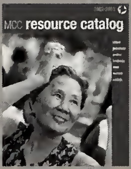
				U.S. DOLLARS
				+ $1,600,000
				1,400,000
				1,200,000
				1,000,000
onduras		Ukraine	Palestine	
		Bosnia & Hercegovina Serbia		800,000
olivia	Ethiopia			
l Salvador				
				600,000
	D.R. of Congo	Russia		
aiti Mexico				
	Kenya			
	Mozambique West Africa			400,000
uatemala				
razil Colombia Nicaragua	Angola Liberia Sudan			
amaica	Botswana Rwanda/Burundi	Switzerland	Lebanon	
	South Africa Tanzania Uganda		Egypt Jordan	200,000
elize Paraguay	Nigeria Zambia			
	Somalia Zimbabwe		Syria	
enezuela				
rgentina Cuba Uruguay	Lesotho Malawi Sierra Leone Swaziland			
ATIN AMERICA $5.4 million CARIBBEAN	**AFRICA $5.2 million**	**EUROPE $3.5 million**	**MIDDLE EAST $1.6 million**	

a Common Place

Peace be to your house

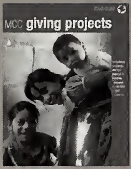
Read

inspiring stories and get a glimpse of the larger world. Subscribe to MCC's magazine, **a Common Place** for FREE. It will be delivered to your doorstep five times a year. E-mail acp@mcc.org or contact your MCC office.


MCC resource catalog

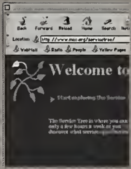
Request

videos, posters, children's resource boxes and more for yourself, your school or your study group. Ask for a FREE **MCC Resource Catalog** from any MCC office.


MCC giving projects

Share

your resources by supporting MCC giving projects. Call for your FREE **MCC Giving Projects Booklet** that includes global giving projects, posters and educational activities to try with your Sunday school class, small group or family.


Welcome to

Find

your place at MCC. Whether you have just a week to volunteer or you want to explore long-term service overseas, go online to the MCC Service Tree to discover the service opportunity that's right for you. **www.mcc.org/servicetree**

Explore

family stories from Colombia, Palestine, Bangladesh and Indonesia in this MCC collector's series of four photo essays packaged in handmade paper. Look for **Family Stories: Volume 1** fall 2002 at your nearest Ten Thousand Villages store.

Edited by Mark Beach. Designed by Julie Kauffman. On the cover: Im Munir, who has lived as a Palestinian refugee since 1948.
Photo credits: Cover by Matthew Lester; Jamaica and Oklahoma by Tony Siemens; Afghanistan by Rick Fast; Manitoba by Joanie Enns.

Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500, Akron, PA 17501
(888) 563-4676 (717) 859-3889

MCC Central States
121 East 30th Street, Box 235, North Newton, KS 67117
(316) 283-2720

MCC Central States Northern Tier
121 East 3rd Street, PO Box 416, Freeman, SD 57029
(605) 925-4859

MCC Central States Southern Tier
119 South 13th Ave, PO Box 4291, Edinburg, TX 78539
(956) 383-7995

MCC East Coast
21 South 12th Street, PO Box 500, Akron, PA 17501
(717) 859-3889

MCC Great Lakes
4136 Kidron Road, PO Box 270, Kidron, OH 44636
(330) 857-7721

MCC Great Lakes Goshen Office
1013 Division Street, Goshen, IN 46528
(219) 537-9390

MCC Washington, D.C. Office
110 Maryland Ave NE #502, Washington, D.C. 20002
(202) 544-6564

West Coast MCC
1010 G Street, Reedley, CA 93654
(559) 638-6911

www.mcc.org

MCC Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

MCC Alberta
76 Skyline Crescent N.E., Calgary, AB T2K 5X7
(403) 275-6935

MCC British Columbia
31414 Marshall Rd, Box 2038, Abbotsford, BC V2T 3T8
(604) 850-6639

MCC Labrador & Newfoundland
Box 850, Station B, Happy Valley, Labrador, NF A0P 1E0
(709) 896-3213

MCC Manitoba
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

MCC Maritimes
27 John Street, Moncton, NB E1C 2G7
(506) 863-9185

MCC Ontario
50 Kent Avenue, Kitchener, ON N2G 3R1
(519) 745-8458

MCC Québec
174 Fairmount est, Montréal, QC H2T 1E2
(514) 278-3008

MCC Saskatchewan
600-45th Street West, Saskatoon, SK S7L 5W9
(306) 665-2555

In Canada call your nearest office toll free
(888) 622-6337

020503jek50m Printed in USA.

The flag and the cross

by Martin Lehman

The American flag represents the United States of America. It symbolizes American ideals of liberty, independence, power and national interests. It represents one nation under God with liberty and justice for all. Because of this symbolism many patriotic Americans wear the cross and pledge allegiance to the flag.

The cross represents Christianity. It symbolizes Jesus' life and death. It represents the power of his suffering and death, the length, breadth, height and depth of his love, and the grace and forgiveness of God. Jesus gave his disciples no alternative to bearing the cross. Jesus said, "If anyone would come after me, he must deny himself and take up his cross and follow me" (Mark 8:34 NIV).

The flag is for all Americans, not just for American Christians. Jewish Americans honor the flag but not the cross. Muslim Americans honor the flag but not the cross. Atheists and agnostics honor the flag but not the cross. Adherents to New Age, Mormons, Baha'is, Jehovah's Witnesses and others are under the protection of the American flag. The flag unites people of many national origins, languages and religions into one nation.

The flag protects us from each other. In many nations an established religion is given preferential treatment, while other religions are forbidden or restricted. But under the American flag, religions may try to convert each other, but they may not deny each other the right to believe and practice a chosen faith. The flag protects Christians in America but refuses to allow believers in the cross to dominate those who do not believe.

Universal symbol: However, the cross is larger than the flag. The cross extends across all boundaries of race, language, education, economic status, political party, denomination and other social groupings and brings all Christians into one universal kingdom. The flag is a national symbol, the cross a universal symbol. The people of the cross confess an allegiance to the cross higher than the allegiance they give to the flag.

These differences between the cross and the flag are not always understood. Those who hold the cross above the flag are often a disturbing factor in society. Jesus disturbed the religious and civil rulers of his day because he claimed to be a king. First-century Roman authorities were disturbed because the followers of Jesus would not acknowledge Caesar as a god. Anabaptists disturbed society in the 16th century because they denied the legitimacy of the union of church and state. Leaders of the American Revolution were disturbed by nonresistant followers who were not at liberty to break their promises of loyalty to the king of England or to take the lives of their enemies in war. There is tension between the cross and the flag.

Sometimes the flag is allowed to fly above the cross. Politicians court pastors and lay people to serve their political purposes. They support certain values as uniquely Christian in order to win an election. Leaders may declare a war just and waged on behalf of God and country so that Christians will fight under the flag while wearing a cross. When this happens, the cross loses its universality and is viewed only as an American cross.

The flag rules by law; the cross wins by love. The flag puts national interests first; the cross seeks first the kingdom of God. The flag establishes and preserves boundaries; the cross knows no boundaries.

Sometimes the people of the cross try to make the flag serve the purposes of their religion. Patriotic Christians tend to put faith in the flag to force the practice of Christian values. They use the political process to control an independent judiciary to put government-sponsored prayer in the schools, end abortion and control certain moral behavior.

Memories: Patriotic Christian activism under the flag and cross stirs ancient memories and fires old fears. To the Muslim, the cross stirs memories of bloody Christian crusades. To the Jew, the cross stirs memories of anti-Semitism and pogroms. To the Native American, the cross stirs memories of lost battles, lost lands, lost tribes, forced conversions and broken promises. And to this Mennonite, the cross brought under the flag stirs memories of persecution by nations dominated by a state church. There the flag and cross appeared to take on demonic powers. They operated in ways contrary to the spirit and word of Jesus. Instead of converting the world, the church conformed to the world.

The flag rules by law; the cross wins by love. The flag puts national interests first; the cross seeks first the kingdom of God. The flag establishes and preserves boundaries; the cross knows no boundaries. The flag retaliates against violence and terrorism; the cross forgives and does good to enemies. The flag promises security and prosperity; the cross is a way of vulnerability and self-denial.

The flag represents a nation with a constitution that has made it a haven for peoples with many religions. I give thanks. Despite the respect due the flag, I espouse the words of Paul, "May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world" (Galatians 6:14 NIV).

I pledge allegiance to the cross.

Martin Lehman is a member of Bahia Vista Mennonite Church, Sarasota, Fla.

A better patriotism

J. Daryl Byler is director of the Mennonite Central Committee U.S. Washington Office.

This first July 4 since last Sept. 11, I expect to see more than the usual fireworks and flag-waving. Mennonites could use this time to reflect on more life-giving ways of being patriotic.

I love many things about this country, but I am increasingly concerned about our nation's growing militarism—its harm to our culture and its impact on our sisters and brothers around the world.

During a recent Mennonite Central Committee (MCC) trip to Iraq, one Protestant Evangelical Christian—fearing another U.S. military attack—told our group, "We hope that someday your government will not do everything with force."

This coming year, the United States will spend nearly $400 billion for military purposes, a jump of $100 billion from only five years ago. The United States spends 33 times the combined military budgets of the three nations President Bush labeled an "axis of evil"—Iran, Iraq and North Korea.

During another period of rapid U.S. military growth in the 1970s, more than 100 Mennonites gathered in 1975 in Kitchener, Ont., to discern "our leading as a people regarding the payment of taxes used for military purposes." They considered biblical, theological and historical Anabaptist perspectives on the issue. While there was not full agreement among those present, a summary conference statement suggested two options for consideration by U.S. churches, church institutions or individuals: (1) living below the taxable income level and (2) refusing to pay "federal tax or a percentage thereof since such a large part is used for military purposes."

What would happen if Christians en masse decided to no longer pay the portion of their taxes that go to war?

For many years Cindy and I have rechanneled the military portion of our federal income tax to MCC or another church agency.

I don't like receiving threatening letters from the IRS. During law school, I worried that my actions as a tax resister would keep me from getting a license to practice law. It did not.

Tax resistance sometimes feels lonely. I wish I could simply read Romans 13 and voluntarily pay all my taxes. But I cannot in good conscience do so.

Romans 13:6-7 seems clear: "For the same reason you also pay taxes, for the authorities are God's servants, busy with this very thing. Pay to all what is due them—taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due."

But what is due to a government that spends more than half its discretionary income on war and preparations for war? How does one reconcile Romans 13 with Jesus' command to love our enemies? Or with the calls of our sisters and brothers in Colombia, Iraq and Israel-Palestine to oppose U.S. militarism? Or with the frequent biblical examples of civil disobedience when governing authorities overstep their bounds?

At the 1975 conference, Willard Swartley said, "Although there are two texts (Mark 12:17 and Romans 13:6-7) that enjoin payment of taxes, both texts caution against universalizing that position in that both clearly call for moral discrimination."

The Confession of Faith in a Mennonite Perspective (Article 23) says that while governments have been called to "act justly and provide order," they "tend to demand total allegiance" then "become idolatrous and rebellious against the will of God."

The Confession commentary continues, "When the demands of government conflict with the demands of Christ, Christians are to 'obey God rather than any human authority' (Acts 5:29)."

What would happen if Christians en masse decided to no longer pay the portion of their taxes that go to war? What if Christians mounted a mass resistance movement as an expression of our loyalty to Jesus Christ and his way of peace?

Several years ago PBS aired a series called *A Force More Powerful*. This documentary tracked six nonviolent social-change movements in the 20th century, including the U.S. civil rights struggle, the campaign to end apartheid in South Africa and the movement in India to end British rule.

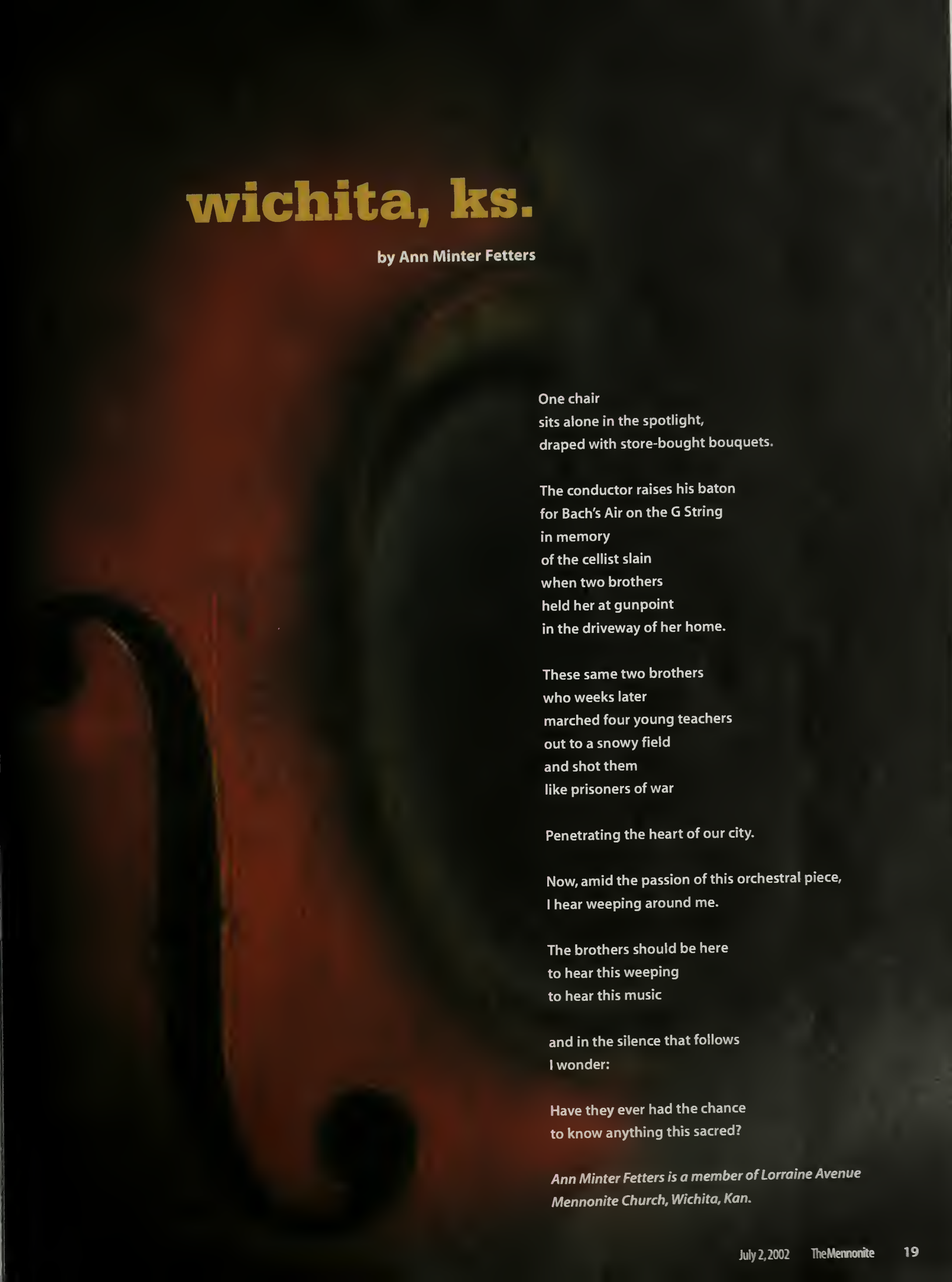
The common thread in these successful nonviolent movements was masses of people choosing not to cooperate with forces of evil and oppression. Oppressive powers depend for survival on the cooperation of the masses. When that cooperation is withdrawn, these structures eventually crumble.

On my trip to Iraq, we visited the ruins of ancient Babylon. Biblical Babylon represents the excesses of political and military power—the Tower of Babel and the empire of Nebuchadnezzar.

But Babylon was also the site of some of the greatest resistance stories in the Bible. Shadrach, Meshach and Abednego refused to bow down to Nebuchadnezzar's golden statue (Daniel 3). Daniel himself refused to obey Darius' decree that no one pray to anyone but the king (Daniel 6).

On this July 4, perhaps the best way to love our country is to join those—like the Jewish youth of Daniel's day—who loved God enough to remind the king when he was being rebellious.

Correction: Jason Schmidt (Speaking Out, June 4) was not in the pastoral ministries program at Hesston College, and Grace Hill Mennonite Church's address is Whitewater, Kan.



wichita, ks.

by Ann Minter Fetters

One chair
sits alone in the spotlight,
draped with store-bought bouquets.

The conductor raises his baton
for Bach's Air on the G String
in memory
of the cellist slain
when two brothers
held her at gunpoint
in the driveway of her home.

These same two brothers
who weeks later
marched four young teachers
out to a snowy field
and shot them
like prisoners of war

Penetrating the heart of our city.

Now, amid the passion of this orchestral piece,
I hear weeping around me.

The brothers should be here
to hear this weeping
to hear this music

and in the silence that follows
I wonder:

Have they ever had the chance
to know anything this sacred?

Ann Minter Fetters is a member of Lorraine Avenue Mennonite Church, Wichita, Kan.

Audit: MPH lost $793,079 last year

But current fiscal year's showing makes investigator cautiously optimistic.

Mennonite Publishing House's hole got deeper in the fiscal year that ended Jan. 31, according to findings from the first full financial audit of the financially troubled agency in 13 years. But developments since the start of the new fiscal year have sparked cautious optimism for the independent investigator hired by Mennonite Church Canada and Mennonite Church USA to assess MPH.

> **We now have a bottom line that shows a business with no equity but a business that has everything on the table.**
> —Jim Harder

The audit, which covers the first year of operations following the merger of Mennonite Publishing House and Faith & Life Press on Feb. 1, 2001, reported revenues of $17.7 million and expenses of $18.5 million. Its operating loss was $793,079. In addition, when compared to unaudited figures of past years, MPH's net worth has plummeted 56 percent in the last decade, including a drop of $1.7 million from 2000 to 2001. The audit puts MPH assets $67,965 in the red.

"We now have a bottom line that shows a business with no equity but a business that has everything on the table," said Jim Harder, treasurer of the interim MPH board, during the board's annual meeting, held June 20 by telephone conference call.

Harder said the operating loss for last year is not as bad as it may appear. "About $450,000 is due to an unusually large write-off of inventory," he said. "One could say that the business operating side lost only $343,000 as a combined operation."

The $1.7 million decline in net worth is attributed largely to the adoption of Generally Accepted Accounting Principles, a set of common accounting standards and practices, which MPH had not previously widely used. In a report accompanying the audit, the MPH executive committee said the use of GAAP has "set the stage for realistic budgeting and decision making in the future."

Harder said MPH's dramatic losses are not the result of fraud. "When we met with the auditors, we asked whether they were convinced that everything was above-board in terms of fraud," he said. "They created some special tests … and found absolutely no evidence of fraud."

To address its financial woes, MPH is undergoing an extensive restructuring process. Among the initiatives:

- About $700,000 in payroll has been cut as 31 jobs have been eliminated, including about a third of the work force at MPH's facility in Scottdale. The audit showed that MPH paid $371,402 in severance costs in the last fiscal year.
- Denominational loans have been used to pay overdue accounts and restore purchasing discounts.
- The Provident Bookstore in Doylestown, Pa., is scheduled to close this month.
- Several money-losing product lines have been eliminated, including *Christian Living* and *Youth Guide* magazines.
- The mortgage on the warehouse in Scottdale has been paid, freeing $8,931 a month.
- A fund-raising campaign for debt reduction has begun (see story, page 21).

As a result of the restructuring plan, Norman Shenk said he was hopeful about denominational publishing. A former treasurer for Eastern Mennonite Missions in Salunga, Pa., he was hired earlier this year by Mennonite Church Canada and Mennonite Church USA to independently assess MPH's situation.

"I must say I am feeling a bit more optimistic than I was … with the numbers getting worse week to week," said Shenk, who will give a full report to the MPH board in several weeks. "It's going to be hard to come up with a viable business plan when you're broke when you start. The numbers I am looking at now [for operations since Feb. 1] are giving us reason for the optimism I have expressed."

But while the signs are encouraging, caution prevails. "It would be premature to make firm judgments until a longer-term five-year business plan can be completed," the MPH executive committee wrote.

Added Shenk, "It's too soon to express an opinion."—*Everett J. Thomas with Ron Rempel*

Sobering numbers

Mennonite Publishing House and Faith & Life Press

	MPH	FLP
Stated net worth		
1991	$2,617,084	$2,175,382
2001	$1,146,343	$967,844
2002	- $67,965 (MPH and FLP combined)	
Annual operating losses		
2000	- $87,309	- $98,352
2001	- $369,430	- $167,211
2002	- $793,079 (MPH and FLP combined)	
Sales, including bookstores (pre-merger)		
2001	$16,094,808	$2,099,798
Cash assets (pre-merger)		
2001	$31,451	$122,428
Debts (pre-merger)		
2001	$4,037,440	$610,000

Source: MPH Executive Committee. Years refer to fiscal year end (Jan 31)

Fund raising to start for MPH's debt

A three-member committee has been appointed to direct a $5 million fund-raising campaign to retire Mennonite Publishing House's debts and pave the way for a more viable publishing operation for Mennonite Church USA and Mennonite Church Canada.

Committee members are Lee Delp of Lansdale, Pa.; Aaron Groff of Lancaster, Pa.; and Wilmer Martin of Waterloo, Ont. Delp is a former president of Mennonite Economic Development Associates and a Pennsylvania meat-packing company and has served on the General Conference Mennonite Church General Board and Mennonite Church USA Executive Board. Groff is president and board chair of Ephrata (Pa.) National Bank and chair of the Lancaster Conference finance committee. Martin is a former pastor and head of Habitat for Humanity in Canada and is now president of the tour company TourMagination.

They have been appointed by the Joint Executive Committee of Mennonite Church USA and Mennonite Church Canada. MPH, as a binational agency, reports to the JEC.

The campaign's first stage, to run through December, aims to raise enough money for MPH to have sufficient cash flow for the rest of the calendar year. The second stage, scheduled for January 2003 through June 2003, will focus on retiring the agency's debts. The goal is to raise $2.5 million in each stage.

Information about MPH and the campaign will be mailed to area conferences and congregations later this summer.

The fund-raising committee has highlighted four priorities for donors: where most needed, Medicare supplemental insurance for retired MPH employees; repayment of debenture notes and other obligations. The retirees' benefits, which had been paid from operating revenues, were eliminated two years ago in a cost-cutting move. Denominational and MPH leaders are looking to repay the debenture notes, which are in violation of securities regulations.

While the committee is beginning its work, contributions have been coming in since the MPH crisis broke earlier this year. Since Jan. 1, about $310,000 in donations have been received, $201,000 of which were forgiven debenture notes.

Allegheny Conference earlier this year started raising money for MPH and in April suggested to the Constituency Leaders Council that the idea be expanded to include the entire denomination. The CLC overwhelmingly backed the idea.

New directory due out in fall

Once on the chopping block, the *Mennonite Directory* will return this fall, although in a smaller size.

Mennonite Publishing House eliminated the annual directory last year in a cost-cutting move, having lost $87,000 on the 2001 edition. The 2003 version is a cooperative effort of MPH and the Mennonite Church USA Executive Board, which is compiling the information to be included in the directory.

The directory will include information on Mennonite Church USA congregations, area conferences and churchwide agencies; ministerial leaders; related church agencies; connections with the global Mennonite church; and related denominations.

The new directory will be about two-thirds the size of the 2001 edition, which was 400 pages. Past directories have included both U.S. and Canadian information, but the new one will focus exclusively on Mennonite Church USA. Mennonite Church Canada will publish its own directory.

The 2003 Mennonite Church USA directory will also contain less information, as congregations have been asked to fill out a two-page response form, rather the six-page form used in the past. *—Mennonite Church USA News Service*

Amid MPH's financial trouble, annual report offers good news

The past fiscal year was a gloomy one for Mennonite Publishing House. But the 2001 MPH annual report, released with the June 20 annual meeting (see story, page 20), shines some light in the financial darkness. Herald Press, MPH's trade books division, last year achieved its highest sales since 1994, gathering more than $1.5 million in revenues.

There was other good news: Herald Press authors donated about $10,000 in royalties to MPH. More than 70 congregations contributed money to continue the "Then & Now" vacation Bible school curriculum. Provident Bookstores saw book sales increase by more than $200,000 over the year before.

Still, MPH's current struggles were a dominating influence last year. The bookstores, strapped for cash due to the MPH crisis, saw their inventories slashed, particularly going into the critical holiday season. In November, the inventory at the Souderton, Pa., store was down 34 percent from the end of the previous fiscal year on Jan. 31. The Goshen, Ind., store inventory decreased 32 percent, and the Bloomington, Ill., store was off 30 percent. Yet store sales dipped only half a percent.

The financial problems caused Faith & Life Press, MPH's manufacturing division, to go from 27 employees to 15. Staff reductions coupled with several relocations and other attrition means Faith & Life Resources, the congregational literature division, will not have any editors in its offices in Scottdale, Pa., and Newton, Kan., by the end of the summer.*—Rich Preheim*

Immigration assistance needed, say MCC U.S. course participants

As a native of Puerto Rico, Elizabeth Gonzalez hasn't had to deal with the legal intricacies of immigration. But plenty of other people in her congregation have. United Revival Mennonite Church in Brooklyn, N.Y., counts among its members people from 14 Latin American countries.

Gonzalez, a Mennonite Central Committee volunteer working with her congregation and an agency in Manhattan, was one of some 45 people who gathered in Akron, Pa., May 21-25 for a 40-hour course on immigration law sponsored by MCC U.S. It covered family visa eligibility, asylum law, immigrants' rights and other basics. Participants will receive a completion certificate after passing an examination, which may help them obtain accreditation from the Board of Immigration Appeals.

"I'm getting a better understanding of the situations I'm seeing," Gonzalez said. "And I'm meeting people who can serve as resources."

Several participants were MCC workers from regional offices. Other participants ranged from those with years of experience in immigration-related work to those who would like to start a program in their congregation or community. As they took notes in the four-inch-thick binders that held page after page of technical information, they asked questions based on the real-life scenarios of people with whom they work and worship: a Mexican man who wants to get legal status in the United States so he can stop living in fear of deportation; a Rwandan woman who hopes her children can join her; a Ukrainian man unsure how to apply for political asylum.

Many of the participants were immigrants themselves, coming from Colombia, Somalia, Bosnia and Indonesia and reflecting the ever-increasing diversity within the church and the nation.

Dulce Gomez was born and raised in Mexico before moving to the United States. "I feel like it's finally clear why I've gone through some of the things I've gone through," said Gomez, a member of Templo Alabanze Mennonite Church in Rock Island, Ill. "I feel like God is saying, 'I need you to help people, drawing on your own experiences.' "

In Southern California, MCC worker Rina Kusuma works with Indonesian Mennonite-related congregations. "Immigration is a big issue in our churches," she said.

MCC U.S. would like to offer basic and advanced training in rotating years. Partial scholarships were available for two people this year, plus a $1,000 grant for each of the four MCC U.S. regions. Four experienced immigration attorneys volunteered their time as trainers, helping keep costs low.

"The feedback we got was really positive," said event organizer Rebecca Jimenez Yoder, an MCC U.S. staff member. "Some of the people who came with very little immigration experience are now asking, 'How can we get something started in our community?' "

In a lunch meeting with some participants, MCC executive director Ron Mathies noted that MCC's earliest work included helping Mennonite refugees immigrate to the Americas following World War I and the creation of the Soviet Union. He encouraged participants to continue their work in a culture that is sometimes hostile to "outsiders." "In whatever ways you can reach out to welcome newcomers," Matthies said, "you are acting like Jesus."—*Rachel Beth Miller of MCC News Service*

Book breaks sale record

A Dutch Catholic devotional more than 500 years old went for $20,000 this spring in a Lancaster Mennonite Historical Society book consignment auction, the most ever for a book consigned to the society.

Each year, the Lancaster, Pa., organization holds five such auctions for rare, used and out-of-print books. The Catholic devotional, printed in Dutch, came in a box of books from a retiring pastor.

"As far as I can determine, the world does not know this book exists," said cataloguer Steve Ness prior to the sale.

The book, considered unique, was bought by a man in the Netherlands.

'Mennonite Your Way Directory' saved

Mennonite Your Way Directory, a publication popular with travelers for the past quarter of a century, has been diverted from the road to extinction.

Jay and Glola Basler of Mundelein, Ill., have assumed responsibilities for the directory from founders and publishers Leon and Nancy Stauffer. The Stauffers had earlier announced plans to stop doing the directory in order to concentrate on their growing business, Mennonite Your Way Tours. They will continue as consultants to the Baslers, who have participated in Mennonite Your Way since 1984.

"We have had many good and memorable experiences, both as hosts and travelers," Glola Basler says. Adds her husband, "We didn't want to see the program die, so when we realized the Stauffers were serious about terminating, we decided to inquire."

The Stauffers say they received inquiries from more than a dozen people. "When they found out the amount of work and detail related to the publication, most of them backed off very quickly," Nancy says.

The Baslers recognize the amount of work needed. "But we have friends we can lean on to assist us," Jay says.

They are preparing for the next edition of the directory, planned to be released next spring.

Glola has been a preschool director, and Jay has been an administrator at Bethel College, North Newton, Kan., and Messiah College, Philadelphia.

The Stauffers published the first *Mennonite Your Way Directory* in 1976 as an insert in *Festival Quarterly* magazine. Since then, each edition has averaged about 2,000 host names from across the United States and Canada. Sixty-seven other countries have also been represented in the directory.

Body and soul win at Kenyan center

EMM photos by Dale D. Gehman

Left: Sonny, sports and discipleship coordinator at the Eastleigh Fellowship Centre in Nairobi, Kenya, tries to score against a member of the center's successful Mennonite Knights semiprofessional team. Right: The center's workout facility is known as the Mennonite Gym.

The biblical word "victory" doesn't apply to basketball games. But it does apply to a team with the intriguing name of Mennonite Knights that wins on and off the court.

The Mennonite Knights are a program of the Eastleigh Fellowship Centre in a predominantly Muslim section of Nairobi, Kenya. The center was started in the late 1970s by Eastern Mennonite Missions and is now run cooperatively by EMM and the Kenyan Mennonite Church. The team has risen from a neighborhood club to the top of Kenya's semiprofessional basketball league and has even played on national TV.

But the Knights are also striving for spiritual goals. "We reach people by equipping them to be better ball players and by helping them to know the purpose of God in their lives," says Sonny, the center's sports and discipleship coordinator.

Darren Schaupp, an EMM worker in Eastleigh, tells of meeting with a father of one of the Knights. "With tears in his eyes, this older Muslim man pumped my hand and said, 'I want to thank you for what you're doing for my boy,' " Schaupp recalls.

Over the last few years, the father had watched his son slowly change from a bitter child to a solid young man with a new interest in spiritual things—and talent as a star shooter on the basketball team.

Sonny envisions basketball teams going around the country sharing the gospel, maybe even representing Kenya nationally. He also says a team is needed especially to relate to Muslims.

The center offers other athletic teams, discipleship classes and a workout facility known as the Mennonite Gym.—*EMM News Service*

C. Henry Smith Peace Lecturer to focus on poet's work

Ann Hostetler, an English professor at Goshen (Ind.) College, has been picked as the 2002-2003 C. Henry Smith Peace Lecturer at Goshen and Bluffton (Ohio) College.

She will speak at both schools next spring on "Mennonites, Indians, Poetry and Peacemaking: Anna Ruth Ediger Baehr and the Southern Cheyenne." Hostetler says Baehr, a pioneering Mennonite poet, maintained lifelong contact with a Southern Cheyenne community and that her poetry often tried to reconcile the way she experienced and understood Cheyenne spirituality with her Mennonite Christian background and beliefs.

Hostetler says she plans to explore "the possibility of poetry as a medium of reconciliation between personal experience and the faith community as well as between conflicting belief systems."

Hostetler teaches Native American literature and English and creative writing. She is the author of *Empty Room With Light*, a book of poetry to be published this fall by Pandora Press-Dreamseeker Books, and the editor of *A Cappella: Poetry in Mennonite Voices*, an anthology of poetry by Mennonite writers to be published next spring by University of Iowa Press.

The C. Henry Smith Peace Lecture features faculty members at Mennonite-related colleges addressing peace topics. Lecturers speak at both Bluffton and Goshen and can speak elsewhere, as well. Smith was a longtime administrator and history professor at Goshen and Bluffton before his death in 1948.

Diverse experiences lead MVS worker to volunteer in multicultural Montreal

Although a Canadian citizen who has lived in only two countries, Mennonite Voluntary Service (MVS) worker Rafael Barahona feels more like a citizen of the world.

Born to Chilean parents, Barahona moved around a lot as a youngster, living in Edmonton, Winnipeg and Calgary before attending high school and college in Goshen, Ind. Conversant in English, French and Spanish, he says crossing borders and cultures left him feeling the same as many people who have cross-cultural experiences: He didn't really belong in any one place.

"Moving around is very emotionally taxing," Barahona says. "There's a sense of disconnectedness. But looking back, I can't imagine growing up in one place, though that is a lot of people's experience. I would have missed so much."

That cross-cultural identity has served him well in his MVS assignment in Montreal, one of Canada's most diverse cities. "Having a lot of different experiences, it gives you a broad base of skills and a certain appreciation for diversity," he says. "All of this fits really great in me coming to Montreal because it's a place of many cultures. I feel like I can understand, contribute to the people there."

> One of the great discoveries is to find similarities in differences.
> —Rafael Barahona

Barahona works as assistant to the director at the Mile End Community Center, a drop-in shelter, community food bank and gathering place for the homeless and those who just scrape by.

While his background helped him adjust to life and work in Montreal, Barahona says the city's diversity and energy also helped him as he left Goshen (Ind.) College.

"I felt like I was in a bit of a spiritual rut," he says. "My life was in a very set pattern. I just wanted to do something different, put faith into action. The city itself intrigued me. I'd heard that it's very vibrant, that it's very different from a lot of North American cities, that it has a European feel. It's a city with a lot of life."

Mennonite Mission Network photo by Grant E. Rissler

Rafael Barahona (left) relaxes with other Mennonite Voluntary Service workers during the annual MVS retreat May 27-31 at Knob Noster, Mo.

Barahona says he found that life to be abundant at Mile End as well. He describes the center, which has a weekly lunch and a monthly dinner, as "not just a place to go to get food but hopefully a place where community can be built."

Sometimes the community that is built is stronger than in places where everyone has everything they need. "There's such a bond within that community because they can identify with the strength of need," he says. "They don't turn to money as their source of comfort but more to relationships with each other and with God. It's just a deep, firm faith."

Barahona notes the discussions that hum across meal tables, with each participant speaking from a different context and understanding of faith. "One of the great discoveries is to find similarities in differences," he says. "Community doesn't mean sameness. [With diversity] you can have the same goal. It's something I appreciate."

Learning about community from people often thought to be on the edge of society has been one of the many things Barahona says he will take away from his yearlong assignment. Doing service in Montreal is, "for me, about continuing to build my understanding of the world," he says. "Everywhere I've gone I've found something I can anchor my experience to. It's something that keeps growing, building upon itself."—*Grant E. Rissler for Mennonite Church Canada News Service*

Annual MVS retreat draws 120

Gathering at Knob Noster (Mo.) State Park, the site of Mennonite Voluntary Service retreats for more than a decade, 120 MVS volunteers, local leaders and staff from about 30 units in the United States and Canada relaxed, worshiped and learned May 27-31.

Each morning, staff from denominational mission agencies led participants in considering the concept of a missional church. The rest of the time was spent in recreation, worship and discussion of issues such as immigration and the place of foot washing in the Mennonite Church.

With the creation of Mennonite Church USA and Mennonite Church Canada, MVS was revamped into two national programs. But the two organizations held the joint retreat to meet new workers and to discuss the structural changes and their implica-

RESOURCES

The Poetry of Piety: An Annotated Anthology of Christian Poetry, edited by Ben Witherington III and Christopher Mean Armitage (Baker Academic, 2002, $16.99), includes poems and brief sketches of 28 Christian poets, from Sir Walter Ralegh to Peter Kocan. (Only five are women.) A good book for poetry lovers or neophytes.

Crowned With Glory and Honor: Human Rights in the Biblical Tradition by Christopher D. Marshall (Pandora Press U.S., 2002, $13.95) proposes that Christian faith has much to say about human rights and that biblical values make key contributions to contemporary understandings of human rights.

Minding the Church: Scholarship in the Anabaptist Tradition, edited by David Weaver-Zercher (Pandora Press U.S., 2002, $22.95), details contributions of 14 Anabaptist scholars to their disciplines and features thoughtful responses. They explain their motivations and objectives as teachers, researchers and writers.

Gateway Films, P.O. Box 540, Worcester, PA 19490, www.gatewayfilms.com, 800-523-0226, offers three new videos: **The Story of Amy Carmichael and the Dohnavur Fellowship** (2002, $19.99, 50 minutes) is a documentary about an early 20th-century woman who did mission work in India; **We Shall Not Be Moved** (2002, $19.99, 60 minutes) is a documentary about the U.S. Civil Rights Movement from the perspective of African-American churches; **Mark's Gospel** (1996, $19.99, 101 minutes) is a drama told by storyteller Max McLean, recorded live.

Hidden Worlds: Revisiting the Mennonite Migrants of the 1870s by Royden Loewen (Mennonite Library and Archives, 2002, $15) shows how creative and innovative these immigrants were. Order from MLA, Bethel College, North Newton, KS 67117.

The Christian Witness to the State by John Howard Yoder (Herald Press, 2002, $14.99) is reprinted from Yoder's 1964 book, which insists that Christ, through his death and resurrection, is now exercising dominion over the world. Thus the structure of the social order has as much potential for good as for evil.

Grapevine: The Spirituality of Gossip by Jerry A. Camery-Hoggatt (Herald Press, 2002, $14.99) claims that gossip can be a healthy way of making meaning out of ordinary events, teaching values, establishing community parameters and creating a sense of belonging.

Ephesians by Thomas R. Yoder Neufeld (Herald Press, 2002, $24.99) is the latest volume in the Believers Church Bible Commentary Series. The book includes essays, bibliographies, charts, a map and an index.

The Amish in the American Imagination by David Weaver-Zercher (Johns Hopkins University Press, 2002, $39.95) charts the transformation of the American public's perceptions of the Old Order Amish during the 20th century. He argues that Americans' fascination with the Amish tells us as much about ourselves as it does about the Amish.

Responding to Domestic Violence: A Resource for Church Leaders by Beth Swagman (Faith Alive Christian Resources, 2002, $14.94) challenges churches to put aside denial and ignorance and take an active role in preventing domestic violence.

The Green Earth: Poems of Creation by Luci Shaw (Eerdmans, 2002, $20) includes 48 lyric poems following the seasons of spring, summer and fall.

Across the Spectrum: Understanding Issues in Evangelical Theology by Gregory A. Boyd and Paul R. Eddy (Baker Academic, 2002, $18.99) examines the various positions taken by evangelical scholars on 18 seminal issues—both classical and contemporary concerns. The authors lay out the biblical, theological and philosophical arguments for each position and discuss possible objections in a point-counterpoint fashion.

Transforming Conflict in Your Church: A Practical Guide, edited by Marlin E. Thomas (Herald Press, 2002, $15.99), walks readers through the steps of understanding the nature of conflict and what the Bible has to say about it, ascertaining which level of conflict one's church is in, interpreting how one's congregation arrived at that level and how to keep it from escalating, putting together a realistic and healthy plan to transform the conflict and, if needed, how and when to get outside help.

Alternatives for Simple Living Summer 2002 Resource Guide is available. Order from 5312 Morningside Ave., P.O. Box 2787, Sioux City, IA 51106, 800-821-6153.

www.congregationalresources.org is an online resource guide that addresses congregational issues at no cost. Updated regularly, it offers descriptions of books and periodicals, Web sites, organizations and other resources along with commentary.

Note: Most of these are available at your local bookstore or at addresses listed.

FALL 2002 TOURS

IRELAND (September 20 - October 1)
FALL FOLIAGE TOUR in NEW ENGLAND (October 8-14)
SERVICE TOUR to ISRAEL (NAZARETH VILLAGE) (October 25 - November 7)
VIETNAM (November 6-24)
CHRISTMAS SERVICE TOUR to PENNSYLVANIA (November 28 - December 3)

2003 TOURS

JAMAICA SERVICE TOUR (January 24 - February 2)
PARAGUAY SERVICE TOUR (April 3-17) • *RUSSIA and UKRAINE* (May 23 - June 6)
From PENNSYLVANIA to ONTARIO (May 28 - June 2)
In the FOOTSTEPS of the APOSTLE PAUL (May 30 - June 15)
EUROPEAN HERITAGE (June 9-25)
CHINA (June - TBA) • *ALASKA* (June 25 - July 7)
MAJESTIC CANADIAN ROCKIES (July 7-20)
MENNONITE WORLD CONFERENCE (AFRICA 2003) (8 tours offered in August)
GERMANY and SWITZERLAND (October 9-23)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

IT'S NOT TOO LATE TO JOIN A TOURMAGINATION TOUR IN 2002 & 2003

CALL 1-800-565-0451
FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • *WEB: www.tourmagination.com*

9 Willow Street
Waterloo, ON, Canada N2J 1V6
Reg. #1567624

1011 Cathill Road
Sellersville, PA, USA 18960

WORKERS

Birky, Austin, on April 11 ended as minister of worship and music and Christian education at Clinton Frame Mennonite Church, Goshen, Ind.

Breckbill, Willis, on May 31 ended a pastorate at Southside Mennonite Fellowship, Elkhart, Ind.

DeLeon, Serefena, was installed April 28 and installed to pastoral ministry at Iglesia del Buen Pastor, Goshen, Ind.

Hall, Michael D., was licensed for ministry March 31 as pastor of Quarryville (Pa.) Community Fellowship.

Hochstedler, Jarvis, was ordained March 17 as pastor at Beemer (Neb.) Mennonite Church.

King, Linford, has resigned as pastor of Neffsville Mennonite Church, Lancaster, Pa., effective Oct. 31. He and his wife, Mary Etta, will be working in Mennonite Church USA's Office of Congregational Life.

Mast, Galen, was licensed and installed April 21 as youth pastor at Emma Mennonite Church, Topeka, Ind.

Pettit, Katherine, in June began a one-year Mennonite Voluntary Service assignment in Montreal, working in community development and with refugees.

Serrano, Ciro, was installed April 28 and installed to pastoral ministry at Iglesia del Buen Pastor, Goshen, Ind.

Sosa, Rolando, was installed April 28 and installed to pastoral ministry at Iglesia del Buen Pastor, Goshen, Ind.

Tice, Ezra M., was ordained Jan. 27 as pastor at Bethel Mennonite Church, Gettysburg, Pa.

Vielman, Jorge, was installed April 28 and installed to pastoral ministry at Iglesia del Buen Pastor, Goshen, Ind.

Yoder, Pamela, began April 29 as pastor of pastoral care at First Mennonite Church, Middlebury, Ind.

BIRTHS

Allemang, Tallia Jada, May 29, to Erin Gundy and Peter Allemang, Wiarton, Ont.

Amstutz, Levi Michael, June 4, to Michael and Lisa Headings Amstutz, Dalton, Ohio.

Bromley, Payton Grace, March 29, to Cliff and Tammie Kennedy Bromley, Atglen, Pa.

Carpenter, Faith Marie, May 31, to Bethany Randall and Mike Carpenter, Goshen, Ind.

Clemmer, Gerald Logan, June 6, to Kyle and Rebecca Clemmer, Souderton, Pa.

Dunda, Madeline Rose, May 25, to Gary and Heather Moyer Dunda, Baltimore.

Engel, Olivia Erin Gracie, May 30, to David and Mary Reische Engel, Congerville, Ill.

Fisher, Wyatt David, May 30, to Matt and Amy Stuckey Fisher, Goshen, Ind.

Friesen, Samuel Mark, April 30, to Mark and Stephanie Loeppky Friesen, Altona, Man.

Groff, Ashley Renee, April 20, to Marlin and Nancy Mohler Groff, Lititz, Pa.

Harnish, Isaac Kaufman, May 25, to Craig and Nina Kaufman Harnish, Leola, Pa.

Hartman-Souder, Gregory Mark, May 10, to Brenda and Mark Hartman-Souder, Syracuse, N.Y.

Keiser, Soraya Martha, May 16, to Matthew and Rebecca Ritland Keiser, St. Paul, Minn.

Kern, Karina Jayne, May 30, to Shaun and Kari Wenger Kern, Goshen, Ind.

Linklater, Tai Peyton Marie, June 7, to Wade and Jodi Friesen Linklater, Altona, Man.

Misra, Kelsey Nicole, June 3, to Ana and Melanie Yoder Misra, Souderton, Pa.

Rafferty, Alexander James, May 1, to James and Michelle Troyer Rafferty, Canton, Ohio.

Schmucker, Clay Adam, May 22, received for adoption May 22 by Kelly and Karen Schmucker, Arlington, Kan.

Smith, Savannah Joy, May 20, to Jeff and Kathy Reber Smith, Archbold, Ohio.

Snyder, Alan Frederick, May 19, to Ben and Angela Allison Snyder, Goshen, Ind.

Stoltzfus, Carter Jacoby and Clayton Chadwick (twins), April 24, to Chad and Eliza Jacoby Stoltzfus, Goshen, Ind.

Strong, Seth James, April 14, to Jeff and Carolyn Herr Strong, Fairfax, Va.

Tuon, Simon Peter, Feb. 26, to Navy Sen and Sinoun Tuon, Lancaster, Pa., and Cambodia.

Wiebe, Tyler Jonathan Peter, June 3, to Angie and Randy Wiebe, Steinbach, Man.

Yoder, Brisa Rochelle, May 19, to Randy and Sheri Herr Yoder, Christiana, Pa.

MARRIAGES

Baer/Drescher: Melanie Baer, Lancaster, Pa., and Doug Drescher, Lancaster, April 27 at Akron (Pa.) Mennonite Church.

Benning/Kinsinger: Stephanie Benning, Cedar Rapids, Iowa, and Jared Kinsinger, Parnell, Iowa, June 1 at West Union Mennonite Church, Parnell.

Bixler/Lehman: Andrew Bixler, Orrville, Ohio, and Whitney Lehman, Orrville, Ohio, June 1 at Kidron (Ohio) Mennonite Church.

Coffman/Huber: Ella Coffman, Harrisonburg, Va., and Daniel A. Huber, Harrisonburg, April 27 at Powhatan, Va.

Detweiler/Short: Kristen Detweiler, Goshen, Ind., and Aaron Short, Goshen, April 27 at Silverwood Mennonite Church, Goshen.

Eigsti/Lamb: Melissa Eigsti, Hesston, Kan., and Cory Lamb, Nevada, Iowa, May 25 at Hesston Mennonite Church.

Epp/Ried: Josh Epp, Henderson, Neb., and Pamela Ried, Nebraska City, Neb., June 15 at Bethel United Church of Christ, Nebraska City.

Esau/Friesen: Laura Esau, Steinbach, Man., and Kyle Friesen, Steinbach, June 15 at Steinbach Mennonite Church.

Friesen/Stoesz: Jolene Friesen, Morden, Man., and Trevor Stoesz, Altona, Man., May 25 at Canadian Mennonite University Chapel, Winnipeg.

Gardner/Yoder: Corrie Gardner, Washington, Vt., and Justin Yoder, Apple Creek, Ohio, May 25 at Washington Baptist Church.

Hess/Kilheffer: Gale Hess, Mount Joy, Pa., and H. Jean Kilheffer, East Petersburg, Pa., May 31 at East Petersburg Mennonite Church.

Janssen/Weishaupt: Aimee Janssen, Goshen, Ind., and Jonathan Weishaupt, Goshen, June 8 at Silverwood Mennonite Church, Goshen.

Josenhans/Showalter: Thomas Josenhans, Abilene, Texas, and Barbara Showalter, Harrisonburg, Va., May 18 at Park View Mennonite Church, Harrisonburg.

Kahler/Showalter: Scott Kahler, Cedar Falls, Iowa, and Melissa Jo Showalter, Wellman, Iowa, June 8 at Wellman Mennonite Church.

Kauffman/Lefever: Ross E. Kauffman, Goshen, Ind., and Debra M. Lefever, Goshen, June 8 at Lancaster, Pa.

Klassen/Wieler: Chris Klassen, Altona, Man., and Dana Wieler, Plum Coulee, Man., May 25 at Altona Bergthaler Church.

Lambright/Nuzum: Cecilia Lambright, LaGrange, Ind., and Jeremy Nuzum, Bluffton, Ohio, June 15 at Shore Mennonite Church, Shipshewana, Ind.

Marino/Rosenberger: Amadeo Marino, Buenos Aires, and Tonia Rosenberger, Blooming Glen, Pa., June 9 at Fricks Meetinghouse, Hatfield Township, Pa.

McConnell/Wenger: Melinda McConnell, Orrville, Ohio, and Tim Wenger, Orrville, May 25 at Orrville Mennonite Church.

McJunkin/Wenger: Lesley R. McJunkin, Akron, Pa., and Benjamin L. Wenger, Leola, Pa., June 8 at Lancaster, Pa.

Morford/Sieber: Lonnie Morford, Oberlin, Kan., and Kendra Sieber, Newton, Kan., May 25 at Newton.

Ramer/Wall: Derrick Ramer, Wakarusa, Ind., and Michelle Wall, Reedley, Calif., May 18 at Wolfe Lakes.

Rodriguez/Short: Peter Rodriguez, Archbold, Ohio, and Crystal Short, Archbold, June 15 at Zion Mennonite Church, Archbold.

Schwartz/Shue: Laura Schwartz, Sturgis, Mich., and Jeremy Shue, Harper, Kan., June 8, at Sturgis.

Showalter/Stuckey: Hollins Showalter, Ann Arbor, Mich., and Rachel Stuckey, Hesston, Kan., June 1 at Hesston Mennonite Church.

DEATHS

Brandt, Elvena Unruh, 74, Goessel, Kan., died May 22. Spouse: Milford Brandt. Parents: David and Justina Unruh (both deceased). Other survivors: children Patsy Dirksen, Kathie Borger; four grandchildren. Funeral: May 25 at Tabor Mennonite Church, Newton, Kan.

Brenneman, Grace Helen Plank, 93, Hesston, Kan., died May 30. Spouse: Joseph Brenneman (deceased). Parents: Perry and Minnie Plank (both deceased). Survivors: children Thelma Lais, Howard, Joe. Funeral: June 3 at Hesston Mennonite Church.

Deiter, Marvin W., 78, Lititz, Pa., died May 28 of natural causes. Spouse: C. Kathryn Deiter. Parents: E. Frank and Esther Deiter (both deceased). Other survivors: daughter Karen Harnish; three grandchildren; one great-grandchild. Funeral: June 4 at East Petersburg (Pa.) Mennonite Church.

Ewy, Daniel J., 83, Fresno, Calif., died April 15. Spouse: Frances Ewy. Parents: Reinhold and Matilda Bachmann-Ewy (both deceased). Other survivors: children Annette Percival, Richard, Phyllis Tappe, Gordon; seven grandchildren. Memorial service: May 4 at Mennonite Community Church, Fresno.

Friesen, Melvin M., 62, Newton, Kan., died June 5. Spouse: Judy Graber Friesen. Parents: Henry S. and Louise Isaak Friesen (both deceased). Other survivors: children Mark, Myron; one grandchild. Funeral: June 10 at Bethel College Mennonite Church, North Newton, Kan.

Gerber, Ruby, 77, Sugarcreek, Ohio, died June 6 of natural causes. Parents: Lloyd and Florence Hochstetler Gerber (both deceased). Funeral: June 9 at Walnut Creek (Ohio) Mennonite Church.

Griffin, Willis C., 76, Washington, Ill., died June 2. Spouse: Alice Trobaugh Griffin. Parents: Willis and Fannie Rich Griffin (both deceased). Other survivors: daughter Lora Murphy; one grandchild. Funeral: June 5 at Mason/White Funeral Home, Washington.

Gross, Alfred, 91, Freeman, S.D., died May 30 of natural causes. Spouse: Ruth Fliginger Gross (deceased). Parents: Andrew and Rebecca Wipf Gross (both deceased). Survivors: children Don, Darrol; five grandchildren; eight great-grandchildren. Funeral: June 4 at Salem Mennonite Church, Freeman.

Jacobs, Mildred LaRue Basinger, 78, North Lima, Ohio, died May 21 of cancer. Spouse: Dwight Jacobs. Parents: Henry Basinger and Pauline Longenecker (both deceased). Other survivors: children Terry, Bruce, Carl, Eileen Stewart, Stanley. Funeral: May 24 at North Lima Mennonite Church.

Kehler, Erna Toews, 75, Altona, Man., died June 2. Spouse: Abe B. Kehler. Parents: Jacob A. and Annie Hiebert Toews (both deceased). Other survivors: children Larry, Carol Heppner, Frances Friesen, Debra Buhr, Timothy; nine grandchildren. Funeral: June 6 at Altona Bergthaler Mennonite Church.

Krabill, Rollin W., 88, Orrville, Ohio, died June 3. Spouse: Gladys Johns Krabill. Parents: Harry and Minnie Carper Krabill (both deceased). Other survivors: children Richard, Joan Gross; one grandchild; two great-grandchildren. Funeral: June 9 at Beech Mennonite Church, Louisville, Ohio.

Landes, Susie Clemens, 92, Souderton, Pa., died June 5. Spouse: Abram Landes (deceased). Parents: John C. and Susie Stauffer Clemens (both deceased). Survivors: children Grace Alderfer, Janet Vincent, Nancy Moyer, Abram; 17 grandchildren; 33 great-grandchildren; five great-great-grandchildren. Funeral: June 10 at Souderton Mennonite Church.

Lawler, Maurice, 79, Reedley, Calif., died May 26. Spouse: Maryann Wedel Lawler (deceased). Parents: Marshall and Virgie Shorey Lawler (both deceased). Survivors: children Mark, Monty, Merle; two grandchildren; one great-grandchild. Graveside service: May 31 at Reedley Cemetery.

Pipkin, Arlene, 59, New York City, died March 31 of cancer. Spouse: Walter Pipkin. Parent: William T. Schenk. Other survivors: children Nancy, Heather Eckensberger. Service of remembrance April 4 at Friends Meetinghouse, New York City.

Preheim, Clinton, 87, Freeman, S.D., died May 20 of a heart attack. Spouse: Evelyn Ortman Preheim (deceased). Parents: Peter J. and Anna Mueller Preheim (both deceased). Survivors: children Carol Peters, Carita Juhnke, Laurel Preheim; eight grandchildren; three great-grandchildren. Funeral: May 23 at Salem Mennonite Church, Freeman.

Preheim, Evelyn Ortman, 85, Freeman, S.D., died March 21 of a stroke. Spouse: Clinton Preheim (since deceased). Parents: Jacob and Carrie Ries Ortman (both deceased). Survivors: children Carol Peters, Carita Juhnke, Laurel Preheim; eight grandchildren; three great-grandchildren. Funeral: March 25 at Salem Mennonite Church, Freeman.

Smucker, Mary Liechty, 85, Goshen, Ind., died May 26. Spouse: Ernest Smucker (deceased). Survivors: children Jon, Ernest, Elaine Harley, Julia Baccash, Mark, Mary Lemons, Paul; 17 grandchildren. Funeral: May 30 at College Mennonite Church, Goshen.

Wiebe, George P., 92, Altona, Man., died June 5. Spouse: Helen Wiebe. Parents: Peter and Anna Hiebert Wiebe (both deceased). Other survivors: children George, Pete, Larry, Linda Lutz; nine grandchildren; three great-grandchildren. Funeral: June 10 at Altona Bergthaler Mennonite Church.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

•TheMennonite@MennoniteUSA.org

•fax 316-283-0454

•P.O. Box 347,
Newton, KS 67114

TheMennonite

How to subscribe

Subscribing to *The Mennonite* is convenient and easy. You can:

- Call toll-free: 800-790-2498.
- Visit www.TheMennonite.org and click on the "Subscriptions" button.

OR

- Fill out the form below and mail with payment to: 616 Walnut Ave., Scottdale, PA 15683.

A one-year subscription is just $36.75. *The Mennonite* will be sent to you 24 times per year.

Spread the faith and embrace yours.

Subscribe to *The Mennonite*.

Name ____________________

Address ____________________

City ____________________ **State** __________

Zip ____________ ih02

Rocky Mountain Mennonite Camp is celebrating its ***50th anniversary*** July 26-28, 2002.

For information, contact RMMC, 709 County Rd. 62, Divide, CO 80814; 719-687-9506, email info@rmmcamp.org, or on the web at www.rmmcamp.org.

Christopher Dock Mennonite High School seeks applicants for the following positions for the 2002-03 school year: ***English/U.S. history instructor***, and ***computer/business instructor***.

Send resume to Elaine A. Moyer, Principal, Christopher Dock Mennonite High School, 1000 Forty Foot Road, Lansdale, PA 19446; fax 215-362-2943; email eamoyer@christopherdock.org.

Christopher Dock Mennonite High School has an opening for a ***fitness center manager/rental coordinator*** to work out of Dock Fitness Center. The job is full-time with benefits.

Interested people should contact Jeffrey A. Ambrose at 215-362-2765, ext. 108; fax 215-362-2943; jaambrose@christopherdock.org.

Hesston College seeks ***drama/speech communications instructor***. Qualifications: teaching experience, background in drama production and speech communication, innovative spirit, love for students, commitment to Mennonite higher education and the Mennonite Church and sensitivity to constituency issues around drama production. M.F.A. preferred. Full-time position available August 2002.

Contact Marc Yoder, Academic Dean, Box 3000, Hesston, KS 67062; 620-327-8206; marcusy@hesston.edu.

Breslau Mennonite Church seeks full-time ***pastor***. We are a rural/urban congregation on the outskirts of Kitchener, Ont., close to 4 growing multicultural cities, several universities, high-tech industry and agribusiness. We have a team ministry structure with two pastors and a parish nurse, using a family-based ministry model. The ministry team focuses on preaching and worship, spirituality, youth and young adults, Christian education, evangelism and church growth. An opportunity for an experienced pastor, committed to Anabaptism, willing to join us as we seek together what God is calling us to.

Respond, in confidence, by July 31, 2002, to Mr. Keith Regehr, Chair, Pastoral Search and Transition Committee, 19 Strange St., Kitchener, ON N2G 1P8. Inquiries: keith@decisionsmediation.ca

Toronto Mennonite Theological Centre (TMTC) announces a ***conference for graduate students and recently graduated students*** in the area of religion, Nov. 21-22, 2002, (prior to AAR/SBL) in Toronto. Topic: "Issues in the Future of Anabaptist-Mennonite Scholarship." Travel/lodging bursaries are available.

For program and registration info: http://individual.utoronto.ca/menno_theology/

Promote your values through a sales career

Mennonite Mutual Aid (MMA) has opportunities for highly motivated individuals interested in a full-time career in insurance and financial services. Candidates will need to become licensed to sell life and health insurance as well as securities. A training allowance, plus bonuses, is available to qualified applicants. Opportunities exist in many areas of the U.S.

MMA is a church-related organization that helps Anabaptists practice biblical stewardship. MMA offers expertise in pursuing stewardship solutions through insurance and financial services as well as charitable-giving programs and fraternal benefits.

Send resume to:
Joy Liechty
P.O. Box 483
Goshen, IN 46527
(800) 348-7468 Ext. 202
joy.liechty@mma-online.org
www.mma-online.org

MMA®

MCC Manitoba seeks applications for the position of ***executive director***. All applicants are expected to exhibit a commitment to a personal Christian faith and discipleship, active church membership and nonviolent peacemaking. Specific qualifications include the following: previous experience with MCC desirable, an ability to relate to all Mennonite conference groups with the vision of building peoplehood, and a vision for MCC programs, both provincially and internationally. The executive director is the chief executive officer of MCC Manitoba and directly responsible to the board. Review of applicants will continue until a suitable candidate is found.

Please direct inquiries to Search Committee, c/o Eleanore Martens, 1168 Kildonan Drive, Winnipeg, MB R2G 1J4; 204-338-0037; email elsis_99@yahoo.com.

Souderton (Pa.) Mennonite Church seeks a full-time ***youth and young adult pastor*** to join our ministry team. Our candidate will have an administrative approach to leadership, a passion for youth and young adults, and an ability to recruit, train and motivate the volunteers who will minister to the many youth groups in our church. This person will be a credentialed member of the pastoral team and should have a strong commitment to Anabaptist values and beliefs.

Interested people may contact Karen Nofziger, Leadership Search Chairperson, Souderton Mennonite Church, 105 W. Chestnut St., Souderton, PA 18964; soudmen@worldlynx.net; 215-723-3088.

Whitestone Mennonite Church, Hesston, Kan., seeks full-time ***lead pastor*** for our pastoral team. Our candidate will have a strong commitment to Anabaptist values and beliefs, dedication to the primacy of the life and teachings of Jesus Christ, and have strong preaching, pastoral care and leadership skills. The pastor we seek should encourage programs and resources for Christian education for all age groups and effectively direct additional staff, which will include an associate pastor and youth pastor.

Interested people may contact Marilyn Wilder, Pastoral Search Committee Chair, Whitestone Mennonite Church, 629 Crescent Drive, Hesston, KS 67062; 620-327-3185; marilyn@aplawpa.com.

Goshen College is seeking an ***associate dean and director of the Lilly Plowshares Grant***. The Lilly Plowshares Grant, a collaborative effort between Earlham College, Goshen College and Manchester College, focuses on new ways to address peace, conflict and justice issues on our campuses, in Indiana and across the nation. Position available for the period July 1, 2002, through June 30, 2006. Earned doctorate preferred; passion for peace and justice, and evidence of successful experience in managing multifaceted projects and working collaboratively with others. Position duties include: nurturing and supporting collaboration among the three participating colleges on grant goals including the development of the Indianapolis Peace Center; working with current Goshen College programs and administering funds for the peace studies interests on campus; developing collaboration among the colleges for on-campus speakers, conferences and events; overseeing grant expenditures on campus (library, new classroom technologies, faculty and course development, student support, etc.); and other duties related to the office of the academic dean as assigned. Must be committed to the educational mission of the college and supportive of Christian beliefs and values as interpreted by the Mennonite Church.

To apply, visit the position announcement on the Goshen College Web page, www.goshen.edu, under employment. Goshen College is an AA/EEO employer; members of under-represented groups are invited to apply.

Goshen College seeks applicants for an interim, part-time position teaching and providing leadership in ***electronic media production*** and writing for electronic media, with the possibility of teaching additional courses as appropriate to the department's needs and the candidate's area of expertise, beginning August 2002. Master's degree in communication, journalism or broadcasting (or closely related area), doctorate or A.B.D. desired. Experience as a professional in broadcast journalism is required and teaching experience is strongly preferred. Must be committed to the educational mission of the college and supportive of Christian beliefs and values as interpreted by the Mennonite Church.

To apply, visit the position announcement on the Goshen College Web page, www.goshen.edu, under employment. Goshen College is an AA/EEO employer; members of under-represented groups are encouraged to apply.

James Street Mennonite Church, Lancaster, Pa., is a growing, urban congregation of 250, transitioning in leadership style and ministry emphasis from a small church to a program church model. We are seeking applicants for a full-time ***associate pastor of ministry development***. Seminary education and experience desired along with strong commitment to Mennonite-Anabaptist values and beliefs. The person(s) in this position will have responsibilities that include preaching, administration, youth/young adults, crisis pastoral care, and assisting and developing the lay leaders of core ministries.

For more information, contact Marlin Thomas, lead/transition pastor, mthomas@mennonitechurch.org or 717-397-6707.

Bethany Christian Schools (gr. 6-12; enrollment 325) invites applications for 2002-03 for a teaching position primarily in ***social studies 7 & 8***, with responsibilities in secondary area to complete a full-time load. Applicants should hold, or be qualified to obtain, Indiana licensure in the primary teaching area.

Contact Allan Dueck, Principal, 2904 S. Main St., Goshen, IN 46526-5499; 574-534-2567; email akdueck@bethanycs.net.

Penn View Christian School is seeking qualified candidates for the following full-time positions: ***kindergarten teacher***, ***fourth-grade teacher***, ***librarian*** (elementary teacher with strong interest in literature), ***elementary music teacher***. Penn View offers a Christ-centered, academically excellent education for 590 students in kindergarten through eighth grade.

Send your resume to Jan Landis, Elementary School Principal, Penn View Christian School, 420 Cowpath Road, Souderton, PA 18964; 215-723-1196; www.pennview.org.

Newly established **Mennonite Education Agency** (MEA) of Mennonite Church USA, with offices in Elkhart County, Ind., is seeking a full-time ***associate director, communication focus,*** to provide leadership in supporting church-related education pre-K through seminary. Start date fall 2002. This position requires a Christian commitment in the context of Mennonite Church USA and investment in Mennonite education, significant experience in team environment and in developing networks. Other job-specific requirements: Maintain and advance effective communication for MEA, including regular presentations in schools and churches, consult with schools and represent MEA to area conferences and churches. A B.A. is required. A graduate degree, doctorate or equivalent workplace experience is preferred. Extensive experience in communication using wide variety of media required and preferred in nonprofit and educational arenas.

To apply, send letter of application, resume and four letters (including one from your pastor and recent supervisor) to Carlos Romero, Executive Director, Mennonite Education Agency, P.O. Box 554, Goshen, IN 46527-0554; email documents in MSWord format to apply@mea.mennonite.net.

Locust Grove Mennonite School, accredited, K-8, near Lancaster, Pa., is accepting applications for ***librarian***, ***middle school math***, and ***special education***, beginning in August 2002.

Contact Dave Helmus, Principal, 2257 Old Philadelphia Pike, Smoketown, PA 17576; 717-394-7107; fax 717-394-4944; daveh@lgms.pvt.k12.pa.us.

Western Mennonite School is seeking qualified faculty and staff who have energy and passion for nurturing and educating today's youth in a Christ-centered educational setting. Western (grades 6-12) is located in the beautiful Willamette Valley in the Northwest. Opening August 2002:

- ***Middle school program director:*** provide support and supervision of teachers, leadership in curriculum development; part-time position to be combined with teaching responsibilities for full-time.
- ***Middle school social studies teacher:*** provide instruction for grades 6-8; to include other than social studies classes for full-time.
- ***Asst. cook:*** assist food services manager in evening meal preparation; voluntary service position.
- ***Asst. maintenance:*** assist facilities manager in plant and vehicular maintenance and repair; voluntary service position.

For more information, contact Eric Martin, 9045 Wallace Rd. NW, Salem, OR 97304; 503-363-2000; martines@teleport.com.

Mennonite Church Manitoba *executive director*: Mennonite Church Manitoba seeks a visionary person, able to inspire and give leadership to the church as it seeks to be obedient to Jesus Christ in the 21st century. A passion for the spiritual development of its members and for a relevant proclamation of the gospel is critical. The successful applicant will have the ability to create and inspire a "big picture" holistic vision in others and to empower those people to actively lead in implementing such vision within an environment of mutual respect and accountability. The ability to relate to individuals and congregations from diverse sociological and theological backgrounds is a must. The applicant must affirm and resonate with the Confession of Faith in a Mennonite Perspective. The executive director, reporting to the board of directors, will have the privilege of leading a team of ministry directors, volunteers and support staff. Primary responsibilities include the development of long-term vision, staffing, oversight of policy and program implementation, fiscal control, constituency relations and management of the physical assets of the corporation. Mennonite Church Manitoba is comprised of 47 congregations representing approximately 10,000 members. Congregations, individually and collectively, covenant to build community, resource each other, and, in the gospel, to bring healing and hope to their communities. Deadline for applications is July 15, 2002.

Interested parties may direct their inquiries or request an application form (along with an information packet) by contacting: Executive Director Search Coordinators Hugo Peters, 204-256-9545, or Erin Morash, 204-668-2027.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Melanie Mueller, or email TheMennonite@MennoniteUSA.org.

Encouraging Faithful Commitments

for your nonprofit organization

With the addition of Richard L. Gerig, AAI principals now represent more than 100 years of service with Anabaptist organizations. Benefit from our experience.

A ministry-centered approach to fund raising,
integrated marketing and communications,
board and organizational development

ADVANCEMENT Associates

866-777-1606 toll free info@advanassociates.com
3816 La Mesa Drive, Fort Collins, CO 80524-9529

Rebekah Burch Basinger, Ed.D.
Principal
Pennsylvania Office

Richard L. Gerig, M.Ed.
Principal
Indiana Office

Jerry S. Kennell, MPA
Principal
Colorado Office

Cheryl Zehr Walker
Principal
Ohio Office

To your health: parish nursing program grows

Rich Preheim

While continuing to care for people's spiritual well-being, congregations are increasingly paying attention to their physical health as well. The number of parish nurses has been growing for the past two decades and today number at least 7,000, according to *National Catholic Reporter.*

"As God's people, we have a responsibility of stewardship of his gift of life," says Jeanne Nist, a registered nurse and manager of the Holy Cross Parish Nursing Program in Silver Spring, Md. "It's very empowering for people to understand what they can do ... to be part of health and wellness and not just seek crisis intervention."

Parish nursing gained prominence in the mid-1980s when Granger Westberg, a Lutheran minister working with Lutheran General HealthCare System in Park Ridge, Ill., hired six nurses to work with six area congregations. Today the most common parish nurse work includes:

- counseling clients about health problems;
- providing education and information through seminars, workshops and printed materials;
- accompanying clients to the doctor's office or scheduling appointments;
- screenings for hypertension, vision, hearing and other conditions;
- directing people to health-related resources;
- developing support groups within the congregation and community.

The American Nurses Association designated parish nursing as a specialty practice in 1997.

TIDBITS

The first church in Antarctica was the nondenominational Chapel of the Snows, built in 1956.—*Christianity Today*

In February, 231 Israeli military reserve officers refused to serve in the Occupied Territories, up from just 52 the month before.—*Reporter for Conscience' Sake*

Of the 8,033 single-bias hate crimes reported in the United States in 2000, 18.3 percent were motivated by religious bias.—*Holiness Today*

The median acceptance rate for U.S. theological schools is 87 percent.—*In Trust*

In the past decade, the number of missionaries to Muslims has jumped from several hundred to more than 3,000.
—*Mother Jones*

On welcoming the stranger

A missional church is supposed to be inviting to newcomers. But only two of 100 people attending worship services in the United States are attending that congregation for the first time, discovered the U.S. Congregational Life Survey, which polled 300,000 people in 2,000 congregations last year.

The survey also examined who these first-timers are. Sixty-seven percent reported that they had been participating in another congregation before coming the first time to a new congregation. But 15 percent said it had been several years since they had attended anywhere, and 13 percent said they had never regularly attended worship.

Fifty-nine percent of first-time worshipers are women, and the average age of first-time worshipers is 41, nine years younger than the average worshiper. Twenty-seven percent of first-time worshipers are not married.

Fifty-two percent of those surveyed were attending Mass at a new parish, while 48 percent were at services in a Protestant congregation or place of worship for another faith group.

God and country

There is an assumed link between religion and goodness. But Rodney Stark wants to shake that assumption. A sociologist at the University of Washington, he isolated questions in existing data that served as indicators of beliefs regarding morality, God and religious practice. Going nation by nation, he discovered that belief in a personal god concerned about the moral order correlated with higher moral standards. Religous ritual and observance by itself had much less effect.

Stark's findings contradict the "social-science orthodoxy" that equates religion with ritual and views concepts of god as unimportant, according to *Spirituality & Health.*

Stark also suggests that the only religions that support morality are monotheistic traditions, with their concept of a personal god who is concerned about humans and wants us to behave well.

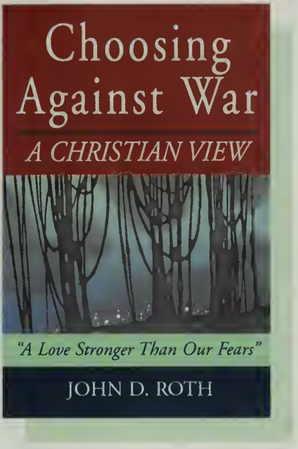
Reeling in the years

An end of an era may be coming for the Presbyterian Church (U.S.A.). After meeting annually for 213 consecutive years, the 2002 delegate assembly will vote on a recommendation to meet biennially, beginning in 2006. *Presbyterians Today* says the change, which has been considered and rejected before, would allow for better planning, reduce the denomination's inclination to get caught up in endless debates on controversial issues and make for better stewardship of time and money. An annual assembly costs about $5 million to hold.

Ex-Gang member killed

Before he took to the pulpit and mission fields, Darwood K. Smith took to the stage and screen. Under the stage name Darwood Kaye, he played the bespectaled Waldo in the "Our Gang" comedy series. But Smith left acting after he became a Christian at age 15. He became an ordained Seventh-day Adventist minister, serving several California congregations and in Thailand for 14 years, according to *Adventist Review.* Smith, 72, was killed May 15 by a hit-and-run driver near his home in Riverside, Calif. TM

Coming this summer.



Choosing Against War: A Christian View
"A love stronger than our fears"

by John D. Roth

Paperback, $9.99

- How might we Christians look on the world differently if we *actually* believed that God's love was indeed stronger than our fears?
- In fresh, confessional language, Roth shares his convictions about Christian pacifism, inviting others to consider this possibility, all the while humbly admitting the difficulties.
- For yourself. For your children and grandchildren. For your friends at work. For your neighbors and friends. For anyone concerned about the endless cycles of war and violence, and the possibility that God's love is stronger than our fears.
- Available August 15

Good Books™

Available at local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and American Express accepted.
For shipping and handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com
(check our weekly specials—35% off!).

************************CAR-RT LOT**C-025
<10599> 65
5100 12/03 205377 Q:1 251
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

The cross and the flag

... one nation, under God, with liberty and justice for all.—from the Pledge of Allegiance

The flag or the cross? Most U.S. Mennonites have little trouble choosing the one to which they would pledge allegiance if required to make a choice. The trouble starts when we ask how cross *and* flag can be honored together.

For many Mennonites, a radical two-kingdom theology separates the two. The flag represents the country in which we live. The cross represents the kingdom of God and that kingdom knows no national boundaries. Consequently, few Mennonite congregations would even consider having a flag in their sanctuaries (see page 12).

Hesston (Kan.) College has chosen not to fly a U.S. flag in a prominent location on its campus, primarily to demonstrate the universal nature of the church (see page 8). As a Mennonite school, Hesston sees its campus as part of the church and follows the same practice as most congregations relative to the flying of the flag. From an Anabaptist tradition, it makes sense that a church school campus be set apart from the kingdom of this world.

This view, however, is flatly rejected by some U.S. Christians. To many of our Christian neighbors and friends, the United States and the kingdom of God are one. In such a view of God's work in the world, the U.S. flag and the Christian cross are the same. This view holds that the United States was formed as a Christian nation and has drifted from its roots.

In this difficult middle ground we embrace a national ethic that welcomes all religions while remaining firm in our conviction that Jesus is the way for all nations.

"Patriotic Christians tend to put faith in the flag to force the practice of Christian values," Martin Lehman says on page 17.

Those who hold this perspective can appeal to U.S. history. For example, the extraordinary freedom of religion (and freedom from religion) we enjoy in the United States is the result of the Christian convictions carried by this country's founders. As Anabaptists, we are grateful that the United States separated church and state. Ironically, it is this same Christian legacy that emboldens many U.S. Christians to work tirelessly at somehow making this country a Christian nation with laws and morals that fit their view of what it means to be a Christian.

A growing number of Mennonites, however, locate themselves somewhere between the radical two-kingdom theology and a civil religion that makes country and church synonymous. To them, either of those extremes is inappropriate. The ditch on one side of the road too completely separates church and state into unrelated kingdoms. In this ditch, the state is unredeemed and evil, and therefore a good Christian has no obligation to get involved and change it for the better. The other ditch is equally alluring but inappropriate for Mennonites. In that ditch, the goal is to establish the United States as a Christian nation. A flag is placed in the sanctuary to celebrate the special place in history reserved for the United States as a divine implement of God's will for the world.

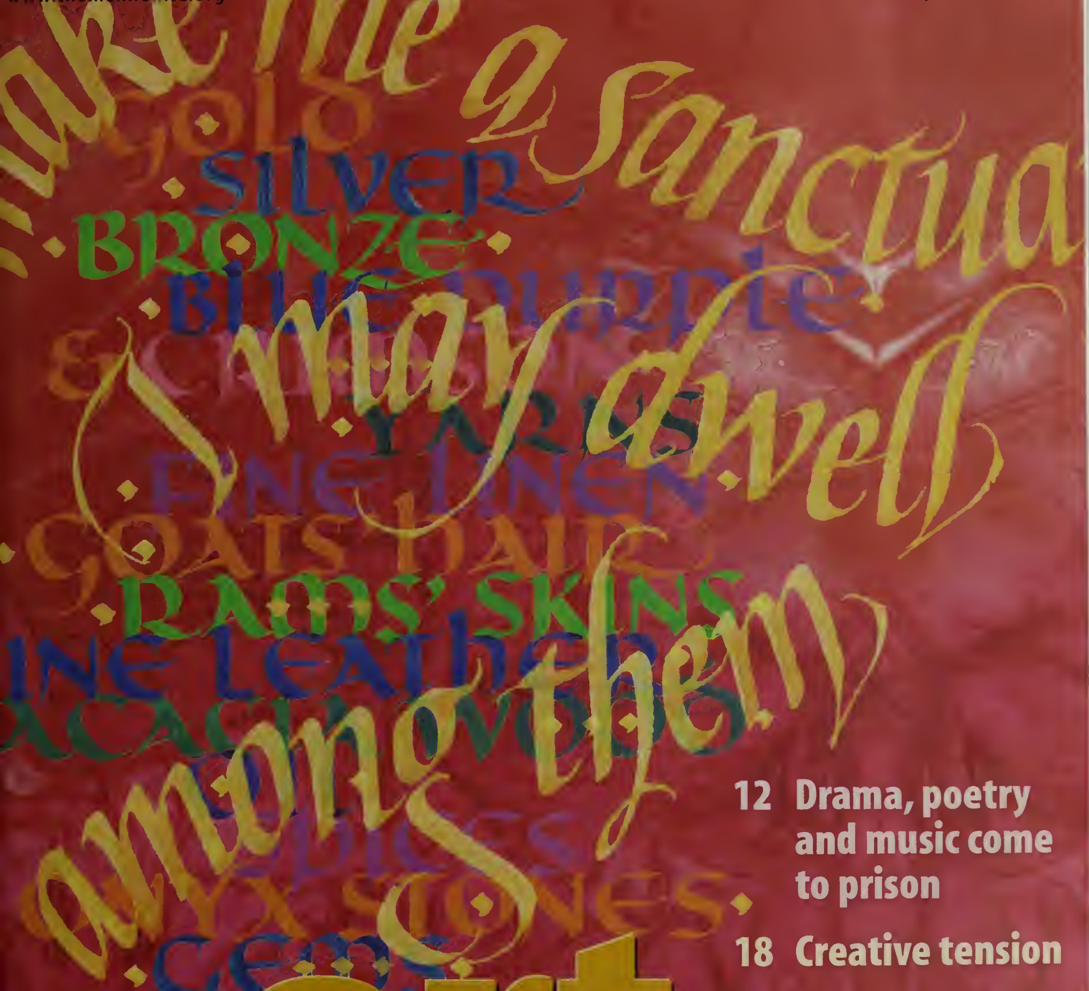
Many of us reject both scenarios. While we cannot accept complete separation between church and state, we also cannot abide the premise that the U.S. flag and the Christian cross are one. The challenge, then, is to live in the difficult tension in the middle of the road. In this difficult middle ground we embrace a national ethic that welcomes all religions under the flag while remaining firm in our conviction that Christ is the way for all nations. In this difficult middle ground we also accept responsibility as Mennonites to do what we can to help our country become a better world citizen.

When we pledge allegiance to the U.S. flag, it is to "one nation, under God." The pledge itself locates our country as subordinate to the kingdom of God. The pledge also reminds us that this country has claimed, from its beginning, that it wants "liberty and justice for all." Even so, we must never grow too comfortable with allegiance to this or any country, no matter its history or its positive attributes. The United States can never be the same as the kingdom of God.—*ejt*

The Mennonite

www.themennonite.org

July 16, 2002


ake me a sanctua
GOLD
SILVER
BRONZE
BLUE PURPLE
& CRIMSON
YARNS
FINE LINEN
GOATS' HAIR
RAMS' SKINS
INE LEATHER
ACACIA WOOD
SPICES
ONYX STONES
GEMS
I may dwell among them

the power of art

Page 8

12 Drama, poetry and music come to prison

18 Creative tension

20 Mission finances in the hole

32 It don't come easy

A call to revolt

Karl McKinney, former co-pastor at Reba Place of Rogers Park in Chicago, now works for Mennonite Mission Network.

Perhaps we are on the doorstep of revolt, and revolt will usually occur first at the local level, in this case from the congregation. Perhaps revolt will lead to the true development and emergence of a missional, reconciling people of God.

I do not mean we are on the verge of revolt against the denomination. Perhaps we are on the verge of revolt against our idolatry and a belief system that restricts us from the worship in Spirit and in truth, which the Father is constantly in search of (John 4:23-24). The church needs to return to its call to be a reconciling people, a people who have been redeemed by God (Ephesians 2:4-22) in order to witness to God's redemption through the Redeemer, Jesus Christ.

But there are obstacles in our way, mostly of our own making. One of these is racialization, to which the church has accommodated and in so doing has rejected its call to be a reconciling people.

Can it be that our church system with its worship, discernment, decision-making, disciple-making and outreach is too accommodating to the priorities of our Western world, so that through our system we produce "good Westerners," divided into groups of white and non-white, rather than producing reconciling disciples of Jesus Christ.

Among the Christian postmodern critics and intellectuals it is rare to hear anyone decry the effects of our racialized society on the body of Jesus Christ. There is much self-service in how we observe what our systems are doing and where they are going. No one reminds the church that when Christ redeemed for himself a people he meant to assume political control of the life of his church in this realm. He intended to replace the disappearing socioeconomic and political motivations and processes of this realm that govern his people with his rule. We are in this world but are not to pursue the agenda of this world.

The church is called not to pursuit of the benefits of this realm but the welfare of God's enemies through the redemption provided in Jesus Christ.

Instead, the church system and all its worship, discernment, decision-making, disciple-making and outreach accommodates itself to the American dream of life, liberty and the pursuit of happiness that are the rights of those especially who receive the status white. If this is true of your church, you ought to know that you are living beneath your calling, privilege and responsibility as Christians.

A revolt is needed in the local church against a milquetoast system that never admonishes people to answer Christ's call as expressed in Ephesians 2 with their entire life, in a system that is worthy of their entire life—the Church.

It will not be a revolt that dissipates into arguments over forms of worship. It will not be a revolt that maintains European hatred of the Jews—or of any people not sanctioned as white—as did those during the Reformation of the 16th century who found political advantage could be theirs through returning people to the biblical text.

We must revolt and declare that we as churches are returning to Jesus, the Author and the Finisher of our faith. We must be willing to discontinue our exercise and participation in forms that have no power to challenge our idolatry, belief systems, behaviors and contradictory priorities.

We must find our way together, out of the preoccupation with gaining wealth, achieving success, establishing our voice in the nation's media and fishing for recognition. These have distracted us, left us encumbered with trainloads of debt, following wrong vocations and still divided along the lines of black and white.

In order to be revived, to enter the internal and prophetic work of reconciliation, we must together revolt, brothers and sisters.

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing: **Marla J. Cole**
Advertising: **Melanie Mueller**
Secretary: **Marla J. Cole**
Design: **Merrill R. Miller**
Editor emeritus: **J. Lorne Peachey**

Offices:

1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@MennoniteUSA.org
phone: 800-790-2498 fax: 316-283-0454

TheMennonite

Vol. 5, No. 14, July 16, 2002

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for January and December when it is published on the second and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 128562, GST no. R122192453. Subscription rates: $36.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Cover illustration and pages 8 and 9 by Gwen Stamm

Web site: **www.themennonite.org**

Mennonite Church USA

CONTENTS

6

7

17

21

9 **Beauty in the wilderness**
Why did the Lord call for artistry when so many churches shun it?—*Michele Hershberger*

12 **The healing power of art**
Drama, poetry and music come to prison.—*Melanie Zuercher*

16 **Revelation**
Julia could not read, but she conversed with God.
—*Leslie Hawthorne Klingler*

19 **Western District membership plan fails**
Proposal tried to accommodate South Central over disciplined congregation.—*Everett J. Thomas*

20 **Overly optimistic budget projections leave new mission agency in the hole**—*Rich Preheim with Everett Thomas and Mennonite Mission Network*

21 **Auditors topic at Executive Board meeting**
—*Everett J. Thomas*

22 **MPH management team loses three**
—*Rich Preheim*

23 **MCC U.S. board member: Go to the city**
—*Karen Fehderau*

DEPARTMENTS

2 **A pastoral word**
A call to revolt—*Karl McKinney*

4 **Readers say**

6 **News digest**

18 **Leadership**
Creative tension—*James Schrag*

24 **For the record**

30 **Wider world**
Survey studies care and feeding of pastors—*Rich Preheim*

32 **Editorial**
It don't come easy—*Gordon Houser*

Eat what is good

I appreciated Kent Davis Sensenig's article on practicing discipleship in our eating (June 18). The title, "Eat What Is Good," caught my eye because for years we had a large poster of Isaiah 55:2 on our refrigerator facing the large family dining table. Our children also remember the Mennonite Central Committee pictures of starving children that we posted on the utility closet door. All this was to encourage the children to eat nourishing food with thankfulness, rather than to be tempted by junk food.

I was not the typical good Pennsylvania Dutch Mennonite cook. At the 200-year celebration of the Doylestown (Pa.) Mennonite Church, I was asked to bake shoofly pies or funny cakes. I wanted to know which was the easiest to make because I had never made one. The caller exclaimed, "What in the world do you feed your children?" Now, 50 years later, we can afford the temptations. So thank you for reminding us to eat what is good.—*Betty Moyer, Davidsville, Pa.*

What a blessing to read the article "Eat What Is Good"! God has blessed me over and over again as I turned my eating habits away from the standard American diet. I now eat a diet high in raw fruits and vegetables, raw vegetable juices, steamed vegetables and whole grains. I no longer fear disease, and my body is being built up instead of being torn down. As a result, my depression is gone, my spirit has been lifted and my desire to know and worship my Creator has increased. I long to share this message of freedom with others, so they too may live more abundantly for God's glory. It is a message of hope and healing in an age of medical dilemmas. —*Shirley Geiser, Apple Creek, Ohio*

IN THIS ISSUE

After God led the children of Israel out of Egypt, it was time to make the tent of meeting and the ark of the covenant. But these creations were not to be plain and utilitarian. In Exodus 31, God describes the artistic gifts he will give to several artisans. The chief artisan was filled with "divine spirit, with ability, intelligence and knowledge in every kind of craft, to devise artistic designs, to work in gold, silver, and bronze" (verses 3-4). Michele Hershberger, long-time Mennonite playwright and drama director, reflects on the tension in the Mennonite Church over the appropriate use of art (page 9). Freelance writer Melanie Zuercher describes the restorative possibilities of art in prison settings (page 12). Artist Dotty Hawthorne, mother of a former Mennonite Central Committee worker in Costa Rica, captures the spirit of the illiterate Nelda as she worships God (page 17). May each of us make room in our lives for art that helps us worship God.—*ejt*

Sensenig's article asks questions that we need to examine more fully. God gave detailed instructions for the building of the temple. Isn't God equally concerned with the nourishment of his present dwelling, our bodies?

Health is not solely an issue of longevity or food choices a matter of being free from the law. If we eat more food than we need, we rob others. If we eat nutrient-poor food, we rob our bodies. Being good stewards of our health through wise eating habits brings us closer to wholeness in mind, body and spirit, enabling us to share more time and resources for God's glory. As Daniel was blessed with health and superior knowledge through obedience to Mosaic food laws, so we will be blessed when we nourish our bodies primarily with the food God originally intended.—*Sylvia L. Hess, Lancaster, Pa.*

Rumors of war

I was motivated to write my legislators after reading "Rumors of War" (Editorial, June 4) by Everett J. Thomas. I, too, am disturbed by the hints of an invasion of Iraq. I believe we Mennonites should not sit idly by while the United States pushes ahead to control those we deem terrorists. I sent letters to my representative, senators and President Bush to encourage them to take positions against an invasion. If more Mennonites did this, who knows the persuasive influence we would have?—*LaVonne Blowers, Portland, Ore.*

Missional farmers plant black-eyed peas

Thanks for informing readers about the Foods Resource Bank ("New Hunger Program Finds Fertile Soil," June 18) and showing farmers a simple, positive response toward the complex problems of world hunger. You probably helped Mennonite farmers, both large operators and small producers alike, understand what the expanding definition of being a missional church member means. In my community it means joining the Methodists to plant and harvest an acre of black-eyed peas and donating the crop to Mennonite Central Committee.—*Larry Miller, Mashulaville, Miss.*

How to do church

Merle Good's moving tribute to Ira Good ("Memories of My Father," June 4) brought back vivid memories of my passage through Hammer Creek Mennonite Church, Lititz, Pa., beginning some 60 years ago. The pastors I knew as a young person—Noah Hurst, Parke Heller, Ira Good—served God and the church with humility and grace. They lived lives that helped make Hammer Creek a beloved community, and this is one reason I remain a Mennonite Christian. Church was a place to build, not tear down, to affirm, not to mercilessly criticize, to show the way, not to create dissent and loathing. Two of these three pastors are gone now, but my memory of them will always recall those days when I was a youth and they showed me how to "do church." Thank you, Merle, for your reflections of a life well lived.—*Carl S. Keener, State College, Pa.*

Why follow a good man?

In his letter (Readers Say, July 2), Jerry Stanaway denies the deity of Christ. This raises some serious questions for me. First, if Christ were not divine, how could he have been the perfect sacrifice for humanity upon the cross?

Mankind's inability to be sinless is central to Christ's teachings, as well as Paul's. If he had not been perfect, Christ would not have been able to atone for the sins of the world, not being a Lamb without blemish (1 Peter 1:9), as the law required. Second, this denies other Scriptures pointing to Christ's divinity, including Phil. 2:5-7: "Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness."

The images of the Lamb in Revelation are not those of a good man but of a holy and righteous being, unlike anything we could fathom. When Jesus asked his disciples, Peter replied that he was "the Christ, the Son of God" (Matthew 16:16; Mark 8:29; Luke 9:20), and Jesus called him blessed for seeing what was not revealed by man but by "my Father in heaven."

To deny the deity of Christ is to deny the prophets, the Gospels and Revelation. It demotes Jesus from the perfect Lamb of God, slain for our sins and risen again, to a good man who said good things and lived a good life. If that is all that Jesus the Christ was, why follow him?—*Heather Martin, Boyertown, Pa.*

Church partly responsible for MPH crisis

I served on the Mennonite Publishing House board on three separate occasions for a total of 16 years. I believe I had a feel for the church's welfare, but the financial expertise the board needed was contributed by other members. The church made a serious mistake when it decided years ago to expect MPH to be self-supporting. A denomination our size can never expect to publish books that represent our views and also be self-supporting. Contributions from the denomination have always been needed, just as our colleges need contributions. Furthermore, MPH needed to go out on a limb to contribute the vacation Bible school materials, for example, that congregations needed or wanted, always expecting to repay those loans out of the sales of the curriculum materials. Materials chosen by any congregation from an outside source was a betrayal of our heritage. I can only commend MPH for its faithfulness through the years in producing attractive curricula for us. We as a church need to fully accept our share of responsibly for the current situation MPH is in.—*Gerald Studer, Lansdale, Pa.*

Give us a voice in publishing

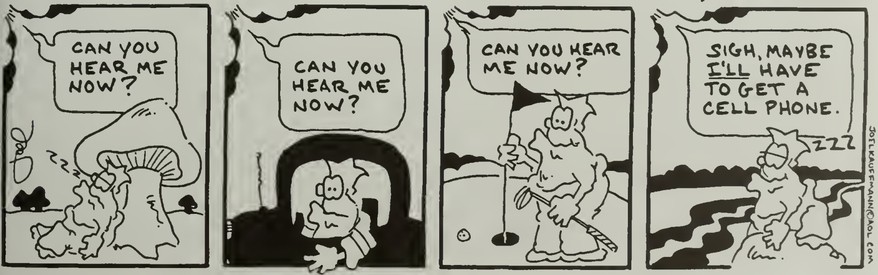
In "Team to Dream of Publishing's Future" (June 18), Dan Nighswander wants people to "register their hopes and concerns about the role publishing will have in revitalizing the church in the future." Why didn't you include email and postal addresses or phone numbers for the members of the Publishing Transformation Team? I hope the members of Mennonite Church will do more than "feel like they have a voice in the process." Please give us the tools to enable us to really have a voice in the process.—*Gary Blosser, Wauseon Ohio*

Editor's note: James Schrag, co-chair of the Publishing Transformation Team, asks that suggestions be sent to the team at Box 347, Newton, KS 67114 or by email to JimS@MennoniteUSA.org.

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. —*Editors*

Pontius' Puddle

by Joel Kauffmann


CAN YOU HEAR ME NOW?
CAN YOU HEAR ME NOW?
CAN YOU HEAR ME NOW?
SIGH, MAYBE I'LL HAVE TO GET A CELL PHONE.
ZZZ
JOELKAUFFMANN@AOL.COM

Women to split into U.S., Canadian groups

CANBY, Ore.—Nearly five years after it became a pioneer in creation of the new Mennonite Church, Mennonite Women will follow the denominational trend and go from a binational organization to two national ones. Canadian women approved the move with a 99.8 percent vote, while 98.2 percent of U.S. women supported it. It takes effect Feb. 1, 2003.

Mennonite Women was formed in August 1997, joining the General Conference Mennonite Church's Women in Mission and the Mennonite Church's Women's Missionary and Service Commission. Canadian Women in Mission became part of the new organization but kept its name and identity. With the creation of Mennonite Church USA and Mennonite Church Canada, a binational women's organization was deemed untenable.

Mennonite Church USA will become the organization of Mennonite Church USA, with Canadian Women in Mission serving Mennonite Church Canada. The two groups will work together to produce an annual Bible study guide and a book of ideas and resources. *Timbrel,* the magazine of Mennonite Women, will be published by Mennonite Women USA with support from Canadian Women in Mission.

"I believe our women's organizations in Canada and United States will benefit from a more closely knit national structure," says Rhoda Keener, Mennonite Women executive director. "I'm happy that we can continue to share publications across the border. I have appreciated the careful deliberation and care given to this process or reorganization and anticipate renewed energy in both countries as well as ongoing relationships."—*Mennonite Church USA News Service*

this date in Mennonite history

July 16, 1962— Eastern Mennonite Missions worker Merlin Grove is stabbed to death by a Muslim in Ethiopia.

Israeli officials deny entry to CPT worker

CHICAGO—Christian Peacemaker Volunteer Michael Goode, en route to join the CPT presence in the West Bank city of Hebron, was denied entry by Israeli Interior Ministry officials June 23 when he landed at Tel Aviv. After being detained, he was sent back to the United States.

"I was looking forward to supporting my Israeli and Palestinian friends in the peace movement," says Goode, who had previously served twice with CPT. "They work together under very difficult conditions, and I want to encourage them."

Good, who is from Chicago, says he was treated professionally and courteously while in detention, although he was not allowed to make a phone call.

CPT, which has been in Hebron since 1995, was founded by Mennonites, Church of the Brethren and Quaker congregations. Volunteers also come from two Catholic orders and 12 Protestant denominations.—*CPT News Service*

MCC photo by Benjamin Krause

Purple pajama power

Volunteers Dorothy Snavely (left) and Jeanette Metzler, working at the Mennonite Central Committee Material Resources Center in Ephrata, Pa., pack school kits made from some of the 10,800 purple flannel pajamas donated to MCC last year by a New York firm. The smaller pajamas have been sent to Bosnia and Yugoslavia, while the larger sizes have been used to make comforters, baby clothes, dresses and diapers.

Train wreck claims Tanzanian casualties

STRASBOURG, France—At least one Mennonite was killed and another seriously injured in a June 24 train accident in central Tanzania that has so far claimed the lives of about 300 of the train's 1,200 to 1,500 passengers. The number of fatalities is expected to rise.

Among the deaths was the wife of the choir director of a Mennonite congregation in Dar es Salaam. Ludie Mbebe was injured and had one leg amputated as a result of the accident; recuperation is expected to take several months. She is the wife of Joram Mbebe, a retired bishop and Tanzania Mennonite Church representative on the Mennonite World Conference Executive Committee. A number of Mennonites were on the train, traveling to attend a funeral in Musoma, but the number of casualties is not yet known.

The accident occurred when the train's brakes failed as it climbed a hill. It rolled back down the hill, gaining speed until it collided with an oncoming cargo train on the same track.

Tanzania Mennonite Church as an estimated 50,000 members in 350 congregations, according to Mennonite World Conference.—*MWC News Service*

Assemblies to highlight church's diversity

NEWTON, Kan.—Three assemblies this summer will celebrate Mennonite ethnic diversity, as Native, Hispanic and African-American groups will meet for fellowship, worship and education.

As many as 600 people from some 25 tribes in the United States and Canada are expected to attend the Native Assembly July 29-Aug. 1 in Houma, La. The event will feature tribal choirs, workshops, drama and local tours.

The Hispanic Mennonite Church will hold its first assembly Aug. 1-4 in Goshen, Ind. The organization was created by the merger of the Hispanic Mennonite Convention of the former Mennonite Church and the General Conference Mennonite Church's AMIGA. About 250 people are expected. Scheduled activities include action on a proposed structure for the Hispanic Mennonite Church.

The African-American Mennonite Association Assembly will meet Aug. 9-10 in Englewood, Calif. Joining the event will be African Mennonite Mission Partnership, a new network of U.S. congregations of indigenous Africans.—*Mennonite Church USA News Service*

Goshen College names two vice presidents

GOSHEN, Ind.—Goshen College has filled two cabinet-level positions with the appointment of Andrea Cook as vice president of institutional advancement and William J. Born as vice president for student life and dean of students. Both begin their responsibilities this summer.

Cook will direct Goshen's development, college relations, public relations and financial aid departments. She comes to Goshen from George Fox University in Newberg, Ore., where she has held various administrative positions since 1983, most recently vice president of enrollment services. She earned a doctorate in higher education administration from the University of Oregon in Eugene. She also holds a master's degree from Oregon and a bachelor's degree from Northwest Nazarene College, Nampa, Idaho.

Born was associate dean for student development at Bethel College, North Newton, Kan., and earlier coached and worked in the admissions department at Tabor College, Hillsboro, Kan. He has a bachelor's degree from Tabor and a master's degree in student personnel, higher education administration and counseling from Emporia (Kan.) State University.

MEDA returning to Vietnam after 25 years

WINNIPEG—A major contract to monitor poverty alleviation projects is sending Mennonite Economic Development Associates (MEDA) back to Vietnam for the first time in 25 years.

MEDA, will provide four years of monitoring and advisory services for the Vietnam Rural Poverty Program, an initiative of the Canadian International Development Agency. The project will help rural people develop or expand small-scale income-generating activities. MEDA will also advise CIDA's overall program in the country.

MEDA was involved in poultry and small loan projects in Vietnam in the 1970s.—*MEDA News Service*

Two Mennonite Media videos honored

HARRISONBURG, Va.—Two videos from Mennonite Mission Network's Mennonite Media have won three industry awards. *Journey Toward Forgiveness,* produced for ABC-TV, received an Award of Excellence from the Videographer Awards and a second-place Silver Screen Award from the U.S. International Film and Video Festival. *Bridge to Forgiveness* was a second-place finalist in the Telly Awards.—*Mennonite Mission Network*

Music festival set for July 21

The third annual Mennofolk music festival will be held July 21 at Camp Friedenswald, Cassopolis, Mich., featuring a variety of musical styles and a theme of peace and justice.

Thirty bands and solo performers are scheduled to play on three stages, including one stage for children's concerts.

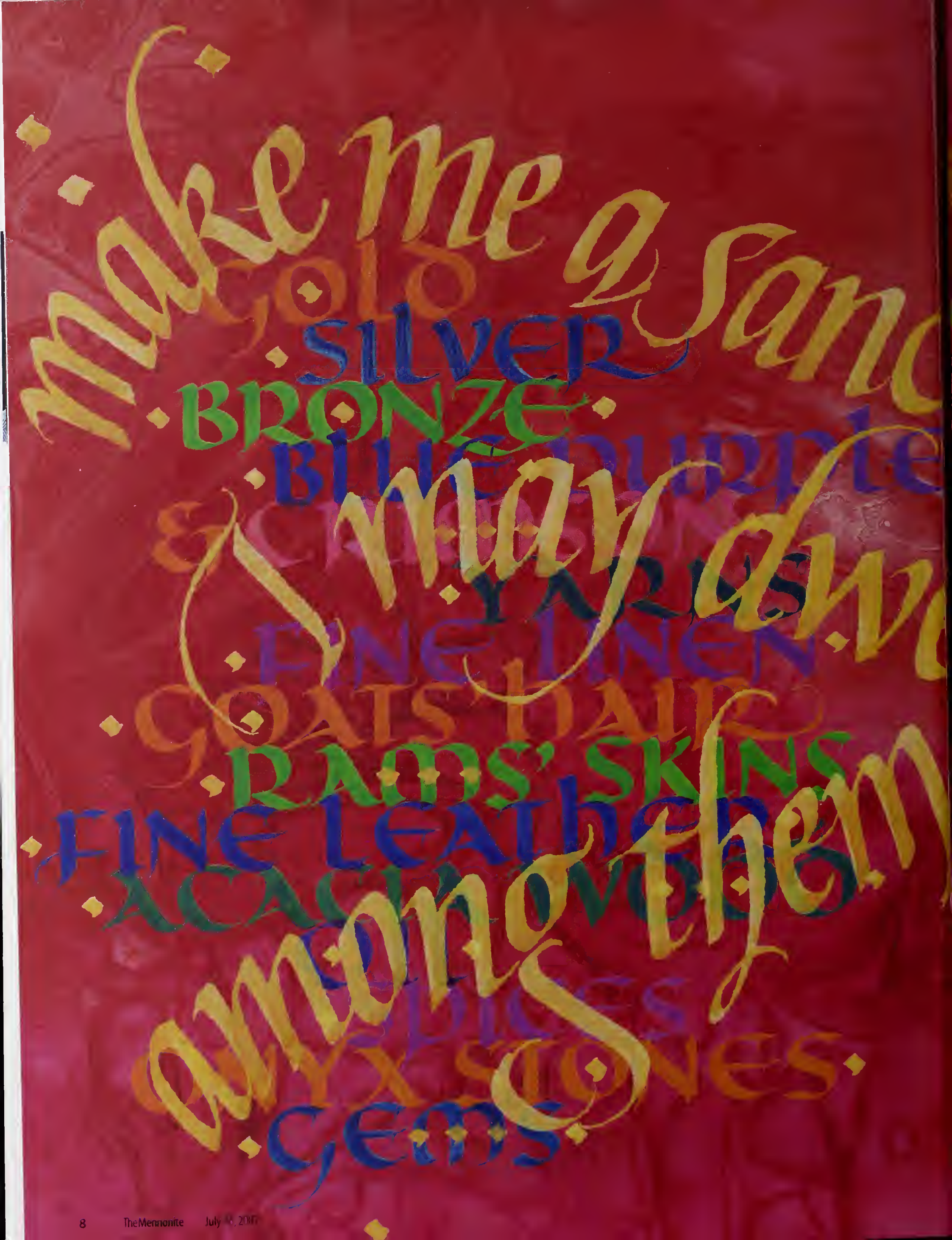
Mennofolk is sponsored by Central District Conference's peace, service and justice committee.

Following the July 21 festival, a new Mennofolk Music Camp will be held July 22-26 at Camp Friedenswald. *—Mennonite Church USA News Service*

MDS photo by Paul Unruh

After the fire

With charred trees in the background and ash covering the ground, Marvin Brubaker, chair of Mennonite Disaster Service's Colorado unit, examines a fence post burned by the Iron Mountain fire, one of a number of wildfires responsible for the destruction of thousands of homes and hundreds of homes across an eight-state area. MDS volunteers in Colorado and Arizona have been feeding firefighters and cleaning damaged properties. MDS is investigating possibilities for a long-term reconstruction response and is accepting contributions. MDS will also investigate new fires that may develop in the coming months.


make me a sanc
GOLD
SILVER
BRONZE
BLUE
PURPLE
CRIMSON
YARNS
I may dwe
FINE LINEN
GOATS' HAIR
RAMS' SKINS
FINE LEATHER
ACACIA WOOD
among them
SPICES
ONYX STONES
GEMS

Beauty in the wilderness

uary, so that

Why did the Lord call for artistry while many churches shun it?

by Michele Hershberger

Some members of my family do not go to a Mennonite church anymore. When growing up, they were not allowed to use musical instruments in church. The music was in them, but they could not play, could not be themselves, in church. It was a plain church, though magnificent in its plainness: high-vaulted ceilings, doors that opened to a lush Missouri timber, plain white walls, no pictures on the walls. But on the beds at home were vivid colors and intricate designs on homemade quilts.

They lifted the ceilings at that church in the early 1900s so that the singing would be better. Those voices, husky with emotion, had a rhythm that shook the boards and harmonies that paused just a bit on the seventh chords, quiet a cappella.

Plain walls, no piano. But we had art.

I remember the first time I did a drama as part of my sermon at a Mennonite church. Four people walked out.

In the wilderness, the Lord, through Moses, gave an odd command: "Take for me an offering from all whose hearts prompt them to give you shall receive the offering for me" (Exodus 25:2b).

And the Lord said to bring artists, makers and the skillful among them to make all the Lord commanded (25:8-40).

Continued on page 10

Art is a vehicle into the mysterious, a way to communicate the passion inside us that ordinary language cannot communicate.

Continued from page 9

How odd! All that art and beauty and care for a temporary meeting place, one that moves at the whim of God? All that work when just surviving is an issue? It seems absurd.

Then there's the temptation to misuse this beauty. Not too long earlier, these same Israelites worked with beauty and made a golden calf—an idol—and incurred the wrath of God.

Why would the Lord, after the golden-calf fiasco, even attempt the artistic thing again?

But YHWH did call for the art, and the people responded. They came, men and women, all who were of a willing heart and whose hearts were stirred, brought their finest and best for the work of the Lord.

Freewill offerings: Then the Lord called Bezalel and filled him with divine spirit, with skill, intelligence and knowledge in every kind of craft, to devise artistic designs, to work in gold, silver and bronze (Exodus 31:1-4). The Lord also called Oholiab (31:6), and together these two men began the work for the Tabernacle. Other artists were called, all whose hearts were stirred to come, and Moses gave them all the freewill offerings to begin the work. But the offerings kept coming and coming, because the people's hearts were still stirred to give, every morning, until finally the artists came to Moses and said, Please stop. Make them stop. The people are bringing much more than enough for doing the work that the Lord has commanded us to do. (I would love my church to have that kind of problem.)

Why did the Lord seem to uphold the need for artistry—even in such an odd place as the wilderness—and my old congregation shun it? Why did the Lord take the risk, yet my people fear it? Art is expensive, takes effort and carries the risk that it will be misinterpreted, symbolize the wrong theology, call into question traditional beliefs, even become an idol. Why?

Because art has power. Why else would these congregations, these good people, try so hard to control it? Art moves people, and we can use it to influence people in ways they could not otherwise be influenced. Art is a vehicle into the mysterious, a way to communicate the passion inside us that ordinary language cannot communicate.

Art is a way to respond to God. Yet it can also be a replacement for God, something we are tempted to worship instead of God. Likely that is what my plain-walled congregation feared.

What does the biblical story tell us about the use of art's power? The people brought their offerings—their art—to the Lord. Some scholars have used this story to say that all art must have a function. But notice the ornamentation, the attention to details, the precision, the care in these stories—if it is only function, it is extravagant function. The Lord loves beauty, beauty for its own sake.

The offering did not happen in a vacuum. This is not just a cultic practice of manipulating the gods so that you would have lots of cattle, sheep and children. Unlike the Canaanite gods who performed on cue after the right ritual, YHWH made the first move. YHWH stepped into history, hearing their cries for deliverance from Pharaoh. YHWH freed them from slavery. Unlike the other gods, the Lord did not perform on command if you did a certain offering and brought your proper art and prayed just so. The Lord is radically free. This offering was a natural consequence of the gratitude they felt in their hearts. These former slaves wanted to express their love and now had their chance.

Still, something deeper was happening in their hearts. Five times in the text the narrator tells us the hearts of the people were stirred. According to the Hebrew words here, their hearts were lifted up and marked.

Hearts are going to be stirred. That is part of what it means to be made in the image of God. Our hearts can be stirred in negative ways, our passions channeled in ways that dishonor God, but we must admit that the passions are there. That's part of the power, the glory and scariness of art.

If art is a power, how do you avoid the dangers? You avoid the golden calf by building a tabernacle.

With the tabernacle, YHWH allowed the people to make a place where they could meet YHWH. The Lord encouraged them to use their art to make a space for that relationship.

Wild in artistic beauty: The tabernacle was a tent. It was ornate, majestic, magnificent in splendor and breathtaking yet able to be torn down in hours. It was glittering in gold and crimson yarn yet only a temporary dwelling. It was wild in artistic beauty yet responsive to the slightest touch of the wind. It was real—you could see it, touch it, feel it—yet it moved in response to a mysterious, untouchable cloud.

That is the secret, to live in the tension of the tabernacle. We must live in the tension of the risk.

I choose to focus my art on God, to connect my art with my ethics. I will not try to substitute the art for the Lord, but neither will I fear it.

God took a risk when he revealed his name—YHWH—to Moses on Mount Sinai. For the ancients, one's name reveals one's nature and identity. Here, the One who is unknowable, the One who is all mystery and transcendence, the Master of the Universe, became known, at least in a small way. That's why the name YHWH is so precious.

When YHWH encourages the arts, it is the same step of vulnerability. We can abuse the name, attempt to explain the Unexplainable. God cannot be totally explained or illustrated by our expressions. But God knows we need something to express what ordinary language cannot express. YHWH knows that through art we need our burning bush, too.

We must choose to live inside the risk.

It is easier to fear art, call it worldly, extravagant, which it is at times. It is easier to fear art and try to dismiss it. It is easier to hold it at arm's length so it won't become our god. But fearing something gives it even more power, more allure. We are born with art; even if we wanted to, we could not bury it in the desert sand.

It is also easier to worship art. It is visible, audible, with its own air of transcendence. That's the trap the Israelites fell into when they moved from worshiping in the tabernacle to worshiping in the temple. God was pinned in a puny temple, and that was only one step from believing God could only be worshiped in the temple and then worshiping the temple itself.

Grotesque cruelty: Art for art's sake soon loses its splendor. The art itself is not enough to move us to love our enemies, to put faith in an unseeable presence. It can help get us there, but art by itself cannot free us from our failings, our sin. The French philosopher Emilee Calliet, disillusioned after World War II, collected all the great writings, all the art of the written word, in an anthology that would somehow explain away the grotesque cruelty he experienced in the war. But they were not enough. Not until he read the words of the Gospels his wife discovered from some Huguenots did he find peace. He found what he sought in the life of Jesus.

The hard way is the best way to live in the tension of the tabernacle, of lasting beauty in temporary housing, of art in the midst of dry, desert living, the tension of meeting God through art yet never wholly seeing God at all.

My heart cries for my musical cousins, forced to choose between the music inside them and the faith that nurtured them. My heart cries for the people who sent them away, who sent me away. My heart cries for all of us inside plain walls. I understand what they were doing, the ones who sent me away, and I love them, but I choose a different way.

I choose art. I choose to express my gratitude through art, to risk the temptation of idolatry. I choose to focus my art on God, to connect my art with my ethics, with my Monday, Tuesday and Wednesday living. I will not try to substitute the art for the Lord, but neither will I fear it.

I choose the tension of the tabernacle.

I choose to take the risk.

I choose the absurdity of beauty in the wilderness.

I choose to use my art and receive others' art for my God. TM

Michele Hershberger teaches Bible at Hesston (Kan.) College and is a member of Hesston Mennonite Church. This article is adapted from a presentation she gave at the Cincinnati Arts Weekend in February.

Living in the tension

I was doing a service orientation in Boston with some young adults. While on break, we entered a big cathedral just to look around. I studied the ornate carvings, the flickering candles and a statue of Mary holding a single eyeball. What a bunch of ptooey! I thought. Then I noticed the young adults with me: all of them fine Christians, all of them Anabaptists, with some understanding of their ancestors who struggled against meaningless ritual and a magical understanding of God. These were people impassioned for discipleship, service and faith.

They were saying, "Wow, isn't this beautiful." "I wish we did more anointings in my church." "There's something holy here."

No, I told myself, there's nothing holy here, just some weird symbols of some tenuous theology. Fortunately I kept my mouth shut. These young adults were experiencing something that was holy, even though they knew better than to worship a statue of Mary.

They needed the art. They needed the moment of transcendence. They needed this experience to complement the lessons on discipleship we would do that afternoon. In that moment I knew it was worth the risk—the risk to live in the tension.
—Michele Hershberger

The healing power of *art*

Drama, poetry and music come to prison.

by Melanie Zuercher

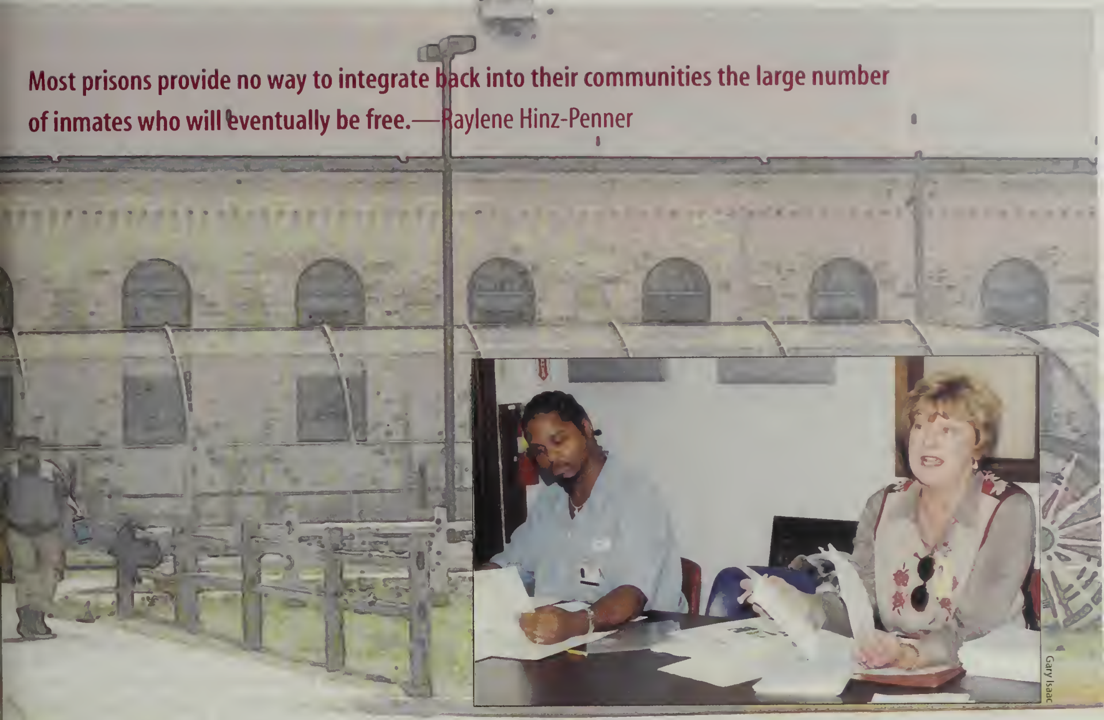
Just as they were in the 1950s and 1960s with mental health work in the United States, Mennonites are on a cutting edge—this time with the arts in prison.

Mennonites became aware of the marginalization and oppression of the mentally ill when Civilian Public Service workers went into mental hospitals across the country to fulfill alternative service requirements. Mennonites of all theological persuasions have been involved in prison ministry for decades, mostly on a one-to-one visitation basis.

The credit for making Mennonites aware of the ministry potential and restorative possibilities of the arts in a prison setting may well lie with one person: Elvera Voth, a musician, teacher and choir director who moved to the Kansas City area after a career spent in Anchorage, Alaska. In 1995, at the Lansing (Kan.) Correctional Facility, Voth began the Arts in Prison project, which now comprises two men's choirs, one in the medium-security unit and one in maximum-security, as well as visual arts, creative writing and gardening opportunities for the inmates.

When you take what you do, whether you're a writer, a visual artist or an accountant, to people who really need it, you get a new sense of knowing how important this can be.
—John McCabe-Juhnke

Most prisons provide no way to integrate back into their communities the large number of inmates who will eventually be free.—Raylene Hinz-Penner


Gary Isaac

Back to community: Raylene Hinz-Penner (right) teaches poetry to inmates.

Both Raylene Hinz-Penner and John McCabe-Juhnke—a poet and long-time writing teacher, and a communication arts professor, respectively, at Bethel College, North Newton, Kan.—credit Elvera with getting them started. Raylene led a poetry workshop at Lansing in the spring of 2000. John spent his sabbatical in 2000-2001 working with a group of inmates there to produce and perform *Hope is the Thing with Feathers*, a play by Richard Harrity that takes its title from a poem by Emily Dickinson. Raylene and John later did the same thing closer to home, with groups of men at Hutchinson (Kan.) Correctional Facility (HCF).

Locked up: For Raylene, prison work has been "a little bit about calling," she says. "I was always called to be a teacher. For years, I have been fascinated with poets I respected who would go to the people who were locked up and out of view—it's unusual, because most poets need public exposure.

"My sense of urgency built over the years, as our prison system kept making the news—prison populations growing, prisons becoming a big business. Was it God's calling or my own curiosity? I needed to go inside, to cross that boundary."

In October 1999, world-famous choral conductor Robert Shaw came to Bethel College to lead a community choir performance and audience sing-a-long in support of his friend Elvera Voth and her arts-in-prison program. At the time, John was thinking about his upcoming sabbatical.

He found the experience with Shaw "very moving," John says. "I began to wonder if theater might have something to offer these men [in prison] in terms of creative self-expression."

His year at Lansing "did what sabbaticals are supposed to do," he says. "It gave me something new to think about—that theater can be more than simply entertainment, that it can teach life skills.

"When you take what you do, whether you're a writer, a visual artist or an accountant, to people who really need it, you get a new sense of knowing how important this can be. That's one of the joys of service."

But working in a prison setting is not only about what it does for the teacher, John says. "A light came on for me after the opening of *Hope is the Thing with Feathers* [performed for an audience of Lansing inmates]," he says. "We had a couple of weeks before the second show, which was for families and visitors. I went back to meet with the men [after the time off], and when I entered the room, there was such a positive spirit, a lightness in their interaction with each other and with me.

"Even after two weeks, they still knew every line. 'It's in here,' they told me, meaning in their hearts and their heads. It was a transformation that

Continued on page 14

An opportunity to explore: Marles Preheim (right) leads an inmate choir. Two inmates (far right) harmonize.

Gary Isaac

Gary Isaac

Continued from page 13

might seem small to us on the outside, but it's a huge thing inside.

"These men come with so many impediments. For some, I'm sure it's the first time they've succeeded at anything—or that they have followed all the way through with something they started."

"I believe that for some people, the arts are the way back into the community," says Raylene. "You start writing and perhaps you begin to make sense of your parents, your background, your home community, your friends, your anger and bitterness. Maybe you are able to figure out your own story and finally figure out what went wrong—or right—with you, and how you can share that with others."

Most of the men are lacking in self-esteem. Being able to create something, to sing in harmony, can be a tremendous healing tool.—Gary Isaac

She adds, "I'm not saying we don't need prisons, or a means of punishment for offenses. But 80 percent [in this country] are in prison for committing nonviolent crimes—the drug culture has changed things dramatically." And most prisons provide no way to integrate back into their communities the large number of inmates who will eventually be free, she says.

Different playgrounds: She recalls a story told by a young woman from Iowa, Kelly Boone, who has worked with prison inmates through theater. "She talked about a young man on parole who had been through her program. When he got out of prison, he got involved in community theater. He knew he didn't have what it took to do theater for a living, but he did have some talent. The other people affirmed him, gave him a sense that he was wanted. These men need different playgrounds with different playmates," to keep from going back to their old lives, Raylene says.

And that is perhaps what makes the arts in prison a frontier for Mennonites, in particular. "We have a long history of prison visitation," Raylene says. "A lot of us are alarmed at the sheer number of people in prison and by a retributive model that makes no provision for a human being to be restored. As Mennonites, we have a natural concern for our communities, and people who work with the arts in prison recognize that ultimately, this is about safer communities."

Arts-in-prison as a way to facilitate this kind of integration is not a new idea. In fact, California's program now extends to all its prisons, and a study of that state's Arts-in-Corrections showed that prisoners involved in the arts were less likely to be part of violent incidents inside prison or to be repeat offenders once they were released.

Neighbors: "The reality is, many people now in prison will be your neighbors someday," says Debbie Schmidt, pastor of First Mennonite Church, Hutchinson. "Do you want them to have relationships and experiences [in prison] that increase their chances of success outside? I know I do."

While arts-in-prison programs might not be new, a faith-based one is fairly unusual, says Gary Isaac. He works for Offender-Victim Ministries, Newton, Kan., as director of the almost 30-year-old M-2 prison visitation program at HCF and as coordinator for the newly established Prison Arts Program there.

Gary's efforts enabled Raylene and John to set up their workshops. He also persuaded Marles Preheim, who recently retired as a music professor and choir director at Bethel, to start an inmate choir, assisted by his wife, Norma, and by Bob and Ruth Unruh from First Mennonite in Hutchinson. More recently, Phil Sawatzky, an artist and admissions counselor at Bethel, and Ryan O'Reilly, a Bethel student, have begun visual arts and guitar programs, respectively.

"The arts give people an opportunity to explore in a different way who they are, to find their hidden talents," says Gary. "Most of the men are lacking in self-esteem. Being able to create something, to sing in harmony, can be a tremendous healing tool.

"As Mennonites, we've felt that just as Jesus was concerned with those who were marginalized, so we need to focus our mission work domestically and abroad," adds Gary, who spent many years as a mission worker in South Africa.

"We as a [Mennonite] church believe deeply in serving the underprivileged," says John. "When you see the power of the arts to bring people together, transform them and ultimately benefit the wider community, you have to say, 'Of course—why wouldn't we want to do this?' This is what being a person who follows Christ's way is about—redeeming people from circumstances that hurt them or pull them down."

But what about the fact that these people have committed crimes? John says: "I like to quote my mentor, Elvera Voth, who says, 'I won in the lottery of life.' I had a lot of opportunities, like a supportive family and financial resources, and I was never forced to make hard choices like whether to sell drugs.

"There are some people who belong in prison and who, regrettably, need to stay there. But I'm there for those who will be getting out. I want them to be humanized, not the opposite."

"The [Civilian Public Service] workers who went into the mental hospitals had a deep belief in the value and dignity of the human spirit," says Raylene. "When I went into prison, I found that what I wanted was to give voice to a forgotten people—individuals who are in some cases literally rotting there."

She likes to recall one of her HCF students, a man named Nicholas Bell, who came week after week but wrote very little, even though "I tried all my teacher tricks," she says. "Then about three-fourths of the way through the course, he stopped me one day and asked: 'Do you think letters to God would be poems?' I said, 'You betcha. Most poems are letters to God, whether we know it or not.' "

Melanie Zuercher is a freelance writer in Hesston, Kan., and a member of Shalom Mennonite Church, Newton, Kan.

An unusual invitation

As lead pastor of First Mennonite Church in Hutchinson—"24 blocks north of Hutchinson Correctional Facility"—and as someone who has been visiting for several years with an HCF inmate who requested a Mennonite pastor, Debbie Schmidt is aware of a fertile ground for ministry almost literally on her congregation's doorstep.

The challenge has been figuring out how to get the congregation to see that. The Prison Arts Program at HCF recently helped open a window.

"I think there's some fear, because our church is so close to HCF, that inmates will want to plug into our congregation once they get out," Debbie says. "But I think God has given us a commission, a ministry, because of our location."

Some events have helped raise the congregation's consciousness, she says. Several members are involved in the M-2 prison visitation program. One couple, Bob and Ruth Unruh, assist with an inmate choir at HCF.

Several months ago , the congregation got an unusual invitation. John McCabe-Juhnke, professor of communication arts at Bethel College, North Newton, Kan., had worked with a group of HCF inmates to produce and perform a play, *Hope is the Thing with Feathers*. When the time came for them to give the play for family, John says, he realized he had a problem.

"There were only nine guys, and they were allowed two family members apiece, and some didn't even have that many to invite," John says. He sent a memo to Bethel faculty and staff, inviting them to the performance, and asked Gary Isaac, M-2 coordinator, for help. Gary called Debbie to see if any members of her congregation would like to come.

"I wondered how I was going to announce that one," she says. About a dozen people responded.

"It was a really important experience," she says. "It was a nonthreatening way for people to get inside a prison. They went as a group. After the play, there was about 30 minutes for the audience to visit with the actors and their family members. It was what would happen after any play performance. It helped people see that this is OK and to allay some fears.

"Just because most people in the congregation aren't directly involved in the arts in prison and never would be doesn't mean there's no place for us to plug in. I see this as God calling us as a congregation."—*Melanie Zuercher*

To Elizabeth, deaf for 30 years

by John Grey

Entering your room,
I leave noise to
the streets and houses.

You kiss my cheek to greet me
but from then on
it's all hands.

Between the slowness
of my silent lips
and my first-grade-child fingers,
you somehow grasp what I am saying.

Meanwhile, your fingers
snap together and fly apart
like seamstress scissors.
You make people
and what they do
out of almost nothing.
You don't need sound.
Every gesture is both word
and illustration.

Sitting with you,
I feel like I'm in a shadow play.
I'm one more thing you create
with your light and
the world's bare wall.

John Grey lives in Providence, R.I.

Julia could not rea

by Leslie Hawthorne Klingler

Julia sits looking out her doorway, the sunset guilding her hair, face and arms. Her conversation with Nelda, who relaxes in a rocking chair next to her, melts softly like the fading light as I approach and greet them with a blessing: "Dios les bendiga" ("God bless you").

"Amen," they reply. I say hello to Nelda's twin girls, who smile shyly from a hammock on the porch, dragging their feet to stop its swing. Julia urges me inside and points to a low stool just inside the door. I sit down, casting a long shadow on the wooden walls.

Julia's face, traced with soft lines, is warm and golden. She apologizes for not offering me anything to eat—or even coffee to drink—admitting that all she has in the kitchen is a small bowl of fried rice. I wish I had thought to bring several of the freshly baked muffins sitting on our counter. Julia does not seem to notice my empty hands, however, and she shows obvious delight merely in my presence.

Our conversation ebbs and flows, reaching into subjects such as her health and the possibility of electricity coming to this part of the village, then always returning to reminders of God and his work in our lives. Julia's faith permeates every facet of her world.

The shadows growing, Nelda rises and explains that she wants to walk home before dark. Julia asks when she will visit again. Nelda reminds her that she cannot come on Tuesday or Thursday afternoon because she has class at the local school. "I'm learning to read," she says to me. "I already understand every letter in the alphabet."

As Nelda calls the twins, Julia confides her plans to take literacy classes next year. The girls shout goodbye from the gate, their slight figures soft in their faded dresses. Julia waves and says, "I look at those girls and think, They don't even realize how blessed they are just to be able to read."

She points to a calendar on the wall, its words and images fuzzy in the dim light. "Imagine being able to just look at that and understand it," she says. "Or knowing what this says." She picks up a cup with these English words around its lip: "When business interferes with pleasure, give up the business." I smile and decide not to translate.

Julia admits she used to blame her family for all her problems. She blamed her father for abandoning her before she was born. She blamed her mother for leaving her when she was 8 years old. She

Associated
Mennonite
Biblical
Seminary

AMBS window

Summer 2002
Volume 12 Issue 3

2 **2002 Graduates**
Thirty-seven receive degrees and certificates

5 **"Minister as exiles"**
Juan Martínez gives commencement address

8 **AMBS Panorama**
Even after 29 years, there can be surprises on the job

Singing a new song

J. Nelson Kraybill, AMBS president

When "saints from every tribe and language and people and nation" sing a new song before God's throne (Revelation 5:9), one section of the choir will include AMBS alumni from every continent. One-fourth of this year's graduates are from outside North America, and they have taught me much about faithfulness and harmony.

If North American Mennonites think our choir experiences diversity and conflict, our spiritual siblings in Ethiopia might help. Even the name of the Mennonite church in Ethiopia—Meserete Kristos (Christ the Foundation)—points to the source of denominational unity. AMBS student Mulugeta Zewdie, former General Secretary of the Meserete Kristos, says there are 80 ethnic groups and more than a dozen languages among Ethiopian Mennonites. "The only thing that makes us a people is preaching the gospel."

Increasingly that is true for North American Mennonites. No longer distinctive by dress or traditional physical markers, we become visible by whom we confess as Lord, how we love one another and how we witness.

A peace studies student, Mulugeta believes peace must "start at home." He is saddened by the irony of a North American peace church being divided by conflict. "There are Mennonite groups here that will not worship together. The world will not hear us speak the gospel if we remain divided."

Mulugeta challenges AMBS faculty to put as much emphasis on internal peacemaking as we do on political and international peacemaking. He urges Mennonites on this continent to embrace the joy of inviting others to know Jesus. "In Ethiopia the church has grown because we evangelize," he says. I'm ready to learn from a country where a persecuted Mennonite church grew from 5,000 to 170,000 in just two decades.

AMBS professor Art McPhee says international students often model sacrificial and joyful discipleship. "They come with few funds, leave family behind, and do graduate study in a second language." Believers with such courage for the gospel can teach me and others. I'm glad international students are at AMBS. Not being a strong tenor, I hope to stand near several of them someday in that great choir before the throne.

Thirty-seven earn degrees and certificates

Thirty-seven students graduated from AMBS on May 24, 2002. One distinction of this class is that ten of the 37 are from outside of North America, a higher percentage than usual in a graduating class.

Find out more about the graduates here and at the AMBS web site: www.ambs.edu.

AMBS degrees

MDiv	Master of Divinity
MAPS	Master of Arts: Peace Studies
MATS	Master of Arts: Theological Studies
MACF	Master of Arts in Christian Formation
MAME	Master of Arts in Mission and Evangelism

Jairo Arce MATS in Ethics. Plans in process with the possibility of working in the Evangelical University in Nicaragua or an ecumenical organization. He and Ditra Garcia de Arce, who is also a 2002 AMBS graduate, have two children. He is a member of the Mennonite Church in Managua, Nicaragua.

Van Bensett MATS in Christian ethics. Will continue at Programa CIELO, a department of Saint Anthony Hospital in Chicago, Ill., in work that is related to social justice for immigrants and neighborhoods. Van and Saira Perea-Bensett, his wife, have three children. He is a member of Saint Kevin Parish in Chicago. His parents are Lewis and Peggy Bensett of Holly, Mich.

Matt Bistayi (Not pictured) MDiv. Will be associate pastor at First United Methodist Church, Kalama-zoo, Mich. Matt and Shellie, his wife, have two children. His parents are Joe and Cheryl Bistayi of Grand Rapids, Mich.

Ruth Boehm MDiv. Will teach peace theology at Gindiri College of Theology in Gindiri, Nigeria, through Mennonite Central Committee, a three-year assignment with her husband, Barry Bergen. Ruth is a member of Bethel Mennonite Church, Winnipeg, Man. Her parents are John and Leah Boehm of Kitchener, Ont.

Cynthia Breeze Certificate in Theological Studies. Associate pastor of First Mennonite Church, Champaign-Urbana, Ill. Cindy is married to Clark Breeze.

Bridget Butt MAPS. Will return to Africa to continue work on relief efforts for the Goma volcano disaster with the Mennonite Central Committee, then do consulting work for a Quaker peace program in Kenya, Tanzania and the Democratic Republic of Congo. Bridget is the daughter of R. Wendy and Michael Butt of Gormley, Ont. She is a member of Grace Baptist Church, Richmond Hill, Ont.

James Carlson MATS in Biblical Studies. Will pursue a Ph.D. degree with plans to teach. James is a member of Trinity Evangelical Free Church, South Bend. His parents are Albert and Shirley Carlson of South Bend.

Jeanine Childs (Not pictured) Certificate in Theological Studies. Will begin an internship in Clinical Pastoral Education at Lutheran Hospital, Fort Wayne, Ind. Jeanine and Greg, her

Jairo Arce, Van Bensett, Ruth Boehm, Cynthia Breeze, Bridget Butt

Even seminary graduates can use a little help from Mom. Tammy Sawatzky, who received the Master of Arts in Theological Studies, got help adjusting her hood from her mother, Bev Sawatzky, administrative secretary to the AMBS dean and Church Leadership Center. Tammy's father is Erick Sawatzky, recently named AMBS Associate Professor Emeritus of Pastoral Ministry.

husband, have three children. She is a member of Churubusco (Ind.) United Methodist Church. Her parents are Jack and Doris King of Carmel, Ind.

Barbara Kay Cross Certificate in Theological Studies. Associate Pastor at Calvary United Methodist Church, Avilla, Ind. Barbara and Donald Lee Cross, her husband, have four children and one grandchild.

Randy L. Culp MDiv. Will seek a pastoral ministry assignment. Randy and Jami, his wife, have two children. He is a member of Victory Chapel General Baptist Church, Elkhart, and he is the son of Kay F. Culp of Mishawaka, Ind.

Krista Dutt MDiv. Pursuing a pastoral ministry position. Krista is an associate member of Assembly Mennonite Church, Goshen, and is a member of Peace Community United Church of Christ, Waldo, Ohio. Her parents are James and Marsha Dutt of Waldo.

Lillian French (Not pictured) MDiv. Will serve as pastor of a congregation in the West Michigan Conference of the United Methodist Church. Lillian and Michael, her husband, have three children and three grandchildren. She currently serves halftime as pastor of Dimondale (Mich.) United Methodist Church.

Ingrid E. Friesen MACF. Will continue as dietitian for the Cancer Center at Goshen Health System and will combine training in health, and spiritual care and healing. Ingrid is a member of Prairie Street Mennonite Church, Elkhart, and is the daughter of Stan and Delores Friesen of Fresno, Calif.

Countries of 2002 graduates

United States	**22**
Canada	**5**
Other	**10**

India: 2
Nicaragua: 2
Thailand: 1
Korea: 1
China: 1
Tanzania: 1
Ethiopia: 1
Rwanda: 1

James Carlson, Barbara Cross, Randy Culp, Krista Dutt, Ingrid Friesen

2002 Graduates

Ditra Garcia MAPS. Will return to Nicaragua to seek ministry opportunities. Ditra and Jairo Arce, also a 2002 AMBS graduate, have two children. Ditra is a member of the Mennonite Church of Managua, Nicaragua.

Chaiya Hadtasunsern MAME. Chaiya is a member of the Khunklang congregation in Chiang Mai, Thailand. His parents are Teng and Aia Hadtasunsern of Chomthong Chiang Mai, Thailand.

Gene Hartman MDiv. Will continue as lead pastor at Emma Mennonite Church near Topeka, Ind. Gene and Cindy, his wife, have two children. He is the son of Arlene Hartman of Goshen.

Wendy Janzen MDiv. Began a pastoral ministry assignment at St. Jacobs Mennonite Church, St. Jacobs, Ont., in January 2002. Wendy is the daughter of Larry and Doreen Janzen of Rosthern, Sask.

Joann S. Kaiser MDiv. Will serve as director of evangelism for Chesterton United Methodist Church, Chesterton, Ind. Joann and Byron, her husband, have three children. She is a member of First United Methodist Church, Middlebury. She is the daughter of Opal Foster of Monticello.

Teku Kebede MATS in Theology and Ethics. Teku will teach at Meserete Kristos Bible College in Ethiopia and serve the church as education secretary and in preaching, witnessing and training, and writing. He and Misrak Abebe, his wife, have two children. He is a member of the Meserete Kristos Church in Addis Ababa, Ethiopia.

Bock Ki Kim MDiv. Will serve as a church planter for a multicultural church in Toronto, Ont., under the Mennonite Church of Eastern Canada. Bock Ki and Sook Kyoung Park, his wife, have two children. They are members of Charleswood Mennonite Church, Winnipeg, Man. He is originally from Korea.

Nina Bartelt Lanctot MDiv. Will continue as associate pastor of Belmont Mennonite Church, Elkhart, where she was ordained for ministry on May 26. She and Donald R. Lanctot, her husband, have three children. Her parents are Curt and V.V. Bartelt of Lake Lure, N.C.

Elizabeth Landis MAPS. Elizabeth is married to Steven Denlinger and is the daughter of Philip and Barbara Landis of Lancaster, Pa. She is a member of Ridgeview Mennonite Church, Gordonville, Pa.

Esther Maddimadugu MAPS. Will continue studies at AMBS in the fall. Esther is the daughter of Doris and Das Maddimadugu, Hyderabad, India. She previously received a MATS degree in theology and ethics from AMBS.

Innocent Mashakiro MAPS. Will continue with his career relating to community development and peacemaking. He and Deborah Nyirabera, his wife, have three children. They are members of First Baptist Church, Elkhart. He is originally from Rwanda.

Ditra Garcia, Chaiya Hadtasunsern, Gene Hartman, Wendy Janzen, Joann Kaiser, Teku Kebede

"Minister as exiles"

"I invite you to minister as exiles," Juan Martínez told the 2002 graduating class of AMBS in the commencement service on May 24. "I invite you to return to the motif of exile to interpret the church's mission in the world and also as a way of living wherever God may have you, particularly if you are in the United States or Canada or other parts of the first world.

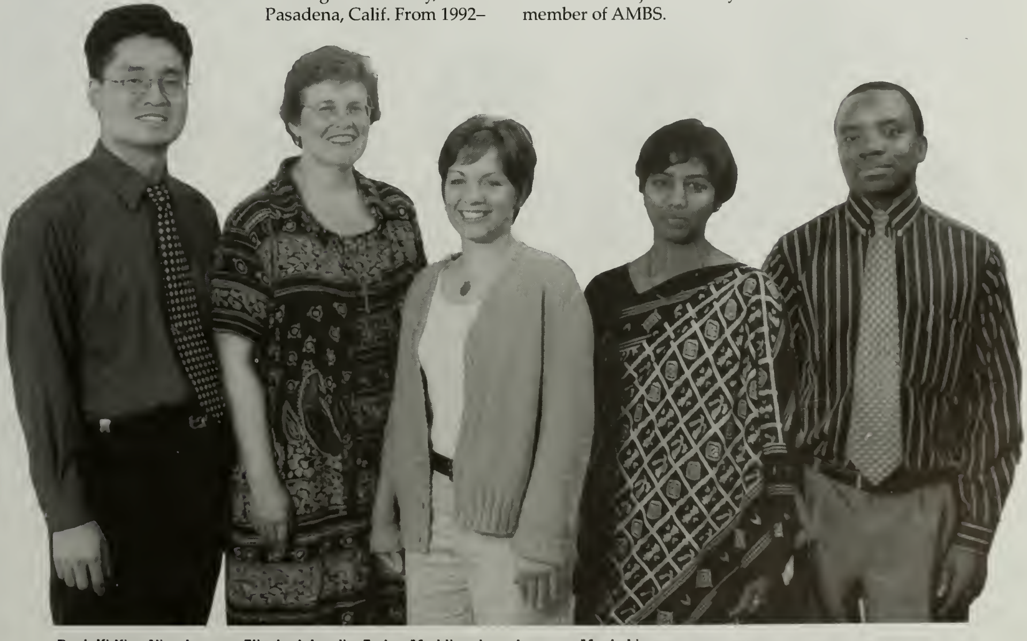
"God is looking for a faithful community that will work from poverty and simplicity alongside the poor and downtrodden," he said.

"Go forward in faith, joining that long list of exiles in Hebrews 11. They continued walking in hope, recognizing that they were undocumented aliens, strangers in the land, looking forward to the city whose architect and builder was God."

Martínez is director of the Hispanic Church Studies Program at Fuller Theological Seminary, Pasadena, Calif. From 1992–2001, he was rector of SEMILLA, the Latin American Anabaptist Seminary in Guatemala City, Guatemala. He earned a Ph.D. in intercultural studies from Fuller in 1996, and a Th.M. in Missiology in 1988 also from Fuller. He serves as an adjunct faculty member of AMBS.

Juan Martínez told graduates to consider themselves exiles as they enter ministry. "Remember that you are part of a worldwide community of faith. Before citizens of the country of your birth, you are citizens of the kingdom of God," he said.

Adam Robinson, who earned the Master of Divinity degree, serves with Mennonite Church Canada as human resources coordinator, primarily working with Christian service ministries. From September 2002 to April 2003, he also will be interim Mennonite chaplain at the University of Manitoba.



Bock Ki Kim, Nina Lanctot, Elizabeth Landis, Esther Maddimadugu, Innocent Mashakiro

Jai Prakash Masih celebrated his Master of Arts in Theological Studies degree with Shireen, his wife, on his left, and his daughters, Sandhya and Rachna. Sandhya studied at Hesston College this past year, while Rachna was a student at Bethany Christian Schools in Goshen. J.P. and Shireen's son, Shobhit, remained in India during their time at AMBS. J.P. hopes to return to India and establish a Mennonite peace center.

2002 Graduates

Jai Prakash Masih MATS in Anabaptist history. Will work with the Mennonite church in India or serve as a pastor in the U.S., then return to Raipur, India, hoping to start a Mennonite peace center. Jai Prakash and Shireen Masih, his wife, have three children. He is a member of Hebrone Mennonite Church, Kasmunda, India.

Theophilus Odhiambo MATS in Theology and Ethics. Exploring mission opportunities. Theo is married to Agnes Odhiambo and is the son of Narkiso and Peris Odhiambo of Shirati, Tanzania. He is a member of Alicho-Kamageta Mennonite Church.

Rosemary S. Richards MDiv. Pastor of Mt. Zion United Methodist Church, Bellaire, Ohio. She is a member of the East Ohio Conference of the United Methodist Church.

Adam Robinson MDiv. Serves one-half time with Mennonite Church Canada as human resources coordinator. From September 2002 to April 2003, Adam will be interim Mennonite chaplain at the University of Manitoba. Adam is a member of Foothills Mennonite Church, Calgary, and is the son of David and Lorraine Robinson of Okanagan Falls, B.C.

Tamara Sawatzky MATS in church history and the arts. Will serve at a Mennonite camp in Hepworth, Ont. and explore further employment possibilities in Ontario. Tammy is a member of Eighth Street Mennonite Church, Goshen, and is the daughter of Erick and Bev Sawatzky of Goshen.

Jai Prakash Masih, Theophilus Odhiambo, Rosemary Richards, Adam Robinson, Tamara Sawatzky

Randall Schertz (Not pictured) Certificate in Theological Studies. Will continue serving his congregation, Roanoke Mennonite Church, Eureka, Ill., in areas in which he is called. Randy and Tereza, his wife, have three children. His parents are Wayne and Betty Schertz of Eureka.

Joel Short MDiv with concentration in church history. Will begin September 1 as associate pastor of Oak Grove Mennonite Church, Smithville, Ohio. Joel is married to Karen Short and is a member of Clinton Brick Mennonite Church, Goshen. His parents are LaVon and Linda Short, Archbold, Ohio.

Amy Vachon MATS in biblical studies. Will be department and research assistant for the AMBS Bible Department for the next year and teaching assistant in several courses. Amy is married to Steve Vachon and has one son. She is a member of Prairie Street Mennonite Church, Elkhart. Her parents are Ron and Mary Barker, of Albuquerque, N.M.

Erwin Wiens (Not pictured) MDiv. Will continue as pastor of Windsor Mennonite Church, Windsor, Ont., until July when he and Marian, his wife, plan to work at Jesus Villager Church in Korea under the auspices of Mennonite Church Canada.

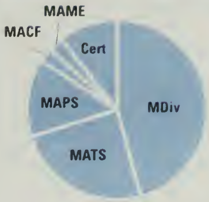
Jeff Williams (Not pictured) MDiv. Pursuing a pastoral ministry assignment. Jeff is married to Krista Williams and is a member of Nappanee (Ind.) Brethren in Christ Church. His parents are Larry and Cindy Williams of Big Cove Tannery, Pa.

Jill Ann Wright MDiv. Will serve as pastor of Northwest United Methodist Church, South Bend, Ind. Jill and Bruce, her husband, have two children. Her parents are Donald and Patricia Freers, Elkhart, Ind.

Jackie Wyse MDiv. Will work in the Netherlands with Mennonite Mission Network and the Dutch Mennonite Mission Board. Jackie is a member of Lockport Mennonite Church, Stryker, Ohio, and is the daughter of Sharon and John Wyse of Archbold.

Hongtao Yin MATS in theology and ethics. Hopes to pastor a Chinese congregation in the U.S. Hongtao is married to Hong Gu. Previously he was an evangelist at Chongwenmen Church, Beijing, China. ●

Degrees of 2002 graduates



MDiv—Master of Divinity	**17**
MATS—Master of Arts: Theological Studies	**9**
MAPS—Master of Arts: Peace Studies	**5**
MACF—Master of Arts in Christian Formation	**1**
MAME—Master of Arts in Mission and Evangelism	**1**
Cert—Certificate in Theological Studies	**4**

Joel Short, Amy Vachon, Jill Wright, Jackie Wyse, Hongtao Yin

Panorama

Even after 29 years on the job, there can be surprises. Virgil Claassen, who is retiring from his role as director of business and finance at AMBS, was honored at a special celebration on May 31. His sister Elizabeth Goering (standing next to Virgil) surprised him with the announcement that an endowment fund was initiated by his family to recognize the contributions Virgil and Louise, his wife, have made to the seminary and the church. The fund reached $50,000 by the day of the celebration. Virgil and Louise determined that earnings will be used for scholarships for international students.

Great Plains director named

Lois Barrett has been named director of the Associated Mennonite Biblical Seminary–Great Plains Extension in central Kansas. She will serve approximately one-half time as administrator and one-quarter time as instructor for the program which offers masters-level theological education for people in the region.

The AMBS-Great Plains program will offer three courses in the 2002–2003 year. See www.ambs.edu/GreatPlains for information.

Erick Sawatzky honored with emeritus designation

Erick Sawatzky was recently named Associate Professor Emeritus of Pastoral Ministry, as he was recognized by the AMBS board for 16 years of teaching and directing the field education program at AMBS. Because of health reasons, Erick will no longer teach after the 2001-2002 year.

At a recent event when faculty and staff recognized Erick's contributions, Daniel S. Schipani honored Erick for three things: his will to grow professionally, his pastoral wisdom and his collegial spirit. Mary H. Schertz said, "Your ability to hang tough is an act of faith; your ability to let go an act of grace."

***AMBS Window* has been published by AMBS since the fall of 1990 without volume and issue numbers. With the redesign that begins in this issue, we are assigning volume and issue numbers, taking into account the twelve-year continuous publication of this newsletter.**

Pastors Week

Walter Brueggemann, well-known author and lecturer, will be the featured speaker at Pastors Week, January 27–30, 2003. He will focus on the book of Jeremiah with the theme, "Proclaiming the Old Testament: Finding Gospel in the Hebrew Scriptures." For information, see www.ambs.edu and search for "Pastors Week."

Interterm at AMBS

Six courses are offered at AMBS during January:

- Epistle to the Romans, Jacob Elias;
- Isaiah, Ben Ollenburger;
- Liberation Theology: Central American Context, taught in Guatemala by Mario Higueros;
- Anabaptist History and Theology, instructor to be announced;
- Worship and Mission, Alan and Eleanor Kreider;
- Pastoral Counseling and Theology, Daniel Schipani.

For information, see www.ambs.edu and follow links to "Academic Information" and "Courses."

Day scheduled to honor Erland Waltner

A day to honor Erland Waltner for his life of ministry in the church is scheduled for November 15, 2002, at AMBS. Erland has been a pastor, professor, president of Mennonite Biblical Seminary, president of the General Conference Mennonite Church, and president of Mennonite World Conference.

The events in his honor will include a dinner and a worship service. For information, contact mweidner@ambs.edu or see www.ambs.edu.

Alumni News

John Schrock, Master of Divinity 1994, was ordained for pastoral ministry on May 26, at First Mennonite Church in Bluffton, Ohio.

Anita Schroeder Kipfer, Master of Divinity 1998, was ordained for pastoral ministry on May 26, at Stirling Avenue Mennonite Church, Kitchener, Ontario.

Bethan Theunissen, Master of Divinity 1994, was ordained for pastoral ministry on June 2 with the United Church of Canada in Vancouver, British Columbia.

The five new overseas mission directors for Mennonite Mission Network are AMBS alumni: **John F. Lapp,** Master of Arts: Theological Studies 1988; **Stephen Wiebe-Johnson,** Master of Divinity 1993; **J. Robert Charles,** Master of Divinity 1979; **Linda Shelly,** Master of Arts: Peace Studies 1989; and **Sheldon Sawatzky,** who has studied at AMBS.

Summer 2002
Volume 12 Issue 3

The purpose of *AMBS Window* is to invite readers to call people to leadership ministries, and to provide ways for readers to become involved with AMBS through financial support, prayer support and student recruiting.

Editor and Designer: Mary E. Klassen
Photos: Graduate groups–Steve Echols; others–Mary E. Klassen

Distributed three times a year as a supplement to *Canadian Mennonite* and *The Mennonite*.

Associated Mennonite Biblical Seminary

3003 Benham Avenue
Elkhart, IN 46517-1999
574 295-3726
www.ambs.edu

Revelation

ut she conversed with God.

blamed the family that raised her for insisting that all she needed to learn was to cook, clean, plant and harvest. She confesses that when she became a Christian she had to ask God's forgiveness for her bitterness toward them for keeping her out of school.

Julia speaks without pause, her soft voice interrupted only when her high cheekbones break into a broad smile. In the background, I hear chickens heading to roost in a nearby tree and the shouts of children returning home from the soccer field.

Julia questions why her literate neighbors read so little. "I'm very observant," she says. "When I visit people and see their television sitting in the middle of the room like the queen of the house, I wonder, 'Where is their Bible?' I look and look until I spot it stuck in a corner, waiting for the next church service. I ask myself, How can they neglect God's Word when they have its secrets open to them?" She tells me she would read her Bible every day before dawn, after every meal and before she goes to bed.

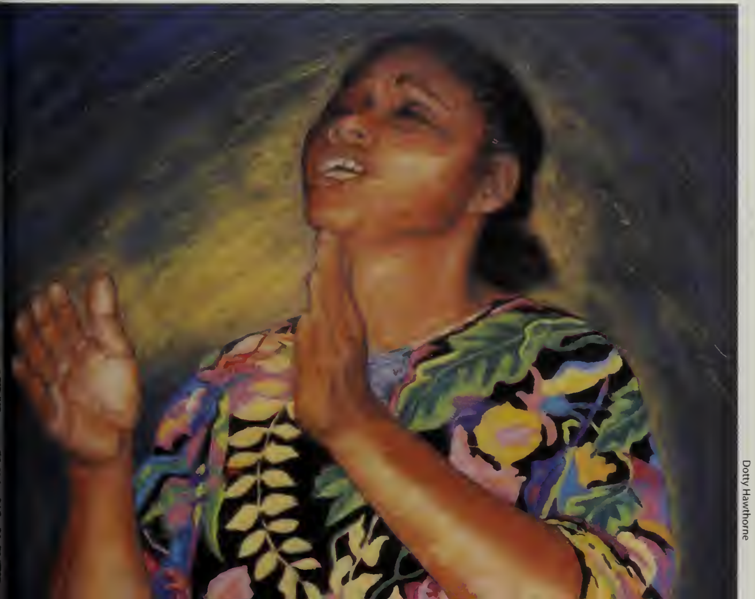
Julia explains that God shares his Word with her in spite of her illiteracy, that he reveals powerful things when she fasts and gets down on her knees. I think of her curtains glowing with candlelight every time we walk by her house at 4:30 a.m. on travel days and am reminded of her morning prayers. Julia, beautiful as the lilies of the field, prays daily for her bread. I do not doubt that God reveals powerful things to her, for her friendship with God radiates from her smile, her laughter and small things such as her thanks for a pineapple. Her life is a constant conversation with her Creator.

Julia assures me that God gets around her not knowing how to read, but she imagines there would be nothing better than discovering hidden truths in the Bible.

Julia assures me that God gets around her not knowing how to read, but she imagines there would be nothing better than discovering hidden truths in the Bible. She smiles and says, "I tell God that I may not be a spring chicken anymore, but as long as I'm living there's hope that someday I'll sit down and read his Word."

I can no longer see Julia's face in the growing darkness, just her head nodding and hands lifted in harmony with her words. I stand up and tell her I must go. I look forward to seeing her in church.

I step through the doorway into the night that has already swallowed the sunset and hurry home, following the veiled contour of the road. As my feet feel their way over the stones, I wonder what it might be like for Julia to read the Bible for the first time. She and her God already converse so easily. TM



Dotty Hawthorne

Leslie Hawthorne Klingler, a member of Lombard (Ill.) Mennonite Church, lives in San Luis Obispo, Calif. She and Tim, her husband, returned last year after serving three years with Mennonite Central Committee in Costa Rica. Dotty Hawthorne, her mother, who did the painting accompanying this article, is an artist in San Luis Obispo. This article is excerpted from the book Walk These Stones: Encounters Along a Costa Rican Village Road *by Leslie Hawthorne Klingler, paintings by Dotty Hawthorne (Squire Oaks Press, 2001).*

Creative tension

James Schrag is executive director for the Mennonite Church USA Executive Board.

When the Cold War was still hot and communism still had a grip on Eastern Europe, Queen Elizabeth of Belgium made a state visit to Warsaw. She was assigned a Polish protocol officer to accompany her to Mass. As they traveled to church, she asked him, "Are you a Catholic?"

"Believing but not practicing," he said.

"I see. Then you must be a Communist."

"Practicing, your majesty, but not believing."

We do many things in life and faith out of a mixture of human motives—perhaps to pave the way toward greater aims, to protect ourselves or just to fit in. In our mixed motives we sometimes continue to practice what we no longer believe. More often we fail to practice what we say we value.

Frequently we set up opposing purposes—two goods that conflict with each other. We may espouse the goodness of covenanted, congregational decision-making at the local level. Then we add that we must have a way of expressing churchwide clarity of faith, making our identity sure and our witness clear. This presents a creative tension.

The ability to deal creatively with tension is an important mark of leadership for our church. The church of the future may require as much agility as stability from our leaders.

Creative tensions can be divisive or uniting, depending on what we think of tension itself. Some people are energized by creative tension. Others become discouraged and confused. Some count a good leader as one who brings stability; others look to see if she displays agility.

The ability to deal creatively with tension is an important mark of leadership for our church. The church of the future may require as much agility as stability from our leaders. We will need people who are willing and able to adapt and reconfigure on short notice, all the while maintaining a clear sense of direction.

At all levels of church life we need prophets who can respectfully point out how we are simply clinging to something that has outlived its purpose. We also need prophets who call us to put our long-held claims into action. If these two kinds of prophetic voices don't express appreciation for each other and try to work together, our creative tension becomes just plain old tension. We want to rid ourselves of such tension. That is always a loss for the church, particularly if it is a new church.

Mennonite Church USA is on a test drive. It is our new vehicle to get us where God wants us to go. It has been traveling down a road toward the objectives we worked hard to map out for ourselves before we climbed aboard. In its trunk we carry a load of creative tensions, both from the past and from new challenges as well.

However, we cannot be certain of this new vehicle's maintenance schedule. It is new and untried. What's more, we are discovering that if we haven't created a new set of tools to repair the vehicle, we may actually do the new vehicle damage by applying the old fixes found in our old toolboxes.

Creative tensions, particularly in a new church, are inevitable. Depending on our attitude toward tension itself, we will either use these opportunities to put some extra octane in our tanks or view these tensions the way we regard potholes and expect a blowout that could send our new vehicle to the side of the road with a flat tire.

When Jesus was on earth, teaching and walking in God's way, he did not avoid creative tensions. In fact, he created a few. He confronted the righteous, who sometimes did the right thing for the wrong reasons. He followed his teaching by his own example. He associated with those deemed respectable as well as with outcasts. His choice of apostles intentionally crafted tensions that revealed God's desire through a variety of opinions and backgrounds.

Looking around at our new church, we find the situation much the same. God, give us grace to love creative tension. TM

Coming September 2002

The Mennonite's
Web site is all new

Spread the faith and embrace yours.

Read *The Mennonite.*

Some exciting new features of the site include:

- Discussion guide for each issue to be used as curriculum for Sunday school classes or small groups
- Ability to sign up for and receive TMTopicMail
- Online polling

And much more!

www.TheMennonite.org

800-790-2498

Western District membership plan fails

Proposal tried to accommodate South Central over disciplined congregation.

Despite extensive negotiations and last-minute appeals from Mennonite Church USA leaders, Western District Conference delegates have flatly rejected a plan that would have created a new category for "congregations at variance" with denominational positions.

During the conference's annual sessions July 5-7, only 42 percent of the delegates voted for establishing the new category. A two-thirds vote was required for passage. The conference sessions were held conjointly with South Central Conference in Plano, Texas.

According to the proposal, a new category for membership in Western District was necessary because of differences of opinion with South Central over Rainbow Mennonite Church, Kansas City, Kan. The congregation was a member of both conferences until 1998, when South Central revoked Rainbow's membership because it was part of the Supportive Congregations Network. SCN is an organization of Mennonite and Church of the Brethren congregations that welcome noncelibate homosexuals as members. Rainbow continues as a full member of Western District.

Stymied status: The status of Rainbow has stymied discussions between the two conferences as they consider merging. Because Mennonite Church USA's membership guidelines ask conferences to work at such disputes, a South Central-Western District task force met five times and consulted with representatives from Rainbow.

At the end of the negotiations, South Central reaffirmed its decision to expel Rainbow and, according to the proposal, counseled Western District to impose restrictions on the congregation's participation in both the conference and Mennonite Church USA. The task force subsequently proposed a change to the Western District constitution to establish a category for congregations that "disagree with the confession of faith in their understanding of Christian faithfulness."

The proposal offered nine reasons for creating a new membership category, including the hope that by doing so, Western District would show that it seeks to "take seriously the counsel offered by our sisters and brothers in other conferences and congregations of Mennonite Church USA."

"Everyone must find new ground," Mennonite Church USA executive director James Schrag told the delegates before the vote. "Everyone must consider the impact of their decisions on the rest of the church."

What the rest of the church would think about Western District was the issue for Kevin Goertzen, a former conference moderator and now a Western District representative to the Constituency Leaders Council, the churchwide group that gathers twice each year to discuss denominational issues.

"There are people in other parts of the church who think that all of Western District is at the same place where Rainbow is but just hasn't come out and said it," said Goertzen, pastor of Goessel (Kan.) Mennonite Church

Sense of God's call? But most delegates who offered comments were adamant that such a new category for membership was inappropriate. "That's not the right way to go, if we change to be acceptable to South Central Conference and the wider church and not out of a sense of God's call," said Don Rheinheimer, pastor of Mountain Community Mennonite Church, Palmer Lake, Colo.,

Many delegates rejected the proposal because it considered the Confession of Faith in a Mennonite Perspective to be creedal rather than for teaching and nurture. "By defining some congregations at variance more than others, it seems to put certain denominational statements as a litmus test and puts the confession of faith at the same level as the Bible," said Vicki Penner, pastor of Peace Mennonite Church, Lawrence, Kan., which recently joined SCN.

John Otto, whose term as South Central moderator ended with the conference sessions, was disappointed by the Western District decision. "I thought it would have been a helpful thing for them to pass it," he said. "I'm not sure how we'll work at the next step but … we'll continue to work at the relationship."

On the margins: In addition to separate business sessions, South Central and Western District delegates met jointly for an opening business session and three worship services during the weekend. To help delegates understand the cultural context for Mennonite congregations in Texas, Western District associate conference minister Marco Guete described Hispanic history and culture. Gilberto Flores, staff person for both the Mennonite Church USA Executive Board and Mennonite Mission Network, spoke during the evening worship services. Each 70-minute sermon described differences in biblical interpretation when the Bible is read by those "on the margins," especially Christians in Central America who are victims of oppression and repression.

South Central invited Western District to again meet conjointly in 2003 but do so in a way that allows each delegate body to observe the other's business sessions. Both conferences hope to hold a three-conference gathering that includes Rocky Mountain Conference in 2004. The three conferences, which overlap geographically, have been discussing the possibilities of merging their groups.
—Everett J. Thomas

I thought it would have been a helpful thing for them to pass it. I'm not sure how we'll work at the next step but … we'll continue to work at the relationship.
—John Otto

Overly optimistic budget projections leave new mission agency in the hole

Struggling with a one-two punch of lower giving and higher contribution projections than last year, Mennonite Mission Network has cut $508,000 from its $9.7 million budget, and another $200,000 is expected to be trimmed soon.

An emergency fund appeal was mailed last month in an effort to counterbalance a pace that could leave the newtork more than $1.5 million in the hole by the end of the fiscal year and mean 20 percent in cuts over the next two years. In its first five months of existence, the agency, which gets about 80 percent of its income from contributions, saw a $663,436 shortfall in projected giving. That is also $446,209 less than the average received by the network's three predecessor agencies in the first five months of 2002.

Among the budget cuts have been travel, staff retreat, continuing education and not filling vacant positions. No workers have been recalled, and the agency so far intends to honor its funding commitments to mission partners. “We've done the relatively easy stuff now,” says Erwin Rempel, senior executive for the network's Mission Network Services department, which includes finance.

Mennonite Mission Network was formed Feb. 1 as the U.S. successor to the binational Commission on Home Ministries, Commission on Overseas Mission and Mennonite Board of Missions. Because the network's first-year budget, for the fiscal year ending in 2003, had to be completed before the end of the 2002 fiscal year, it was based on the CHM, COM and MBM 2001 budgets. The 2003 budget originally called for nearly $7.9 million in contributions, $707,536 more than was received from U.S. donors two years earlier.

The increase came despite warnings from consultants who said that contributions fall markedly in the first year after a merger. “It certainly is not uncommon for [a] 20 to 30 percent [drop],” says Patrick Keifert, president and director of research for the Minneapolis-based firm Church Innovations, which was hired to assist with the creation of the new agency. “In fact, I don't know of any incident where that didn't happen.”

“We told ourselves,” says Stanley Green, Mennonite Mission Network executive director and former MBM president, “that as Mennonites, we are somehow different, that we had a common heritage, a common confession, a common vision. There was significant commonality between us that the experiences of other groups would not be the experience of Mennonites.”

Rempel

While consultants were forecasting decreased finances, that had been the pattern for much of the 1990s, particularly for the General Conference Mennonite Church. The denominational budget, which funded CHM and COE and other ministries, fell from $5.3 million in 1990 to a low of $4.2 million in 1997 before rebounding to $4.8 million in 2001. Meanwhile, contributions to MBM had been steadily growing, hitting a record of $5.6 million two years ago, a gain of $800,000 since 1998.

But by the time the 2002 fiscal year figures were finalized, CHM, COM and MBM income fell short of projections.

“The numbers we put out there were unsupportable,” says Rempel, who also notes the effects of the downturn in the economy and the Sept. 11 terrorist attacks.

But mission leaders have publicly attributed their budget crisis to “confusion” about Firstfruits Giving, the denominational funding plan now being implemented by the Executive Board. The plan calls for individuals to make their contributions to their congregations, which will then make contributions to their area conferences, which will then forward funds to denominational agencies. Mennonite Mission Network had budgeted for $500,000 in Firstfruits Giving income.

“This threat [to the agency] results from our own Mennonite mission supporters, congregations and conferences not understanding how to give the financial resources they have to support our vision for global mission,” Green wrote in last month's fund appeal.

The mailing has raised $87,000 through July 8.

Green's letter was accompanied by a Mennonite Mission Network news release, which cited several anecdotes: At a meeting between network staff and area conference pastors, the first question asked was, “Where do I send my check?” When a network representative spoke in a congregation, the

As months go by ...

Month-by-month contributions to Mennonite Mission Network, plus projected figures

	Actual	Projected
February	$304,350	$462,485
March	$662,627	$896,646
April	$1 million	$1.4 million
May	$1.5 million	$2 million
June	$1.9 million	$2.6 million

offering was for another agency because, the pastor said, the congregation thought the network no longer accepted offerings.

A survey by Mennonite Church USA staff found that only 49 percent of denominational congregations described their understanding of Firstfruits Giving and their congregation's role in the system as "clear." But when asked about the information their congregations received, 76 percent said it was "clear and helpful."

The mailing, sent without the Executive Board's knowledge, sparked concerted discussions when the network board met conjointly with the Executive Board June 27-29 in Pasadena, Calif., spending several hours airing their concerns (see related story, page 21). After one closed-door session, Executive Board moderator Ervin Stutzman said, "I heard [network] folks say, 'How come you aren't saying ouch when we are hurting?' And I heard Executive Board members saying, 'Couldn't you have told us you were going to say ouch before you told the whole church?' "

Conversations continue among the network, Executive Board and other agencies to sort roles and responsibilities in the new denomination.

During their meeting in Pasadena, Mennonite Mission Network board members expressed confidence that the denomination will provide support. "The people are out there and the resources are out there," Herman Bontrager said. "All we need is information to connect them to the needs."

Board members also complimented the staff for their response to the situation. "The report presented to us demonstrated a clear capacity within the organization [to address the problem]," Tesfatsion Dallelew said. "I have no fear of any kind at this point."—*Rich Preheim with Everett J. Thomas and Mennonite Mission Network*

Auditors topic at Executive Board meeting

With the scandals of Enron, WorldCom and Arthur Andersen fresh in their minds, the Mennonite Church USA Executive Board focused on auditors during its June 27-29 meeting in Pasadena, Calif.

In its search for a permanent auditor for Mennonite Church USA, the board interviewed the auditors for the new denomination's predecessors: Don Stauffer for the former Mennonite Church (MC) and Albert Denny for the General Conference Mennonite Church (GC). The board hopes to make its decision by September.

Denny, a partner in the Wichita, Kan., firm of Regier, Carr and Moore, was questioned regarding his long friendship with Ted Stuckey, former GC treasurer and now director of the Executive Board's Office of Administration. "How could you assure us that you would give your priority to us and not to Ted?" asked board member Roy Williams.

Denny recounted occasions when he and Stuckey disagreed. "When those occurred, we had a frank and open discussion with the board," Denny said. "Our ultimate accountability is to the board."

The board also wanted to know from Denny and Stauffer how they would remain in compliance with new regulations. "Would it be possible to read your [annual auditor's] reports and still get into trouble?" asked moderator Ervin Stutzman. "Under what condiations could that occur?"

Stauffer, of Don Stauffer and Company in Goshen, Ind., explained that there were situations where that could occur, such as if the board did not understand the reports or if staff did not disclose information to the auditors.

Mennonite Church USA photo by Laurie L. Oswald

Mennonite Church USA moderator Ervin Stutzman and Ivorie Lowe, a member of the Leadership Discernment Committee, join the music at Concert for the Nations, June 29, at First Mennonite Church, Upland, Calif. The annual event raised money for scholarships for members of Pacific Southwest Mennonite Conference to attend Africa 2003.

In other business, the board

- Learned that Shoua Moua, Asian representative to the board, had resigned. The board's anti-racism team will work with the Leadership Discernment Committee (nominating committee) to find a successor for Moua.
- Appointed Kenyetta Aduma, director of the Executive Board's Office of Cross-Cultural Relations, as a delegate to the Mennonite World Conference General Council when it meets in Zimbabwe in August 2003. She joins Stutzman and Jim Schrag, Mennonite Church USA executive director, as Mennonite Church USA's delegates.
- Asked the Leadership Discernment Committee to select the next Mennonite Church USA moderator-elect from Executive Board ranks.—*Everett J. Thomas*

MPH management team loses three

The leadership transitions continue at Mennonite Publishing House (MPH) as two positions on the troubled agency's management team have been eliminated and a third team member has resigned.

Eliminated were vice president for marketing, held by Chris Scott, and director of human resources, held by Awanda Pritts. Their last day was June 28. In memos to MPH staff, acting chief executive officer Paul Silcox said the cuts were part of measures "to ensure MPH's long-term viability."

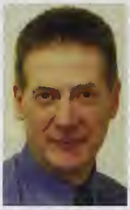
Marketing will now fall to each MPH business unit: Herald Press (trade books), Faith & Life Resources (congregational literature), Faith & Life Press (printing) and Provident Bookstores. Human resources responsibilities have been assumed by the CEO and controller's offices.

Meanwhile, Rose Stutzman, vice president for Faith & Life Resources, resigned effective July 8. She declined to comment on the reasons for her resignation, and MPH officials could not be reached for comment.

Levi Miller, vice president for Herald Press, will temporarily provide leadership for Faith & Life Resources, according to another memo from Silcox to the staff.

Stutzman also represented MPH staff on the publishing transformation team, appointed by the Joint Executive Committee of Mennonite Church Canada and Mennonite Church USA to revamp denominational publishing.

The departures of Pritts, Scott and Stutzman leaves five members on the Publishers Management Team: Silcox; Miller; Terry Graber, director of Faith & Life Press; Jack Scott, vice president for Provident Bookstores; and Kathy Kellogg, the fourth person to handle controller responsibilities in the last year. Miller and Scott are the only members who were on PMT when the MPH crisis began unfolding a year and a half ago.



Silcox

The PMT changes come on the heels of Dennis Good's June 1 exit as MPH president. He had succeeded Robert Ramer last August but had been on a leave of absence since January, leaving Silcox in charge. He had earlier been hired as a consultant for MPH's restructuring.

In March, the Joint Executive Committee of Mennonite Church USA and Mennonite Church Canada dismissed the MPH board and assumed its responsibilities.

Thirty-one jobs had already been cut as part of MPH's restructuring. A campaign is now in progress to raise $5 million for MPH debt reduction.—*Rich Preheim*

MCC photo by Sheri Wiedenhoefer

Covering AIDS

Jan Siemens (left), Mennonite Central Committee assistant director of human resources, and Clare Ann Ruth-Heffelbower, former MCC Indonesia country representative, display an AIDS quilt at Mennonite Brethren Biblical Seminary in Fresno, Calif. The quilt was made by Pauline Aguilar, quilting coordinator for MCC's West Coast regional office. The quilt is now traveling North America to be auctioned at MCC relief sales. The winning bids are pledges toward MCC's new 10-year Africa AIDS project. The quilt has brought $10,875 from two sales so far.

AMBS president reappointed

J Nelson Kraybill, president of Associated Mennonite Biblical Seminary in Elkhart, Ind., since 1997, has received a second four-year term appointment to the position from the AMBS board. His new term will start July 1, 2003.

A review committee affirmed Kraybill for his vision of a seminary closely related to the church and for his effectiveness in helping AMBS carry out its mission. In its report, the committee said Kraybill excels at interpreting the seminary in church and public relations and bridges the gap between various spirituality streams within the church. The report also said he has fostered a postive campus environment.

"It is a privilege to be part of an education institution that is serving the church so effectively," Kraybill says. "AMBS is finding fresh and vigorous ways to engage the life and mission of the new Mennonite Church. I'm grateful for solid support from colleagues, the board and the church."

Before becoming AMBS president, Kraybill served with Mennonite Board of Missions in London.

MCC U.S. board member: Go to the city

Rose Covington is from the city. And she thinks that is where Mennonite Central Committee U.S. should be, too. At the MCC U.S. annual meeting June 12-13 in Saskatoon, board member Covington, from metropolitan Chicago, urged the organization to develop more of an urban presence because that is where the needs are.

"I was put on this committee by my constituency, and I need to represent them accurately," she said.

While MCC's headquarters in the small town of Akron in rural Lancaster County, Pa., will expand by 32,000 square feet, there are no definite plans to open an office in a larger city. That, Covington said, wasn't good enough.

Board chair Harriet Bicksler Sider responded, "We have kept the option open."

Board and staff for several years have been discussing the possibility of relocating some staff to urban areas. But MCC U.S. recently lost the lease on their office space in Akron and have to move by December. With such a short time frame, the organization decided that the most cost-effective and flexible plan was to add onto the MCC building in Akron. Construction will start in August.

The meeting was the first for MCC U.S. as a entity legally separate from the MCC binational organization, which administers the overseas programs. MCC U.S. became separately incorporated on April 1, making it more like MCC Canada, which is also separately incorporated. Proponents say the move enables the organization to better address U.S. issues.

One such issue that arose at the annual meeting was possible changes in the U.S. visa system. The Immigration and Naturalization Service has proposed that participants in voluntary service programs not be allowed to extend their visas beyond six months. This would dramatically affect MCC U.S. volunteers who come from other countries, particularly Canada and Germany. MCC is urging the INS and federal government to modify the proposed changes.

Also during the meeting, the board discussed MCC U.S.'s current comprehensive program evaluations. Most of Peace and Justice Ministries has been evaluated, and evaluations of the four regional offices, Washington Office and Executive Office are planned for next year.

Also discussed was MCC U.S.'s participation in the Foods Resource Bank, an ecumenical coalition that helps farmers channel grain to hungry people around the world. The board also recommended a three-year examination of public access to health care.—*Karen Fehderau for MCC News Service*

I was put on this committee by my constituency, and I need to represent them accurately.—Rose Covington

MCC director gets third term

Ron Mathies was appointed to a third three-year term as Mennonite Central Committee executive director on June 15 during the MCC annual meeting in Saskatoon.

Mathies

"I accept with joy and anticipation the task that lies ahead," Mathies told the board.

During his tenure, MCC has responded to a hurricane in Central America, war in Kosovo and Afghanistan and natural disasters in India, El Salvador and Mozambique. Peace work has increased across Africa, eastern Europe and Latin America. MCC has also been involved in fostering relationships and responding to needs in Iran, Iraq and North Korea.

"The church calls MCC to continue to provide opportunities to be in solidarity with a hurting world," Mathies said.

He has served with MCC in Malawi and Swaziland and chaired the MCC board. Before his current position, he was on the faculty at Conrad Grebel University, Waterloo, Ont.—*MCC News Service*

You could branch out

Find your place on the service tree
www.mcc.org/servicetree

Mennonite Central Committee

WORKERS

Amstutz, Anita, was installed May 12 as pastor of Albuquerque (N.M.) Mennonite Church.

Boshart, Shana Peachey, was licensed June 15 as youth minister for Central Plains Conference.

Deckert, Eric, on May 31 completed a pastorate at Wellman (Iowa) Mennonite Church.

Good, Steve, on June 30 completed a pastorate at Wayland (Iowa) Mennonite Church.

Johnston, Ruth, was ordained for chaplaincy June 23 at Faith Mennonite Church, Minneapolis.

Kennel, Sharon, was ordained June 15 as regional conference minister for Central Plains Conference.

Kline, Lee and Hazel, in April ended a pastorate at Walsenburg (Colo.) Mennonite Church.

Stutzman, Bonita, was ordained March 31 as chaplain at Rockingham Memorial Hospital, Harrisonburg, Va.

Yoder, Helen, was licensed June 2 as a staff deacon at West Union Mennonite Church, Parnell, Iowa.

BIRTHS

Bazik, Dominique Scott, June 13, to Jennifer and Michael Bazik, Boyertown, Pa.

Beachy, Daniel Shenk, June 15, to Alicia and Linford Shenk Beachy, Denver.

Delehoy, Ariana Nicole, June 20, to Ray and Keturah Mast Delehoy, Partridge, Kan.

Freed, Jadon Willem, June 6, to Brenda and Jason Freed, Virginia Beach, Va.

Gascho, Simon James, June 17, to Darrell Gascho and Julie Hertzler, Goshen, Ind.

Godshall, Levi Edward, May 15, to Stephen and Sara Leichty Godshall, Lancaster, Pa.

Gruebel, Isabella Marie, June 10, to Joe and Tabytha Bryan Gruebel, Elizabethtown, Pa.

Guldin, Daniel Theodore, June 11, to Matthew and Amy Schueck Guldin, Boyertown, Pa.

Kauffman, Paul Christopher, May 22, to Joel and Andrea Leichty Kauffman, West Liberty, Ohio.

Kirkton, Elizabeth McDaniel and Sophia McDaniel (twins), May 30, to Todd and Alison McDaniel Kirkton, Goshen, Ind.

Norton, Marius Matthew Friedemann, June 22, to Steve and Sharon Brugger Norton, Halle, Germany.

Nye, Wade Henry, June 16, to Ryan and Angela Schroeder Nye, Walton, Kan.

Penner, Canyon Martin, June 23, to Kevin and Marlene Martin Penner, Goshen, Ind.

Ruebke, Jonas Myers, June 5, to Tim and Amy Myers Ruebke, Harrisonburg, Va.

Swartley, Jacob Dennis, June 12, to D. Brian and Nichole Calendar Swartley, Telford, Pa.

Younts, Avian Grace, June 19, to Benjamin and Nichole Reffett Younts, Sturgis, Mich.

MARRIAGES

Amudala/Buckwalter: Paul Amudala, Melrose, Mass., and Rachel Buckwalter, Ephrata, Pa., May 18 at Lititz (Pa.) Mennonite Church.

Anderson/Armstrong: Natalie Anderson, Bluffton, Ohio, and Andy Armstrong, Archbold, Ohio, June 22 at Central Mennonite Church, Archbold.

Barley/Mongeau: Sarah Barley, Millersville, Pa., and Daniel Mongeau, Lancaster, Pa., June 16 at Stone Mill, Hallam, Pa.

Bartell/Esau: Nate Bartell, Hesston, Kan., and Rebecca Esau, Beatrice, Neb., June 1 at First Mennonite Church, Beatrice.

Bergey/Landes: Jonathan Bergey, Hatfield, Pa., and Kimberly Landes, North Wales, Pa., June 23 at Blooming Glen (Pa.) Mennonite Church.

Goodville Mutual
New Holland, Pa.

Find an agent near you for details about our competitive insurance packages!

www.goodville.com
or 800-448-4622

- Delaware
- Illinois
- Indiana
- Kansas
- Maryland
- Ohio
- Oklahoma
- Pennsylvania
- Virginia

affordable insurance
for vehicle, home, farm, small business, church

That the world may know...

A celebration in honor of
Myron S. and Esther K. Augsburger

September 13-15
on the EMU campus
Harrisonburg, Va.

You are invited to a weekend celebration in honor of the Augsburgers' 50 years of service to the church. Myron is former president of EMU, a longtime evangelist and church leader. Esther is a sculptor and art educator. During the celebration, EMU will establish an endowed chair of theology in Myron's honor and name its new art center for Esther. Weekend events include workshops, worship services, a banquet and program, plus a keynote address by Dr. Peter Kuzmic of Croatia. Plan now to attend this inspiring weekend in the Shenandoah Valley.

Eastern Mennonite University

For registration information,
call 540-432-4597 or
e-mail semdev@emu.edu
www.emu.edu/augsburgercelebration

Berkshire/Price: Abigail Berkshire, Harrisonburg, Va., and Derrick Price, Harrisonburg, June 15.

Binkley/Brubacher: Becky Binkley, Elmira, Ont., and Luke Brubacher, Hawkesville, Ont., June 1 at St. Jacobs (Ont.) Mennonite Church.

Bogen/Rohrer: Michelle Bogen, Centreville, Mich., and Andy Rohrer, Orrville, Ohio, June 22 at Locust Grove Mennonite Church, Burr Oak, Mich.

Boggs/Horst: Aaron Boggs, Harrisonburg, Va., and Monica Horst, Harrisonburg, June 22 at Park View Mennonite Church, Harrisonburg.

Bontrager/Newcomer: Candy Bontrager, Nappanee, Ind., and Robert Newcomer, Wakarusa, Ind., June 15 at Holdeman Mennonite Church, Wakarusa.

Bozeman/Unruh: Shane Bozeman, Arkansas, and Angie Unruh, Haven, Kan., June 15 at South Hutchinson (Kan.) Mennonite Church.

Brightbill/Landis: Jennifer Brightbill, Reading, Pa., and Gary Landis, Manheim, Pa., June 22 at East Petersburg (Pa.) Mennonite Church.

Brubaker/Miller: John Brubaker, Manheim, Pa., and Kaylene Miller, Manheim, June 15 at East Petersburg (Pa.) Mennonite Church.

Daugherty/Estrada: Emily Daugherty, Wooster, Ohio, and Ande Estrada, Dalton, Ohio, June 15 at Orrville (Ohio) Mennonite Church.

Eggers/Stonebraker: Jake Eggers, Hutchinson, Kan., and Heidi Stonebraker, Hutchinson, June 22 at South Hutchinson Mennonite Church.

Endorf/Zimmerman: Joel Endorf, Malcolm, Neb., and Sarah Zimmerman, DeWitt, Neb., June 8 at First Mennonite Church, Beatrice, Neb.

Foote/Stoltzfus: Timothy Jake "T.J." Foote, Inola, Okla., and Raina Stoltzfus, Inola, June 8 at Eden Mennonite Church, Inola.

Franz/Johnson: Kurt Franz, Burr Oak, Mich., and Kelly Johnson, Burr Oak, June 15 at Locust Grove Mennonite Church, Burr Oak.

Gnagey/Woelk: Maria Gnagey, Goshen, Ind., and Sam Woelk, Elkhart, Ind., June 8 at Holdeman Mennonite Church, Wakarusa, Ind.

Hutsell/Shetler: Jeana Hutsell, Canton, Ohio, and Rodney Shetler, Canton, April 20, at Sonnenberg Mennonite Church, Kidron, Ohio.

Jones/Landis: Andrew Jones, Bally, Pa., and Connie Landis, Barto, Pa., June 15 at Bally Mennonite Church.

Kingsley/Miller: Chris Kingsley, Elkhart, Ind., and Gretchen Miller, Goshen, Ind., June 15 at Goshen.

Knepp/Schudel: Jody Knepp, Toledo, Ohio, and Rob Schudel, Toledo, June 22 at East Union Mennonite Church, Kalona, Iowa.

Miller/Yoder: Brian Miller, Iowa City, Iowa, and Kari Yoder, Goshen, Ind., June 8 at Eighth Street Mennonite Church, Goshen.

Neuenschwander/Yost: Aimee Neuenschwander, Harrisburg, Pa., and Kevin Yost, Harrisburg, May 11 at Sonnenberg Mennonite Church, Kidron, Ohio.

Schwartz/Shue: Laura Schwartz, Sturgis, Mich., and Jeremy Shue, Harper, Kan., June 8 at Sturgis.

Shantz/Wagler: Julie Shantz, Bloomingdale, Ont., and Marcus Wagler, New Hamburg, Ont., June 15 at St. Jacobs (Ont.) Mennonite Church.

DEATHS

Augsburger, Carolyn King, 81, Fresno, Ohio, died June 22. Spouse: Fred E. Augsburger. Parents: Ben and Malinda King (both deceased). Other survivors: children Ruth Ann Burkholder, Joyce Gingerich, Linda Gingerich, Samuel, Brenda Yoder; 13 grandchildren; two great-grandchildren. Funeral: June 25 at Berlin (Ohio) Mennonite Church.

"Oaklawn Homecoming"
A 40th Anniversary Celebration

OAKLAWN
40 Years of Service
1962 2002
Toward Health and Wholeness

Sunday, August 25, 2002, 3:00 - 6:00 p.m.
330 Lakeview Drive, Goshen, Indiana

Oaklawn, a mental health and addictions treatment facility sponsored by Mennonite Health Services, invites all former employees, volunteers, community homes, board and advisory committee members and their families to a 40th anniversary celebration. If you plan to attend, please RSVP toll free to 800-282-0809, ext. 446.

Lay A Sure Foundation

Rosedale prepared me spiritually and academically for my future. It equipped me to evaluate, from a biblical perspective, what I see and hear. After one year at Rosedale, I transferred to another Christian university as a sophomore to pursue a B.S.N. in nursing. Wherever I go, the impact of Rosedale will stay with me.
— Althea Beachy, Kalona, IA, 2000

ROSEDALE
BIBLE COLLEGE
An evangelical junior Bible college in the Anabaptist/Mennonite tradition.

(740) 857-1311 www.rosedalebible.org
admissions@rosedalebible.org

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

- TheMennonite@MennoniteUSA.org
- fax 316-283-0454
- P.O. Box 347, Newton, KS 67114

Becker, John B., 76, Lititz, Pa., died June 19. Spouse: Evelyn M. Becker. Parents: Ira M. and Alice M. Becker (both deceased). Other survivors: children Clair, Alma Wenger; six grandchildren; two great-grandchildren. Funeral: June 22 at Landis Homes, Lititz, Pa.

Eash, Edwin J., 79, LaGrange, Ind., died June 20. Spouse: Dorcas Eash. Parents: John J. and Rebecca Schrock Eash (both deceased). Other survivors: children Becky Whitmore, Karen Hicks, Glen, Don, Phil, Leon, Myron, Paul; 18 grandchildren; 10 great-grandchildren. Funeral: June 23 at Shore Mennonite Church, Shipshewana, Ind.

Eggermont, Albert Lawrence, 90, South Bend, Ind., died June 12. Spouse: Katherine Eggermont. Parents: Leon and Augusta Van Camp Eggermont (both deceased). Other survivors: daughter Karen; two grandchildren; two great-grandchildren. Funeral: June 15 at Kern Road Mennonite Church, South Bend.

Frederick, J. Mark, 84, Mertztown, Pa., died June 18 of congestive heart failure. Spouse: Sarah Jones Frederick. Other survivors: children John Mark Jr., Daniel, Rhoda Frederick Weiseman, Mary, Sarah Jane Frederick Stauffer, Ruth Frederick Bowman; 15 grandchildren; 12 great-grandchildren. Funeral: June 24 at Boyertown, Pa.

Friesen, Genevieve Yoder, 88, Goshen, Ind., died June 12. Spouse: John A. Friesen. Parents: Edwin and Mollie Mae Stoltzfus Yoder (both deceased). Other survivors: children J. Stanley, G. Weldon, C. Richard, G. Delbert, D. William; eight grandchildren; three great-grandchildren. Funeral: June 16 at College Mennonite Church, Goshen.

Hertzler, Charles Wenger, 87, Harrisonburg, Va., died June 19. Spouse: Rhoda Benner Hertzler. Parents: Moses Levi and Anna Belle Wenger Hertzler (both deceased). Other survivors: children Bonnie Jantzi, Anita Landes, Susie Hertzler, Willard, Lowell; 10 grandchildren; two great-grandchildren. Funeral: June 22 at Weavers Mennonite Church, Harrisonburg.

Hostetler, Carrie Ebersol, 93, Topeka, Ind., died June 10. Spouse: (1st) Alvin Ebersol (deceased); (2nd) Amos Hostetler (deceased). Survivors: daughter Glendola Burkey; stepchildren Marie Hostetler, Betty Kauffman, Mervin Hostetler, Meredith Hostetler, Mark Hostetler; three grandchildren; 24 stepgrandchildren; one great-grandchild; 38 stepgreat-grandchildren. Funeral: June 13 at Emma Mennonite Church, Topeka.

Imhoff, Mary Nafziger, 96, Goshen, Ind., died June 8. Spouse: Ralph L. Imhoff (deceased). Parents: John and Lydia Litwiller Nafziger (both deceased). Survivors: children Mary Lu Smucker, Dorothy Wegman, Ralph; six grandchildren; 12 great-grandchildren. Funeral: June 11 at Greencroft Retirement Center, Goshen.

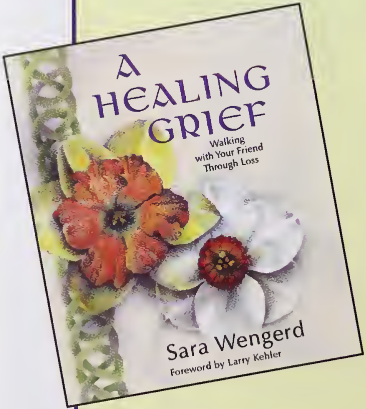
Longacre, Ruth Reeser, 87, Ephrata, Pa., died May 18. Spouse: John K. Longacre (deceased). Parents: Harry and Lena Reeser (both deceased). Survivors: children Annie Lind, Jim, Joe, Norman; 12 grandchildren; five great-grandchildren. Funeral: May 23 at Vincent Mennonite Church, Spring City, Pa.

Martin, Alice Josephine Eichelberger, 80, Hesston, Kan., died June 15. Spouse: Paul Martin (deceased). Parents: William and Katie Graber Eichelberger (both deceased). Survivors: children Sylvia Bartel, Sonia Bauman, Kenton, Keith. Funeral: June 19 at Hesston Mennonite Church.

Myers, Edna Young, 91, Souderton, Pa., died June 6. Spouse: Walter H. Myers (deceased). Parents: Benjamin and Mary Benner Young (both deceased). Survivors: children Alvin, Paul, John, David, Samuel, Walter, Ruth Davis, Esther Alderfer, Lois Blosser; 16 grandchildren; 19 great-grandchildren; three great-great-grandchildren. Funeral: June 11 at Franconia (Pa.) Mennonite Church.

Rice, Eunice Everett, 73, Goshen, Ind., died June 9. Parents: Charles and Martha Schutz Everett (both deceased). Survivors: children Beckie Rice-Smucker, Debi, Michael; seven grandchildren. Funeral: June 12 at Meetinghouse, Goshen.

Walking with Your Friend Through Loss



Herald
Press

A Healing Grief
Walking with Your Friend Through Loss
by Sara Wengerd

"I commend this book—both to those who mourn and to those who seek to comfort them. The practical suggestions on how to be helpful ring true."—*James M. Lapp, Minister*

Many of us feel awkward and hesitant when talking to a recently bereaved person. We don't want to say the wrong thing. *A Healing Grief* is an antidote to this problem. At the end of each chapter is a list of practical advice and tangible suggestions for action that friends and family can do to comfort and show love to the bereaved.

Paper, $11.99; in Canada $18.79

1 800 245-7894 www.mph.org

Rittenhouse, Samuel Z., 91, Souderton, Pa., died June 8. Spouse: Sara Elizabeth Moyer Rittenhouse. Parents: Abram C. and Sally Ziegler Rittenhouse (both deceased). Other survivors: son J. Phillip; two grandchildren; two great-grandchildren. Funeral: June 12 at Blooming Glen (Pa.) Mennonite Church.

Springer, Edna Miller, 86, Hopedale, Ill., died June 7. Spouse: Simon Springer (deceased). Parents: Eli and Amanda Hostetler Miller (both deceased). Survivors: children Joe, Darrell, Jan Morris, Diane Brenneman; 10 grandchildren; 10 great-grandchildren; five stepgrandchildren. Funeral: June 11 at Hopedale Mennonite Church.

Stalter, Ruth Dora Heiser, 92, Fisher, Ill., died June 10. Spouse: Aaron Stalter (deceased). Parents: Edward and Clara Heiser (both deceased). Survivors: children David, Richard, Robert, Ronald, Minerva Birkey; 18 grandchildren; 33 great-grandchildren; nine great-great-grandchildren. Funeral: June 13 at East Bend Mennonite Church, Fisher.

Stucky, Elaine Eymann, 77, Wawona, Calif., died June 9 of pancreatic cancer. Spouse: Roland Stucky. Parents: Earl and Meta Leisy Eymann (both deceased). Other survivors: children Maureen Sinclair, Patrice Flaming, Scott; six grandchildren. Funeral: June 13 at First Mennonite Church, Reedley, Calif.

Wyse, Rochelle, 16, Goshen, Ind., died June 2 in a car accident. Parents: Sam and June Short Wyse. Other survivors: siblings Matthew, Alyssa Ray. Funeral: June 7 at Waterford Mennonite Church, Goshen.

Yoder, Fred Sr., 85, Wooster, Ohio, died June 7. Spouse: Anna Shirey Yoder. Parents: Frederick and Martha Yordi (both deceased). Other survivors: children Frederick, Rachel Gingerich; five grandchildren. Funeral: June 10 at Orrville (Ohio) Mennonite Church.

LAURELVILLE MENNONITE CHURCH CENTER

Aging with Spirit
Our Lives, Our Stories
September 8-10, 2002

Cosponsored with Mennonite Association of Retired Persons and Mennonite Health Services

Resource team:
John L. and Roma Ruth
Workshops by:
Dan Hertzler, Helen Lapp, John and Roma Ruth

To register call 1-800-839-1021 or visit our web site at www.laurelville.org
LMCC, R 5 Box 145, Mt Pleasant PA 15666

TheMennonite
How to subscribe

Subscribing to *The Mennonite* is convenient and easy. You can:

- Call toll-free: 800-790-2498.
- Visit www.TheMennonite.org and click on the "Subscriptions" button.

OR

- Mail your subscription request with payment to: 616 Walnut Ave., Scottdale, PA 15683.

A one-year subscription is just $36.75. *The Mennonite* will be sent to you 24 times per year.

Spread the faith and embrace yours. Subscribe to *The Mennonite*.

FALL 2002 TOURS

IRELAND (September 20 - October 1)
FALL FOLIAGE TOUR in NEW ENGLAND (October 8-14)
SERVICE TOUR to ISRAEL (NAZARETH VILLAGE) (October 25 - November 7)
VIETNAM (November 6-24)
CHRISTMAS SERVICE TOUR to PENNSYLVANIA (November 28 - December 3)

2003 TOURS

JAMAICA SERVICE TOUR (January 24 - February 2)
PARAGUAY SERVICE TOUR (April 3-17) • *RUSSIA and UKRAINE* (May 23 - June 6)
From PENNSYLVANIA to ONTARIO (May 28 - June 2)
In the FOOTSTEPS of the APOSTLE PAUL (May 30 - June 15)
EUROPEAN HERITAGE (June 9-25)
CHINA (June - TBA) • *ALASKA* (June 25 - July 7)
MAJESTIC CANADIAN ROCKIES (July 7-20)
MENNONITE WORLD CONFERENCE (AFRICA 2003) (8 tours offered in August)
GERMANY and SWITZERLAND (October 9-23)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

IT'S NOT TOO LATE TO JOIN A TOURMAGINATION TOUR IN 2002 & 2003

CALL 1-800-565-0451
FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • WEB: www.tourmagination.com

9 Willow Street
Waterloo, ON, Canada N2J 1V6
Reg. #1567624

1011 Cathill Road
Sellersville, PA, USA 18960

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Melanie Mueller, or email TheMennonite@MennoniteUSA.org.

Whitestone Mennonite Church, Hesston, Kan., seeks full-time ***lead pastor*** for our pastoral team. Our candidate will have a strong commitment to Anabaptist values and beliefs, dedication to the primacy of the life and teachings of Jesus Christ, and have strong preaching, pastoral care and leadership skills. The pastor we seek should encourage programs and resources for Christian education for all age groups and effectively direct additional staff, which will include an associate pastor and youth pastor.

Interested people may contact Marilyn Wilder, Pastoral Search Committee Chair, Whitestone Mennonite Church, 629 Crescent Drive, Hesston, KS 67062; 620-327-3185; marilyn@aplawpa.com.

For sale: *Mobile home* located adjacent to Bahia Vista Mennonite Church, Sarasota, Fla. Contact church office, 941-377-4031.

Bishop/overseer, Lancater District, Lancaster Mennonite Conference. The district is comprised of 10 urban congregations with a mix of urban and suburban members. An urban-aware bishop/overseer with vision and a heart for the city is being sought for this Pennsylvania location. Theological training and Anabaptist convictions for pastor/congregation development and mission are essential. For this half-time position funded by Lancaster District congregations, assistance is offered to find complementary and desirable part-time employment. Job description and district profile available.

Contact Harold E. Reed, Search Chairperson, 717-560-6356.

Clinton Frame Mennonite Church, Goshen, Ind., a growing, vibrant congregation with a membership of 600+ in a rural setting, is currently seeking applicants for a full-time position as ***minister of worship and music***, with some administrative duties. Professional training and/or experience desired. This position will work closely with our lead pastor and an established leadership team in planning worship, which includes both liturgical and contemporary worship. Clinton Frame Mennonite is strongly committed to Anabaptist values and encourages use of lay leadership and gifts at all levels of congregational life.

Applicants are invited to send a resume or request further information by contacting Bob Shreiner, pastor, or Erv Bontrager, chair of pastoral staff relations committee, 63846 CR 35, Goshen, IN 46528; cfmc@maplenet.net; 574-642-3165.

Lititz Mennonite Church seeks full-time ***lead pastor*** beginning as soon as possible. The lead pastor will provide spiritual nurture and leadership for a congregation of 160 active members, as well as direct a team including an associate pastor for youth/evangelism and three congregational leaders.

Interested people please contact John Zook, Chair of the Search Committee, for detailed information: 54 Ridgeview Drive, Leola, PA 17540; email jzook19932@aol.com. Or leave your name and phone number at the church office: 717-626-8237.

Goshen College seeks ***admissions counselor***. Goshen College seeks applicants for the full-time position of admissions counselor to begin immediately. Primary duties include representing the college among prospective students and their parents, coordinating campus visits, building relationships with churches, telecounseling and recruitment volunteer programs. Requirements: B.A. degree; writing, verbal, organizational and telecommunication skills; willingness to travel and work weekends and evenings. Related experience preferred.

For more information and application instructions, please see position listing on employment page of www.goshen.edu. Goshen College is committed to Christian beliefs as interpreted by the Mennonite Church. AA/EEO employer; women and minority candidates are encouraged to apply. Applications accepted until position is filled.

Souderton (Pa.) Mennonite Church seeks a full-time ***youth and young adult pastor*** to join our ministry team. Our candidate will have an administrative approach to leadership, a passion for youth and young adults, and an ability to recruit, train and motivate the volunteers who will minister to the many youth groups in our church. This person will be a credentialed member of the pastoral team and should have a strong commitment to Anabaptist values and beliefs.

Interested people may contact Karen Nofziger, Leadership Search Chairperson, Souderton Mennonite Church, 105 W. Chestnut St., Souderton, PA 18964; soudmen@worldlynx.net; 215-723-3088.

Christopher Dock Mennonite High School seeks applicants for the following positions for the 2002-03 school year: ***English/U.S. history instructor***, and ***computer/business instructor***.

Send resume to Elaine A. Moyer, Principal, Christopher Dock Mennonite High School, 1000 Forty Foot Road, Lansdale, PA 19446; fax 215-362-2943; email eamoyer@christopherdock.org.

Christopher Dock Mennonite High School has an opening for a ***fitness center manager/rental coordinator*** to work out of Dock Fitness Center. The job is full-time with benefits.

Interested people should contact Jeffrey A. Ambrose at 215-362-2765, ext. 108; fax 215-362-2943; jaambrose@christopherdock.org.

Samaritan Lebanon Community Hospital: Based at award-winning facilities along the spectacular Oregon Coast and picturesque Willamette Valley, Samaritan Health Services employees deliver outstanding care in a values-oriented environment with ongoing opportunities for continuing education and professional growth. Lebanon Community Hospital, a 49-bed hospital located in a rural city with a population of 11,000, is currently seeking a full-time ***chaplain***. Applicants must hold a degree from a college and accredited theological school. Completion of an accredited clinical pastoral education program and board certification by the Association of Professional Chaplains is required. Affiliation with and participation in a congregation of the Mennonite Church is preferred. Ordination as a pastor in the Mennonite Church preferred.

If you are interested in this opportunity, please mail or fax resume to Lebanon Community Hospital, Human Resources, P.O. Box 739, Lebanon, OR 97355; fax 541-451-7517. EOE. www.samhealth.org

Bluffton College is accepting applications for ***head women's basketball coach***. This is a nine-month faculty position, beginning fall 2002, and includes teaching responsibilities in health, physical education and recreation with an emphasis in sports management. The position is responsible for administering all aspects of a college program, including game and practice coaching, recruiting, scheduling, budget management and public relations. Preferred qualifications include master's degree, previous collegiate coaching experience, successful record of student-athlete recruitment and knowledge of NCAA rules. Bluffton is affiliated with NCAA Division III and the Heartland Collegiate Athletic Conference. Search begins immediately and continues until the position is filled.

Send letter of interest, vitae, three letters of reference (submitted directly from the referee) and official transcripts to Elaine Suderman, Administrative Assistant for Academic Affairs, Bluffton College, 280 W. College Ave., Bluffton, OH 45817. EOE. Members of under-represented groups are encouraged to apply.

Penn View Christian School is seeking qualified candidates for the following full-time positions: ***kindergarten teacher, fourth-grade teacher, librarian*** (elementary teacher with strong interest in literature), ***elementary music teacher***. Penn View offers a Christ-centered, academically excellent education for 590 students in kindergarten through eighth grade.

Send your resume to Jan Landis, Elementary School Principal, Penn View Christian School, 420 Cowpath Road, Souderton, PA 18964; 215-723-1196; www.pennview.org.

Kern Road Mennonite Church, a semi-urban, active Anabaptist congregation, seeks committed Christian to fill new half-time position serving as ***pastor of faith formation***. Keen interest and educational background in faith formation process and planning preferred. Person must be caring and sensitive with good people skills and especially enjoy relating to children and youth. Ability to reflect with maturity on life and faith experiences desired. Successful candidate will be able to coach and lead groups within congregation and work well as part of existing team of three pastors. Competitive salary and benefits.

Address inquiries for more information to Rob Konopinski, Chair, Ministerial Search Committee. Resumes and applications accepted through Aug. 17, 2002, via fax, mail or email: Kern Road Mennonite Church, 18211 Kern Road, South Bend, IN 46614; krmc1@juno.com; 574-291-0924; fax 574-291-9437. EOE

Shalom Mennonite Church, Newton, Kan., desires a half-time ***associate pastor*** with focus on youth and educational ministries. See http://home.southwind.net/~shalom.

Contact Kristen Mayhue, 316-283-3660, mayhue@southwind.net.

Spruce Lake Retreat has three full-time positions available for mission-minded people:

• ***Head cook***, who serves as the primary line cook under the direction of the food service manager and is responsible for the preparation and service of buffet-style meals in Spruce Lake's main dining room (90,000 meals in 2001). The ideal candidate has proven food service experience/training and a desire to serve others in the spirit of Christian hospitality.

• ***Executive assistant***, who serves as the primary support person for the executive director, performing a variety of human resource, organizational and clerical tasks. The ideal candidate has strong organizational/office experience, exceptional people skills and is highly trustworthy.

• ***Reservations coordinator***, who serves as a key member of the office team under the direction of the office manager and is responsible for various guest service tasks including handling individual and group reservations, fielding guest requests, answering phone calls and inquiries and various other organizational and clerical tasks. The ideal candidate has strong organizational/office experience, exceptional people skills and a calling to Christian hospitality ministry.

Wages and liberal benefits package provided for all positions, commensurate with training/experience. On-camp housing may be available. All open immediately.

Send resume to Executive Director, RR 1 Box 605, Canadensis, PA 18325; 800-822-7505; fax 570-595-0328; email director@sprucelake.org.

Maintenance technician: Spruce Lake Retreat is seeking a ministry-minded individual to serve on the buildings and grounds team, which is responsible for the upkeep and development of Spruce Lake's property, plant and equipment. Applicant should have experience/training in building and/or grounds related tasks. Salary and liberal benefits package, optional on-campus housing. Open immediately.

Send resume to Executive Director, RR1, Box 605, Canadensis, PA 18325; phone 800-822-7505; fax 570-595-0328; email director@sprucelake.org.

Ocean City (Md.) Mennonite Christian Fellowship is seeking a ***pastor*** who will lead us through expository teaching/preaching. Must love God's Word, be an energetic shepherd who loves the flock, and have a good sense of humor. We are radically hospitable and friendly. We operate a highly respected Christian preschool of 145 children. Ocean City is a seacoast community on the Atlantic Ocean three hours from Baltimore/D.C./Philadelphia. Our community enjoys great schools, low crime and an affordable standard of living.

Please call Stephen Doherty at 410-641-1502 or email Stephen4JC@aol.com if interested.

Eastern Mennonite Missions seeks ***graphic designer*** to conceptualize, design and coordinate production of assigned projects. Full-time position begins Sept. 2, 2002. Required skills: imagination, ability to coordinate details, work with digital and print media, and at least one year of experience in graphic design.

Contact Jeanette at 717-898-2251 or jeanetteh@emm.org. Apply by Aug. 9, 2002.

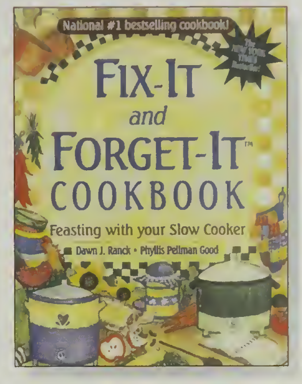
First Mennonite Church, Bluffton, Ohio, has an opening beginning Nov. 1, 2002, for ***lead pastor*** of a multi-staff team; seminary training, CPE and/or counseling experience expected. Strong administrative, preaching and worship-leading skills required.

Contact Lois Wetherill, 419-358-1049 wetherillgl@bluffton.edu, or Lavon Welty, Central District Conference associate conference minister-east, 419-222-6102 or lavonw@wcoil.com.

Administrator of health care: Full-time management position responsible for overseeing Greencroft Health Care. Applicants must have a current health-care administrator's license to be considered. Candidates should have extensive management experience. Discover the rewards at Greencroft. Apply at Human Resources, Greencroft, 1225 Greencroft Drive, Goshen, IN 46526, 219-537-4000. EOE. Greencroft is sponsored by Mennonite Health Services.

Read what you need. *The Mennonite.*

#1 *New York Times* bestseller!


National #1 bestselling cookbook!
The New York Times Bestseller
FIX-IT and FORGET-IT™ COOKBOOK
Feasting with your Slow Cooker
Dawn J. Ranck • Phyllis Pellman Good

Fix-It and Forget-It Cookbook: *Feasting with your Slow Cooker*

by Dawn J. Ranck and Phyllis Pellman Good

- More than 1.1 million copies sold.
- Available at Barnes & Noble, Borders, B Dalton, Waldenbooks, Costco, Wal-Mart, Sam's Clubs, B.J.'s Clubs, Target, Lowe's, Amazon.com, bn.com, Books-a-Million, Provident Bookstores, and thousands of bookstores, libraries, gift shops, supermarkets, quilt shops, pharmacies, airport bookstores, religious bookstores, and many other outlets.
- Has appeared on national bestseller lists repeatedly during the past half year.

Paperback, $13.95

Plastic Comb, $16.95

Hardcover, $23.95

Good Books™

Available at local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and American Express accepted.
For shipping and handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com
(check our weekly specials—35% off!).

Survey studies care and feeding of pastors

Rich Preheim

Pastors are some of the most vital yet most vulnerable members of the body of the faith. So the Church of the Brethren surveyed the denomination's pastors to see how they are doing—and they seem to be doing pretty well, reported *Messenger,* the denominational magazine.

Fifty-five percent of those who responded to the survey said their morale was somewhat high to high, while 18 percent said their morale was very high. While compensation has a bearing on morale, less than half of the pastors—42 percent—said that their salary and benefits were a high or very high influence. Only 8 percent of respondents said they would leave the pastoral positions to seek better compensation.

While proclaiming their happiness and satisfaction in their jobs, the pastors also acknowledged the physical and emotional stresses of their occupation. Forty-two percent said they need help in better handling or avoiding stress, and 21 percent said ministry harms their physical health. Even though 82 percent of pastors claimed to have good or excellent health, only 52 percent have a regular exercise program. Sixty-four percent are careful about what they eat.

Pastoral ministry affects not just pastors but also their families. Seventy-five percent of those surveyed said the pastorate has been a blessing to their children, and 73 percent feel it has been a blessing to their spouses. But 26 percent said their work has caused significant problems for their spouses, and 15 said it caused significant problems for their children.

The Church of the Brethren is now examining its pastoral pay scale and will bring to this year's annual convention papers on "Guidelines for Continuing Education" and "Sabbath Rest" for pastors.

TIDBITS

The Denver police department was recently discovered to be keeping an illegal surveillance file of "criminal extremists," including the American Friends Service Committee and Amnesty International.—*The Other Side*

The first Christian TV channel in Australia recently began operation. —*Reporter for Conscience' Sake*

The Billy Graham Evangelistic Association plans to relocate its headquarters from Minneapolis to Charlotte, N.C. —*NRB*

The first stained-glass windows made in North America are thought to have been created in the 17th century in New Amsterdam (New York).—*Episcopal Life*

Uninformed decisions

British Columbia is asking its 2.2 million registered voters for input on principles to be used for treaty talks between First Nations (Native) people and the government. But leaders of some major provincial churches are saying that voters should not just say no, they should protest.

Tony Plomp of the Presbyterian Church says that voters are not prepared to make an intelligent decision. "It subjects a minority with rightful claims under Canada's constitution to the views of the mostly uninformed majority," he told *Indian Life.* "This may sound elitist. It's not meant to be. But most people don't have a grasp of the history and complexity involved with this whole process."

The referendum—the first mail-in referendum in provincial history—asks votes to answer eight questions, including whether private property should not be expropriated and that Native self-government should have the same characteristics as municipal government.

"To suggest that something like that will be binding when we're dealing with the rights of a minority people established by the constitution seems to me if not immoral than very wrongheaded," said David Crawley, British Columbia's senior Anglican bishop.

The church is urging Anglicans to vote no. The United Church is encouraging its members to mark their ballots with the word "Protest."

No armor of God?

Anglican ministers in England are kicking up their heels and putting some punch into their ministry. Alarmed by a survey that shows one in eight ministers has been assaulted on the job, a union representing hundreds of church workers has began offering clergy martial arts training. It will complement instructions on how to calm attackers verbally.

Clergy "deserve to be able to carry out their work while feeling secure in their workplace from verbal and physical attack," said union representative Roger Lyons in *The Observer.*

A University of London study found that 12 percent of clergy in southeast England had been physically assaulted, 22 percent threatened with violence and 70 percent subject to verbal abuse, often from their own parishioners over issues such as being denied preferred dates for weddings and baptisms.

Nonconformists

While other denominations are experiencing disturbing drops in participation and support, the Churches of God, General Conference, is bucking that trend. The denomination last year saw a 2.85 percent increase in membership and a 8.87 increase in worship attendance over 2000, according to *The Church Advocate,* the denomination's periodical.

Membership for 2001 was 32,531, while attendance was 33,799.

The growth was evident in the offering plate, as the denomination received a record $2.2 million in 2001. That was nearly $45,000 more than the old record, set in 1999. TM

Photo courtesy of Mennonite Historical Archives, Goshen, Ind

MMA, PO Box 483, Goshen, IN 46527

Sewing, Sowing ...

From relief sales to missions overseas, Anabaptists have always woven charitable giving into the fabric of their faith. MMA is pleased to be part of this tradition.

Through the **MMA Sharing Fund**, millions of your dollars have been distributed to churches and others in need. **Mennonite Foundation** helps your charitable giving intentions accomplish the greatest amount of good. MMA's **Life Planning Seminars** show you how to organize your time and talent for God's use.

Giving, and helping others give, are important pieces in MMA's stewardship quilt. To find out all the ways MMA can help you share your gifts … in the light of your faith … call **(800) 348-7468**.

MMA®

Stewardship Solutions

************************CAR-RT LOT**C-025
<10624> 66
5100 12/03 205377 Q:1 268
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Gordon Houser

It don't come easy

The wastepaper basket is still the writer's best friend.—Isaac Bashevis Singer

Art, like life, does not come easy. Despite whatever romantic notions we may have, art rarely just happens. It is born out of someone's long hours of labor, putting paint to canvas, fingers to piano keys or pen to paper. That painting you ponder at the art gallery, that sonata you listen to on your CD player, that novel you read—all these have come to you out of hard work and, most likely, many false starts. We may learn from mistakes; artists create from mistakes. Good art must arise from bad art, from many attempts to capture the illusive vision.

Good art, like a holy life, is difficult to achieve because it requires us to lose ourselves to some degree in our goal, in the vision we are drawn to. Jesus said, "Those who want to save their life will lose it" (Mark 8:35a). If we hold on to some tame, secure vision of ourselves, we will not experience all that God wants for us. To find that goal, we must risk losing ourselves.

Artists can help us in this journey by opening our senses to new possibilities. Often we don't want our senses disturbed. We want nice visions that reinforce what we already believe, not something that challenges our comfort.

Artists help us keep our hope alive as we seek to grow in the life God calls us to.

Michele Hershberger (page 9) writes that we often fear art because it can be misused, is expensive or makes us vulnerable. Nevertheless, she writes, even in the midst of a people struggling for survival in the wilderness, God commanded that artists build a tabernacle.

God always calls us beyond our currrent station. If we are not moving, we are not growing. Art, too, is dynamic, always changing. It learns new forms, new ways of incorporating old forms. If it settles into a mundane sameness or predictability, art loses its power.

We, too, must be continually changing. Our world—the movement of the Earth on its axis, the growth of plants and animals—teaches us this difficult lesson. Each of our bodies produces and destroys 15 million red blood cells every second.

Change comes, but it does not come magically or without effort. We must move from where we are, work with the materials—our lives, our current situations—we have been given.

Artists understand this, even revel in it. A sculptor beams at the sight of a hundred pounds of clay. A composer knows the infinity of possiblities in arranging various musical notes. A writer loves the boundless complexity of language.

God works with us in all our rough complexity. Whether we are short or tall, fast or hobbled, part of a stable family or wounded by a dysfunctional one, God handles us with dexterous, tender hands, seeking to create beautiful people.

In Genesis, God created a good world. While that world is now broken in many ways, God still wants to create beauty. We can be partners with God in this work of creating a more beautiful world, one ordered by compassion rather than hate.

Artists can help us, if we let them. They can show us where there is unjustice and how that feels. They can help us get in touch with the wonder of God's creation and move us toward making that wonder a reality for more people.

To move in that direction, however, we will need to give ourselves to the task. We will need time. We will need to understand that we will make mistakes, that God is in the business of redemption.

Artists learn quickly about redemption. They see themselves fail over and over. They come to understand the failures of others and how art can help bring healing. I am not surprised, therefore, that a poet, a drama teacher and a music director can help prisoners find hope through those artistic media (see Melanie Zuercher's story on page 12).

Novelist Pete Dexter once lost more than 900 pages of a novel he was writing on his computer. He began again and wrote *Paris Trout*, which won the 1988 National Book Award.

Good things can come out of great loss. Certainly Jesus proved that. Artists also help us keep our hope alive as we seek to grow in the life God calls us to. And they teach us that it will take time and effort. It will not be easy.—*gh*

The next issue of *The Mennonite* will be dated Aug. 6.

The Mennonite

www.themennonite.org

August [illegible], 2002

AUG 8 '02
AMBS
LIBRARY
ELKHART, IN

Seeds of peace

Janna Bowman and friend in Colombia. See story on page 8.

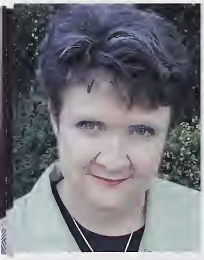
12 **The end of the world**

16 **Psychology of warfare**

18 **Listen. Do you hear it?**

32 **Money and missions**

Outside the margins



Tammerie Spires is co-pastor at Many Peoples Mennonite Fellowship and associate pastor at Peace Mennonite Church, both in Dallas.

Jesus left that place and went away to the district of Tyre and Sidon. Just then a Canaanite woman from that region came out and started shouting, "Have mercy on me, Lord, Son of David; my daughter is tormented by a demon."—Matthew 15:21-22

So begins a story in which Jesus' humanity shows. I have come to love this story, for the Jesus I see in it and for the boundary-crossing courage of the mother.

We are given a few clues about this woman. There were no Canaanites at the time of Jesus, but the description lets us know she is not only female but ethnically and religiously an outsider. Her daughter's demon possession pushes her outside another margin, but her love for her daughter drives her across all these boundaries—gender, ethnicity, religion, purity rituals—to shout at Jesus.

Jesus ignores her plea, but she persists, to the disciples' annoyance. Finally, Jesus speaks to her, but in words that spurn: "It is not fair to take the children's food and throw it to the dogs."

The woman responds with much more grace than I would have if someone had just called my children dogs. "Yes, Lord," she replies, "yet even the dogs eat the crumbs that fall from their masters' table." Jesus recognizes her faith and heals her daughter instantly.

Maybe Jesus experienced healing that day, too; he sure needed it. His cousin John had just been executed. Jesus tried to find solitude to rest and mourn but was followed by the crowds. The disciples wanted to send the crowds away; Peter showed doubt in the storm; the Pharisees continued to obsess over purity laws rather than love.

Jesus knows his mission: to proclaim the reign of God to God's people. But who is listening?

This Canaanite woman has listened, and she believes. She seems to be calling Jesus to a wider view of his mission. By insisting that he minister to her daughter, she calls Jesus to be the Messiah foretold in Isaiah 49:6 (NIV): "It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth."

We can't know what Jesus' feelings were at her words; I hope he felt refreshed, renewed, restored. Perhaps he experienced her words as a healing call to his own highest good. Certainly he was energized, able to heal her daughter from far away.

I love the Jesus in this story: one who accepts challenges to greater faithfulness, who hears the marginal ones around him. As a white, middle-class, well-educated, heterosexual, married person, I experience a world of privilege. I have to be intentional to hear the voices the world calls marginal. Jesus reminds me to be that intentional.

I love the Canaanite woman, too; she inspires me to remain engaged with the Mennonite Church, and she reminds me that love can issue challenges out of hopes as yet unfulfilled and needs as yet unmet. As we face the challenge of incarnating our highest good, I pray we spend more energy journeying toward the reign of God than setting up camp and setting out fences.

As a Mennonite pastor, perhaps I look like an insider. Yet the question Were you born Mennonite? throws me, even as it amuses me. If there is anything a person cannot be born, it is Mennonite.

Is there a table set just for people "born Mennonite"? Are we held together by our love for God, neighbor, self and enemy—or by the boundaries we erect? Whom do we marginalize? Do we experience their words and presence as irritations or as challenges from God to expand our vision?

There's a woman who wants to know, and she won't settle for crumbs. TM

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing: **Marla J. Cole**
Advertising: **Melanie Mueller**
Secretary: **Marla J. Cole**
Design: **Merrill R. Miller**
Editor emeritus: **J. Lorne Peachey**

Offices:

1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@MennoniteUSA.org
phone: 800-790-2498 fax: 316-283-0454

TheMennonite

Vol. 5, No. 15, August 6, 2002

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for January and December when it is published on the second and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 128562, GST no. R122192453. Subscription rates: $36.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Cover photo by Tony Siemens

Web site: **www.themennonite.org**

Mennonite Church USA

CONTENTS

8 Seeds of peace in times of despair
Faith from the Colombian Mennonite Church—*Janna Bowman*

12 The end of the world
The message of the Bible challenges us to find the purpose of life in the here and now, not in some otherworldly future.
—*Ted Grimsrud*

16 Psychology of warfare
Seven elements needed to fight a war—*John M. Drescher*

19 'A daring new level of conversation'
Mennonites and Catholics discuss ways to strengthen peacemaking.—*Gordon Houser*

20 Bontrager fourth MPH leader in a year
Board chair: New interim CEO needed to direct next stages of restructuring.—*Laurie L. Oswald with Rich Preheim*

21 New seminary programs target youth

22 Holy Land turmoil threatens future of biblical re-creation in Nazareth
—*Charles T. Jones*

DEPARTMENTS

2 A pastoral word
Outside the margins—*Tammerie Spires*

4 Readers say

6 News digest

18 Speaking out
Listen. Do you hear it?—*Kevin King*

24 For the record

30 Mediaculture
Giants in the land—*Gordon Houser*

32 Editorial
Money and missions—*Everett J. Thomas*

The cross and the flag

Re the July 2 issue, which deals with church-state relationships: I am exceedingly grateful to be living in a country that allows freedom of the press. Otherwise, I probably would not have been able to even read your latest issue. I am also grateful for the people that gave their lives so that we can live in a country that separates church and state. These people would be our own Anabaptist forefathers and mothers. In Everett Thomas' editorial ("The Cross and the Flag") he discussed the "Christian convictions carried by this country's founders" that permitted freedom of religion. The German Mennonites (from Germantown Mennonite Church) and Quakers are credited with being the primary reason that separation of church and state got into the Constitution in the first place.

We need to continue to teach children the difference between God and country, so that they are clear on what it means to be Mennonite. The articles were provocative and extremely well written. This issue of *The Mennonite* should be used as a study guide for Sunday school classes and small groups throughout the Mennonite church. It is exceedingly important in this time when we feel the need to bomb something to show our strength as a nation.—*Ruth Marino, Philadelphia*

Thank you for the articles regarding the United States flag. Early in my public school teaching in 1935, I was given a paper on flag etiquette. As I recall, the teaching had three elements: (1) display the flag honorably, (2) when it gets badly worn, never treat it as a rag but burn it with homage revering its symbolism and (3) when it is lying on a table or folded in a drawer, never place any object on it except a Bible.

The Bible is to be revered above the flag. One of our national founders calling for free public schools was Benjamin Rush, 1791. He appealed, "Let the children ... be carefully instructed in the principles and obligations of the Christian religion." Other founders agreed.

Separation of church and state? Yes, forever! Separation of God and state? No, never!—*Frank Horst, Warden, Wash.*

Re the subject of nationalism in the July 2 issue: I would like to suggest that there may be light at the end of the tunnel. Nationalism, as we know it today with people within state boundaries acting as a unit, is of recent origin. This form of nationalism evolved following European feudalism. The French in the 1790s give us the first instance of an entire people being mobilized, with all of the manpower and economic resources marshaled for defense against other neighbors.

Since such nationalism evolved does not stem from early times, we can possibly assume that it may also lack permanence. As technology advances communication across the globe, we can hope that our great-grandchildren will experience a less segregated world with the concept of community spreading beyond national boundaries. I believe that Christ's command to love will still overcome in the end.—*Reynold Sawatzky, Goshen, Ind.*

Unflagging faithfulness

After reading Rich Preheim's article ("Unflagging Pursuit of Faithfulness," July 2) I found myself surprised at Hesston College's nonflag-flying stance. While many Mennonites may agree with Fred Bahnson, who called the American flag a "symbol of competing allegiance," I feel it's also important to recognize the flag as a symbol of a government that allows religious freedom (especially in the area of military service) as well as supporting such institutions as Hesston. These incongruous views are not what surprise me, however. In these militaristic times, when patriotism so often seems to be nothing more than a mask for hate, removing the flag out of protest (as Hesston did in response to the Vietnam War) is an understandable and admirable action. What surprises me instead is Hesston's—and the majority of Mennonite congregations'—unwillingness to display the flag as a standard position. When there is nothing in particular being protested, does an overarching anti-patriotism position further an attitude of social harmony and acceptance? Are Mennonites actually furthering the peace process by refusing to recognize the banner that most Americans (for arguably good reasons) hold so dear?—*Joe Ringenberg, Wheaton, Ill.*

Free publicity

The July 2 issue of *The Mennonite* was a classic. Very cohesive and very Anabaptist. All excellent. The solution at Hesston is simple: Fly the flag 24

IN THIS ISSUE

According to the most recent survey of our readers, the "Readers Say" section (these two pages) is the highest rated aspect of *The Mennonite*. So we did a little research to learn more about those who write these letters. Our records show that 969 readers have written letters for this page—some multiple times—since *The Mennonite*'s beginnings in 1998. Two men are currently tied for having the most letters (11) published since the magazine's beginning. Although 52 percent of our readers are women, there were no women among the top 10 writers, whose total output was 85 letters. In the last 12 months, 223 readers have had a letter published: 55 percent were first-time letter-writers and 30 percent were women.—*ejt* hours a day, seven days a week, upside down. However, all's well that ends well, as Shakespeare had it. And just look at the free publicity!—*Robert J. Zani, Tennessee Colony, Texas*

Returning Native American artifacts

The matter of repatriating Native artifacts was handled too lightly by Bruce D. Martin ("Jubilee Moves Beyond Justice," June 18). I looked for honest research into what is happening in the Indian communities with repatriation. I didn't see much. The idea seems so good: simply to return what was originally taken. I wish it were that simple.

The Mennonite should research and publish the history of the repatriation process, for example, of the Voth artifacts taken from the Hopi people in Arizona, preserved by the Museum of Natural History in Chicago and featured there in a display decades ago when a Hopi delegation registered a protest. How did those artifacts possessed by a Mennonite missionary family get there? How were they taken from the Hopi people? How do the different factions of Hopi people feel about having their sacred materials on display? How do they feel about having them returned?

Tribes such as Hopi, Cheyenne and Crow are not monolithic cultures. They are deeply divided religiously, between Christians who are opposed to Native religions and Native religion practitioners opposed to Christianity, and a third group who participate in both or none as needed in their families.

Research may find a recent history of old wounds being opened by repatriation. Are we Mennonites ready to really listen to the current religious conflicts within these communities? Are we ready for an examination of our own attitudes toward Native religions and cultures? Are we ready to listen to Native American theology?—*David Graber, China*

Encouragement for MPH

Glennon Heights Mennonite Church in Lakewood, Colo., seems a long way from Pennsylvania and publishing crises. We recognize we could view the publishing house financial needs from a distance and decide it is not a problem of our making. But it is in part because of the work of Mennonite Publishing House that we are not so distant, that we have had good resources over the years for education and inspiration. Glennon Heights affirms the ongoing work of Mennonite Publishing House and is contributing financially toward current debt retirement and other obligations. We write this letter as encouragement for those involved in MPH restructuring as well as for encouragement to both employees and retirees. We further hope that this may serve as encouragement for other congregations to join in the MPH Debt Reduction Project. It is our prayer that you may know grace for this journey.—*Bek Linsenmeyer, Glennon Heights Mennonite Church, Lakewood, Colo.*

Reporting was kind to MPH

Thanks for publishing the timely report on Mennonite Publishing House ("Audit: MPH Lost $793,079 Last Year," July 2). After reading your news, I also found the annual report, including financial summary and the MPH Executive Committee's update on the MPH Web site. Since I was one of those "reduced," I wonder if the reduction of 31 full-time-equivalent jobs fell within the fiscal year ending Jan. 31, 2002. I think that is true, but the severance figure is for all the severances anticipated and accomplished up to June 20, 2002.

However, and this is my reading also, your reporting was kind to the organization. You could have as legitimately picked the "after nonrecurring expenses" figure for your headline and put the loss at $1,703,729.—*David Hiebert, Scottdale, Pa.*

Value the discernment of the community

As a leader in a congregation of mostly first-generation Mennonites, we have been working hard to get people from the charismatic stream to value the discernment of the gathered community as much as they value their personal sense of what the Spirit is saying. Then I read "Western District Membership Plan Fails" (July 16). In the Western District assembly, a respected conference leader said that "a sense of God's call" should trump any discernment of "the wider church." Is that actually coming from an Anabaptist leader?—*Harold N. Miller, Corning, N.Y.*

Selecting a moderator-elect

Your report ("Auditors Topic at Executive Board Meeting," July 16) that the Executive Board "asked the Leadership Discernment Committee [nominating committee] to select the next … moderator-elect from Executive Board ranks" reminds me of what I witnessed some 30 years ago as a visitor to a district conference. It was time to elect a new conference secretary and the bishop-moderator made the first nomination. Do these ideas follow a 30-year cycle?—*Daniel Hertzler, Scottdale, Pa.*

Use a neutral word

While it remains a sad fact of history that Merlin Grove met a tragic death in Ethiopia, it seems untimely to recall it as seen in "This Date in Mennonite History" (July 16). In our current climate, I wish you could have found a way to recall the attacker in the incident with a more neutral word than "Muslim."—*Ken Seitz, Reedley, Calif.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. —*Editors*

this date in Mennonite history

Aug. 6, 1874—The entire congregation—73 families—in Kotosufka, Volhynia (now Ukraine), departs for Kansas.

Number of people of color contines to grow

NEWTON, Kan.—Recent estimates show that nearly one-fourth of Mennonite Church USA's 1,000 congregations are people-of-color congregations. And that has implications for leadership and participation, say denominational leaders.

"We need to look at involving more people of color throughout Mennonite Church USA, from service and mission to assembly delegate roles to staff and leadership," says Kenyetta Aduma, director of the Office of Cross-Cultural Relations of the Mennonite Church USA Executive Board.

The Executive Board has set a goal that at least 20 percent of board members be people of color.

Among denominational membership are about 130 Hispanic congregations, 60 African-American and "integrated" congregations, 30 Asian congregations and 20 Native American congregations.

The growth among Spanish-speaking Mennonites has been especially striking. The current total—about 6,000 members—is up from 4,000 in 90 congregations just five years ago. That is due to a strong emphasis on evangelism, particularly among immigrants, says Gilberto Flores, denominational minister for the Executive Board and director of leadership for Mennonite Mission Network.

But he says those gains will not continue without good leadership. "Some leaders don't have the training to keep people when they grow," Flores says.

While he is interested in encouraging continuing education, Flores says the church needs to develop alternatives for people who cannot afford formal training.—*Mennonite Church USA News Service*

Choice Books celebrates 40-year chapter

HARRISONBURG, Va.—Nearly 300 people met in Harrisonburg June 28-29 to observe Choice Books' 40th anniversary and to anticipate writing a future of continued bookrack evangelism.

"We simply wanted to gather to celebrate God's faithfulness in leading this grass-roots ministry throughout the past 40 years and to reaffirm our mission [and] vision of making Christian books available in the general marketplace as a witness to the good news of Jesus Christ," Choice Books chief executive officer John Bomberger told the group meeting at Eastern Mennonite University.

Choice Books started in 1962. Founders Mark Martin of Harrisonburg; Norman Martin of Chambersburg, Pa.; Eugene Garber of Kalona, Iowa; and Oren Eichelberger of Canton, Ohio, had similar visions to place Christian literature in the general marketplace. Their efforts were coordinated by Mennonite Board of Missions as Lifeline Books. The name Choice Books was adopted in 1973.

Choice Books, now an independent organization, annually sells 4 million books from nearly 6,000 displays in the United States, Canada and the Caribbean.

The weekend celebration included a concert and book-signing reception.

EMM photo by Dale D. Gehman

In a new house of the Lord

Susan Muyugba and her son Julian worship at Christian Living Fellowship, an emerging Filipino congregation in Jersey City, N.J., which celebrated its first anniversary last month. It is also the first Mennonite congregation in the city, which is home to 30,000 Filipinos. Eastern Mennonite Missions, the mission agency of Lancaster Conference, is providing support for the venture.

Work in war-torn Afghanistan resuming

ELKHART, Ind.—Nearly a year after they were expelled, four Mennonite Mission Network personnel and other Christian aid workers are back in Afghanistan, helping rebuild from the wreckage left by continuing warfare.

John F. Lapp, Mennonite Mission Network's director for West Asia and the Middle East, traveled to Afghanistan in May. He found improved security and lower levels of social tension but also skyrocketing rents and local workers demanding higher wages. The government still maintains a cautious stance on Christian and other international influence.

"People, both local and foreign, are still wary about ultrareligious elements still lurking around," Lapp says.

Mennonite Mission Network worker Gladys Geiser teaches the children of local aid workers, and her husband, Al, manages a program that develops and installs small-scale hydroelectric projects. Steve Martin is a finance officer for a Christian agency, and his wife, Sheryl, is a nurse. —*Mennonite Mission Network*

Canada: balanced budget by 2004-2005

SASKATOON—Mennonite Church Canada is expecting two years of deficits before balancing its budget for 2004-2005, according to figures presented to its annual denominational delegate assembly July 3-7 in Saskatoon.

A revised budget for the current fiscal year, which ends Jan. 31, 2003, was tabled by the Mennonite Church Canada General Board following the discovery of a $450,000 budgeting error. The original budget, approved by delegates last year, projected a surplus of $35,000 (Cdn.) before the error was discovered. Forecasts now call for a $128,000 deficit. General secretary Dan Nighswander told delegates that transitions in the finance staff contributed to the error.

The General Board also presented to delegates a proposed budget for 2003-2004, which projects a $223,000 deficit. But the 2004-2005 budget is anticipated to be balanced. The proposals call for revenue increases of 7.7 percent for next year and 6.3 percent the following year.

Also during the assembly, delegates approved a resolution to support financially troubled Mennonite Publishing House "through prayer and constructive comments." The resolution further recommends examining "what happened at MPH to ensure it does not happen again."—*Canadian Mennonite*

Conference rides to fund-raising success

SALEM, Ore.—Plans for expanding Pacific Northwest Conference ministries are gaining speed, thanks to a four-day, 215-mile bicycle excursion that raised $30,000. Conference minister Larry Hauder and Joe Blowers, a member of Portland (Ore.) Mennonite Church, biked from Sisters, Ore., to Western Mennonite School at Salem for the conference's annual meeting June 20-23.

The money raised—including a $15,000 matching grant from an anonymous donor—completes funding for a part-time Hispanic conference minister. Some of the funds also push up by one year plans to hire a staff person for a conference-based theological education program.

Hauder and Blowers were joined by other conference members during stretches of the trip.

Goshen president receives another term

GOSHEN, Ind.—Shirley H. Showalter, president of Goshen College since 1997, has been reappointed to a four-year term to lead the school, effective July 1, 2003. The reappointment was made by the Goshen board of directors and Mennonite Education Agency of Mennonite Church USA following the recommendation of a review committee.

The committee affirmed Showalter's ability to communicate and her commitment to the church and the college. "She invests all of herself in the mission of the college and Mennonite education. She is a visionary who thrives on sharing her ideas with colleagues, subordinates and superiors."

The committee also noted the improving relationships between the colleges and Mennonite high schools and affirmed her spiritual maturity and her commitment to academic excellence.

Showalter

Bluffton College sets contributions record

BLUFFTON, Ohio—Despite economic uncertainties, Bluffton College set a record for contributions received during the 2001-2002 fiscal year, which ended June 30.

Giving to the school's annual fund, which supports college operation, was $1.01 million, the first time contributions topped $1 million and an 8 percent increase over the year before. The number of donors jumped 23 percent.

Total contributions to Bluffton reached $3.13 million, up nearly 12 percent from last year and the second-highest amount in school history.

Jim Bishop

Looking ahead

Five runners wait the starting gun for the 800-meter run at the third Mennonite Senior Sports Classic June 20-22 on the campus of Eastern Mennonite University in Harrisonburg, Va. More than 80 people competed in events such as cycling, track and field, basketball, golf, tennis, swimming and croquet. The biannual event is sponsored by Mennonite Mutual Aid and Mennonite Association of Retired Persons to promote healthy lifestyles. Local hosts for the event were EMU and Virginia Mennonite Retirement Center in Harrisonburg.

Planting seeds: Janna Bowman (left) makes friends with Alejandra Angulo, who lives in a resettlement community in central Colombia.

MCC photo by Tony Siemens

Seeds of peace

n times of despair

Faith from the Colombian Mennonite Church

by Janna Bowman

I grew up gardening with my parents in Pennsylvania—spring planting, summer weeding, fall harvest, long winters of planning and planting starts in the basement. I did not appreciate this work as a teenager, but I gained an appreciation for the mystery of new growth that springs from tiny seeds.

I live now in Bogotá, Colombia, a city of concrete and congested traffic, where tall buildings and slums outnumber gardens. But every day I see the lessons I learned digging in the rich Pennsylvania dirt. Here forces of life and forces of death seek growth, struggle for control and compete for fertile soil in which to plant their seeds.

Colombians have been in a near-constant state of armed conflict for all but five of the past 200 years, the nation's life as an independent state. They are now living through a 37-year-old civil war. Outside economic and military intervention has grown with the violent conflict in the past 10 years.

In 2001, at least 20 people lost their lives every day to fighting among the army and the two illegal armed groups: the left-wing guerrillas and the paramilitaries, who were organized to defend the interests of the rich against the guerrillas. The paramilitaries are responsible for approximately 70 percent of Colombia's politically motivated deaths; many studies point to complicity between this group and the official military.

Most war victims are civilians caught in the crossfire. Some 2.5 million people have been displaced from

In Colombia, forces of life and forces of death seek growth, struggle for control and compete for fertile soil in which to plant their seeds.

Continued on page 10

Trees of justice: Cecilia Murcia (center) helps Marlen Acosta Estrada choose clothes for her family. Cecilia's congregation, Teusaquillo Mennonite Church in Bogotá, runs this clothes distribution center for displaced people.

MCC photo by Tony Siemens

Continued from page 9

their homes. And the war-related deaths are only a fraction—one in six—of violent deaths each year. As the war grows, so do delinquency, street crime and domestic violence.

In the midst of these horrors, Colombian Mennonites are working for life. But they need the support of their sisters and brothers in the North, whose taxes and lifestyles support a powerful government that is currently adding to the violence and destruction in Colombia.

Sowing seeds that bear the fruit of peace and resurrect the dead: this is the challenge to the churches of the North. And this is what I learned in that small-town vegetable garden about the nature of seeds:

1. Seeds grow.

Colombian Mennonites talk about themselves as seeds. They recognize that actions and attitudes affect people far beyond the here and now.

Shortly after Gerald and Mary Hope Stucky, a young Mennonite missionary couple, arrived in Bogotá in 1945, they opened a school for Protestant children denied education because their parents were lepers and Christians. They served the poor and outcast of the time. Although Gerald has since died, and the school closed last year, approximately 1,000 Colombians now find identity in the Mennonite church, congregating in 18 locations around the country. They try to take the whole gospel to a hurting, violent country. Some of those same children are now leaders—such as Ricardo Esquivia, director of the church's peace and justice organization, Justapaz, where I work.

Mary Hope and Gerald are examples of the human nature of seeds: What we plant will grow into something greater than ourselves, outlasting our lifetime.

"And as for what you sow, you do not sow the body that is to be, but a bare seed" (1 Corinthians 15:37).

2. Seeds bear fruit.

"I want to plant peace." I've heard these words, spoken with great resolve, from the lips of Colombian church leaders, war victims and children. For Colombians, planting peace means sacrificing comfort, safety and freedom. Seeds of resistance to violence, kindness in response to hate, truth where lies prevail—these seeds can grow into trees of justice and offer the fruit of peace.

But we have to be selective about what we plant. Just as we don't plant weeds where we hope to grow vegetables or flowers, we can't expect to harvest peace, freedom and true democracy where we plant seeds of violence, injustice and lies.

Last year the United States approved $1.3 billion for Colombia, most of it in military aid, contributing to a climate of war, where the government is mistrusted and the military often feared. The United States first called it a "drug war," but the actions have not affected the amount of drugs produced. The money is used to train more soldiers and provide Colombian forces with aerial chemical spray, helicopters, bullets and other war tools. The Colombian army has a notoriously poor human rights record and is linked to paramilitaries. Sept. 11 made the expansion beyond counter-narcotics to counter-terrorism acceptable in the public eye. The Bush administration is pushing for U.S. military aid to Colombia to be used in the war against terrorism. But in Colombia counter-terrorism means fighting any group opposing the government. In addition, this summer Congress is to vote on more than $600 million for Colombia as part of the Bush administration's 2003 budget request. Approximately 75 percent of the package is military aid.

Ricardo says, "Through your tax dollars you are supporting war." This reflects the sentiments of many Colombians.

Native peoples and Afro-Colombians, already among the country's poorest, are some of the hardest hit by the war. I've traveled by motorboat to remote native people's communities in Putumayo, the southern state and focal point of the "war on drugs." People there are hungry and desperate. Aerial fumigation has destroyed their food crops and sickened their children.

The United States, meanwhile, provides the greatest demand for cocaine in the world. It is one of the strongest supporters of free trade and globalization, economic systems that further impoverish

Colombia: Seeds of Peace is an advocacy packet developed by the Mennonite Central Committee U.S. Washington Office. It is suitable for use by families, small groups or Sunday school classes (elementary through adult). To order, call 202-544-6564.

the poor in Colombia. Current policy criminalizes farmers in Colombia for raising coca, punishing them by escalating war, but who plants the seeds of coca production?

The 2003 foreign aid request includes additional counter-narcotics money and $98 million to defend U.S.-based Occidental Petroleum's interests in a pipeline along the Colombia-Venezuela border. The aerial spray method has failed to eradicate coca—it has merely bumped production around the country. The human health and environmental costs are staggering. Nevertheless, the United States plans to spray twice as much area as last year. Additionally, despite well-documented cases of high-level links between Colombian military and paramilitary, the United States intends to train more battalions in other parts of the country.

Colombia has already experienced an escalation of conflict since the massive amounts of U.S. military aid to Colombia began. More war tools and training mean more displacement, more uncertainty and more death.

"Whoever sows injustice will reap calamity, and the rod of anger will fail" (Proverbs 22:8).

3. Seeds are a mystery.

We can plant seeds, controlling to some extent what we sow. We can nourish and water our seeds, cultivating new life. But we cannot control life.

There is a miracle dormant in each seed. Humans can observe, marvel, trim, duplicate, engineer—but ultimately new life, growth and regeneration do not depend on humans. We have power to give and take life, but we are not God, who is the ultimate giver of life. God alone is the creator of empty tombs, and God is always present.

At a church service this spring in the United States, we sang, "Even the hopeless birth new life." It reminded me of my friend Sandra, a 38-year-old Colombian woman. I met her two weeks after she had fled her home and lost loved ones for the third time. Most recently she had lived through a massacre in the state of Narino. Shots broke the early morning stillness as paramilitary soldiers invaded the town, shouted threats and killed randomly.

Three soldiers smashed down the door of Sandra's home and pulled her out by her long hair, a knife at her throat. They shoved her in line with the other terror-stricken women. The men lined the other side of the road. A local man, clearly battered himself, identified the supposed guerrilla supporters or sympathizers. Friends and family were forced to watch as soldiers killed the town's people in ways I will not describe.

Seventy-seven people disappeared that day. Pieces of their bodies were buried in shallow graves or thrown in the river. Sandra and her husband were spared, but she fled immediately, sure the soldiers would return. Her husband decided to stay. When Sandra returned three days later, he was gone, fresh breakfast remains and an overturned chair the only indication of the time and reason for his departure.

Sandra told much of her story through tears. She ended by disclosing her secret in a whisper: "I fear that I'm pregnant. I cannot give birth. I am reeling, my husband is missing. ... This brutal world is no place for a child."

Sandra later discovered that she was not pregnant, but she began giving life in other ways. She is now the director of the displaced people program at a Mennonite Brethren church in southwest Colombia, near Cali.

"When I arrived here I was hopeless and angry and confused," she told me. "Now I'm beginning to recuperate faith and hope because of the friendship and support I've found (at the church). I am learning to live again, and I am helping others recover and start new lives."

Sandra has helped dozens of war victims find the open door and understanding ear she so desperately needed to begin healing. She was once hopeless yet now gives birth and creates new tomorrows. This is the work of our Creator.

"We must be clear," says Peter Stucky (son of Gerald and Mary Hope), president of the Colombian Mennonite Church, "that we are only instruments of God's peace. We have the privilege of doing the Spirit's work, but we know that it is God who is producing the good and life-giving results through us."

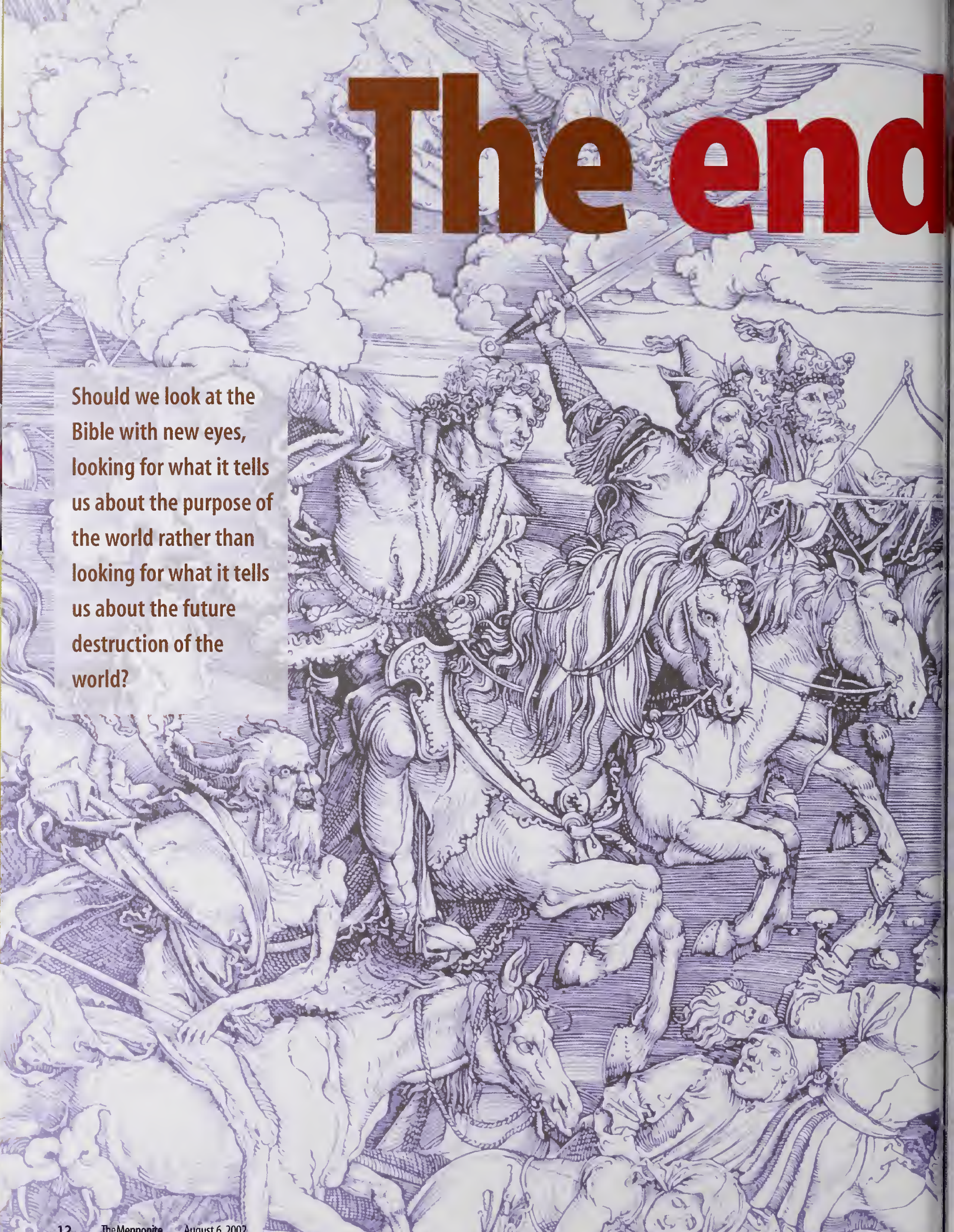
We have power to give and take life, but we are not God, who is the ultimate giver of life. God alone is the creator of empty tombs, and God is always present.

First Corinthians 15:42-43 says: "So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power."

Colombia is beauty that hurts. I have never met people more full of life, with a better sense of humor, with such a passionate fervor to struggle for life with dignity. There is no end to the stories of these born-again survivors, joyful servants, sacrificial martyrs.

Janna Bowman is a Mennonite Central Committee worker in Bogotá, Colombia, with Justapaz, the Colombian Mennonite peace and justice organization. This article is adapted from a sermon she preached at Bally (Pa.) Mennonite Church, where she is a member.

The end



Should we look at the Bible with new eyes, looking for what it tells us about the purpose of the world rather than looking for what it tells us about the future destruction of the world?

# of the world

The message of the Bible challenges us to find the purpose of life in the here and now, not in some otherworldly future.

by Ted Grimsrud

In the Bible, "the end of the world" focuses not so much on what is going to happen to the world in the future as to the purpose of the world. More directly, it points us to our purpose in living in the world. Why is the world here and why are we here and what are we to be about?

A long time ago, in the years right after I became a Christian as a teenager, I thought of the end of the world strictly in terms of the future and how things will conclude. I looked for the imminent return of Christ and would have been shocked to know I would still be living in the 21st century. When I was in college in the mid-1970s, I contemplated dropping out. I thought, Why should I work at preparing for the future when the future was not going to come?

In those days, I welcomed the development of nuclear weapons, the conflicts in the Middle East, the likelihood of war with the Soviet Union and possibly China—wars and rumors of wars. These all meant the Second Coming was at hand.

Then at some point I realized that I was welcoming incredible human suffering and mass destruction of animals and plants. When the scales fell from my eyes (which is how I see it now), I recoiled at my old worldview.

I do not fully understand how this view of the end of the world as the destruction of the world came to dominate Christian thinking. I suspect Augustine of Hippo had something to do with it.

In Augustine's great fifth-century book *The City of God*, he grafts Greek philosophy onto biblical theology and comes up with a notion of heaven (the city of God) as something outside time and history, future, otherworldly. This city is sharply distinguished from the world we live in, from historical life in the here and now ("the city of man"). For Augustine, life in history is characterized by brutality, sin and the struggle for power.

This disjunction between heaven and historical life in the here and now led to a notion of Christian hope that focused, in effect, on the destruction of this world. Genuine salvation requires the end of the world, meaning an escape from this life to heaven and eternity and something totally different and separate.

Continued on page 14

Continued from page 13

This worldview fosters a self-fulfilling prophecy: Since we believe that life in the here and now is nasty, brutish, violent and short, we act to make it so. Thus Augustine and many other Christians since have supported violence toward so-called heretics, pagans and criminals.

What if we, to borrow Mennonite writer Howard Zehr's metaphor, change our lenses? What if we look at the Bible and at the world differently?

The biblical worldview has less in common with our modern, Western worldview than with the worldview of the very cultures Western civilization has sought to stamp out.

This other worldview has been identified by recent writers variously as "primal," "aboriginal" and "indigenous." (See, for example, *Contemplations of a Primal Mind* by Gabrial Horn, *African Religion* by Laurenti Magesa and *Returning to the Teachings* by Rupert Ross). In this primal worldview, the world here and now has purpose and is full of the grandeur of God.

Should we look at the Bible with new eyes, looking for what it tells us about the purpose of the world rather than looking for what it tells us about the future destruction of the world?

I will briefly note three texts that provide a glimpse. Mark 2:23-28 tells us of Jesus' encounter with some of his opponents. They challenge Jesus for his laxness in allowing his followers to feed themselves on the Sabbath and for allegedly ignoring God's law. He acts as if the earth is friendly and life is good.

For Jesus the law reflects the God behind the law—guiding us into the fullness of life in the present and into harmony with the rest of creation.

Jesus responds by making his understanding of the purpose of the law quite clear: The law is to serve human well-being, not human beings to serve the legalism of the letter of the law. The purpose of the law is to foster the flourishing of life right now. For Jesus the law reflects the God behind the law—guiding us into the fullness of life in the present and into harmony with the rest of creation.

A second text is Revelation 21:1-4. As often interpreted, Revelation provides perhaps the sharpest challenge to my proposal. Is not Revelation all about the future destruction of the world? Studying Revelation has developed my understanding of the biblical notion of the end of the world—that is, the understanding that the message of the Bible challenges us to find the purpose of life in the here and now, not in some otherworldly future.

The Book of Revelation is a highly symbolic work. We need to take seriously the opening words of the book: "The revelation of Jesus Christ." We are shown with symbolic imagery the meaning of Jesus' message. We have here a revelation of a different way of seeing the world, different from power politics, nationalism and the worship of wealth. Jesus Christ reveals that the purpose of the world is found in love, mercy, peaceableness and faithfulness to the Lamb's way. The world is where singing and celebration and joy happen—here and now, if we but have eyes to see and ears to hear.

A key world-affirming vision in Revelation comes in chapter four, where we see the one on the throne being worshiped by all of creation—followed in chapter five by the joyful singing of uncounted voices from heaven and earth and under the earth. When we get to the end of the book and the vision of the New Jerusalem, we are not meant to understand that we are seeing something from the future and outside history coming into being after the destruction of this world. Rather, we are seeing a revelation of what characterizes reality right now if we but change our lenses and see the holy in the firm, the presence of the Spirit of God here and now, the awareness that creation is holy and good.

Finally, well-known verses from the prophet Micah contain a powerful message of the end of human life, our purpose. These words could come from any number of primal or aboriginal cultures: "What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (6:8).

"Do justice." In the Bible and in aboriginal justice, this means to seek wholeness, the restoration of relationships, to bring healing when there is harm.

"Love kindness." Treat people, all people, with respect, with friendliness and hospitality, with compassion. Be gentle. Listen. Enjoy.

"Walk humbly with God." Know your place in the cosmos. Remember and accept your finitude. Remember your responsibility to your children and your children's children and on and on. Trust in God; don't grasp for your own power and control and dominance.

The world is the good creation of a good God. Our end, our purpose, is to seek harmony and wholeness in relationship with one another and this good world.

Ted Grimsrud teaches theology and peace studies at Eastern Mennonite University, Harrisonburg, Va. This article is adapted from a sermon he preached at Shalom Mennonite Congregation in Harrisonburg.

Borrowing the horse

by Jean Janzen

What you have to imagine
is my father having nothing,
and asking for everything.

She was the darling
of the village, and he
had only his good looks,

a sheaf of paper,
and three books, which he
laid down before he picked up

the reins of the borrowed
horse. This is about asking,
and about words—the way

a horse can give you an answer
by trotting in the right direction.
My father took a deep breath

and waited under that northern
sky, and the horse stood beside
with flick of skin and side glance.

Like prayer, when all we have
is breath warming our empty hands,
and whatever the answer,
the horse is not ours to keep.

Jean Janzen lives in Fresno, Calif.

[illegible] Freelance

Psychology of warfare

Seven elements needed to fight a war

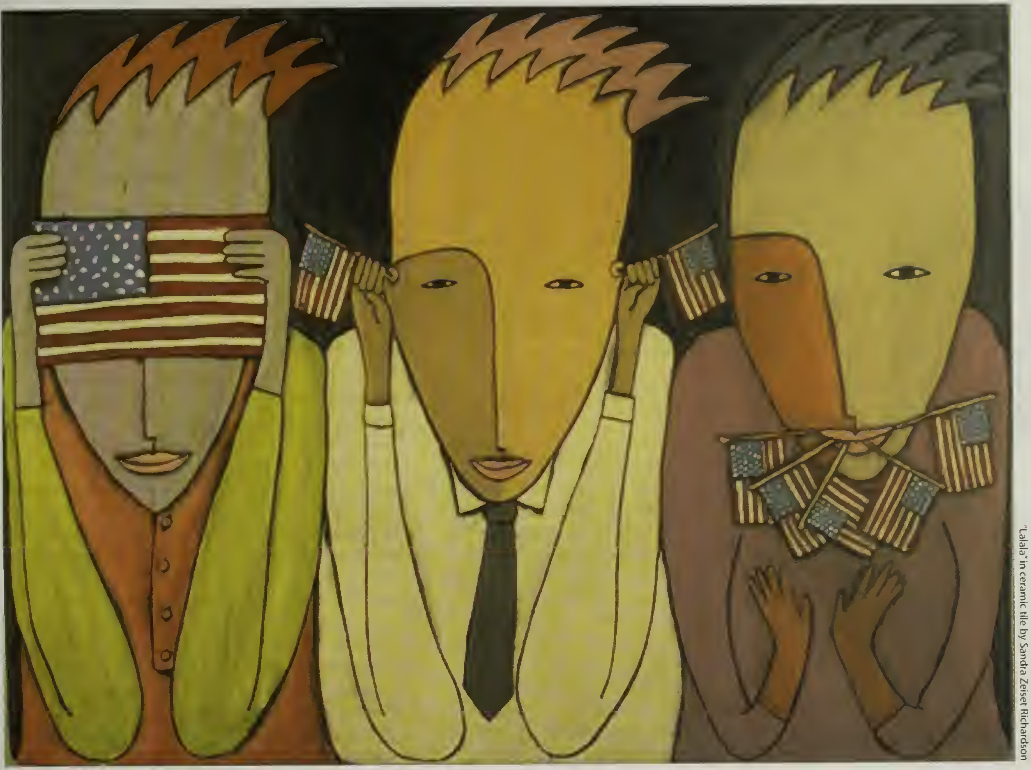
by John M. Drescher

Years ago I took a summer course under a brilliant German professor on international relations. It helped me see what happens between nations and how rulers exercise their power. One helpful study was to understand something of the psychology of war. What are the elements needed to fight a war, beyond the vast amount of human and other resources? The following examples are essential and can be observed in each war and on both sides.

1. Persuade people, "We've been attacked." Hermann Göring, Hitler's deputy, wrote how to whip up support and enthusiasm for fighting a war: "All you have to do is tell them they are being attacked and denounce the pacifists for lack of patriotism and exposing the country to danger. It works the same in every country." Part of this also is to instill fear. Fear is a powerful ally to get us to respond irrationally in protecting ourselves and destroying others.

> All you have to do is tell them they are being attacked and denounce the pacifists for lack of patriotism and exposing the country to danger. It works the same in every country.
> —Hermann Göring

2. Demonize the other side. This means to picture the enemy in the worst possible way and focus specifically on one person as the arch enemy and object of hate. For example, during World War II, the Japanese were pictured as cannibals. It is amazing that in every war, such as the Gulf War, a nation can be led to hate another nation in two weeks time—a nation many people did not know existed previously.



"Lalala" in ceramic tile by Sandra Zeiset Richardson

3. Emphasize patriotism to the point that anyone who dares to raise a question is portrayed as unpatriotic and denounced. Politicians cannot afford to appear unpatriotic. Use of every visible means to build patriotism is demanded—flags, testimonies, military equipment on highways and all kinds of displays and demonstrations. Everything possible must be done to build not only awareness that we are at war but to assure unquestioned support for whatever is done. Those who speak for peace or raise questions are pictured as traitors and ungrateful spongers on society.

4. Control the news. For example, in the Gulf War and again in Afghanistan, cameras are not allowed to show those killed by our forces. What is reported must be in favor of the war effort. Everything else must be downplayed. Allowing cameras to picture the awful slaughter in Vietnam repulsed people and turned them against the war. Since then, cameras are allowed only to picture distant bombings but not dead men, women and children.

5. Rally religious leaders to publicly sanction war. This is done early in a war effort, and we see the combination of God and country on both sides of the war. Germany could not have fought World War II or killed 6 million Jews if the church had not supported Hitler. No country could wage war if the religious element said no. In war, the nation, not the church, becomes the primary entity.

6. No war can be carried on long without the powerful propaganda machine. Propaganda is not concerned with truth but with what promotes the war effort. We have heard that the first casualty in war is truth. This is true on all sides. Deceit is the essence of war, whether seeking to deceive the enemy or the people at home. For example, a military person told me that during the Vietnam War the news reported that "every target was hit today, even on days when not one target was hit."

7. Continually stress that the country is doing what justice demands. Everything said or done must be to persuade the people that the cause is righteous and is to rid the world of evil, portrayed in those whom we fight. And those who fight for us are preserving our freedoms.

Both sides use the same psychology in every war. TM

John M. Drescher, Quakertown, Pa., is an author and former moderator of the Mennonite Church.

Emphasize patriotism to the point that anyone who dares to raise a question is portrayed as unpatriotic and denounced.

Listen. Do you hear it?

Kevin King, material resources manager of Food, Disaster and Material Resources Department of Mennonite Central Committee, wrote this after travels to Iraq, Palestine and Jordan Nov. 1-17, 2001.

We are ushered into the pediatric hospital downtown Baghdad and taken to the leukemia ward, six beds in each crowded room, weeping mothers shrouded in black each caring for their children. Thanks to the depleted uranium used by the U.S. and Allied forces during the Gulf War bombing, cancer rates have increased sixfold. A child writhes in pain and sweat. There happens to be medicine for today, but what about tomorrow and the next two years?

"I want to go home," the child cries in Arabic.

"This child will not make it," says the doctor in quiet English.

Listen. Do you hear it?

Over the excited whispers of the curious students in this dark and crumbling classroom somewhere in southern Iraq come the nervous pleas from the teacher in plain, soft-spoken English: "Please, sir, don't you see? We need glass in our windows, paint on our wall, chalk, books and many other teaching supplies. Can you help us?"

Listen. Do you hear it?

The sounds of our footsteps into Bethlehem and into the Church of the Nativity are evident to no one else. There are no tourists. It is all quiet but not peaceful. The storefronts have been damaged and closed by the Israeli occupation forces weeks ago. We walk into the site where the Christ Child was supposedly born. Now, rarely anyone comes to celebrate his birth here.

Listen. Do you hear it?

It is the sound of friendship and laughter under the guava trees in a desert in southern Jordan. We are having roasted goat, tomato-cucumber salad, yogurt, watermelon and tea with a Bedouin community. After touring the tomato and cucumber fields, which were aided by Mennonite Central Committee's (MCC) water-catchment projects, we recline on mats and pillows and talk about the past, about how the Bedouins used to be guided by the stars to find green pastures.

Now they discuss at length that MCC has money only for 10 self-help projects, not 18. The community leaders ponder which family needs help the most, the widow with nine children or the family needing five goats?

Listen. Do you hear it?

Sixty kindergartners cramped into a tiny school in a refugee camp in Gaza. They are laughing and playing, forgetting for a moment the misery outside of 85 percent unemployment. The border crossing is closed to Jerusalem, so their parents can no longer go to work. The school director welcomes us and thanks us for MCC's support. Her conversation is interrupted by the $30 million F-16 flying above. Unfortunately, she says, fewer children are attending because they cannot pay the $3-per-month school fee.

Listen. Do you hear it?

It is the weeping of Ghada Najjar, a Jordanian woman who consecrated her life to serve the church. There are 120,000 Christian Iraqi refugees living in Jordan, she says, and she only has money for 50 families. "Please," she says, weeping, "Arabs are not bad people."

Listen. Do you hear Jesus weeping?

Jesus weeping: Mansoor Add Ali sits with her son Farouq Karim Harnzeh, 7, who is suffering from acute lymphoblastic leukemia.

MCC photo by Mark Beach

'A daring new level of conversation'

Mennonites and Catholics discuss ways to strengthen peacemaking.

In what planners hope will be the first of a series of annual meetings, 61 Mennonites and Catholics gathered July 11-14 at St. John's Abbey, Collegeville, Minn., to look at peacemaking from their respective traditions.

Mennonite Gerald Schlabach, one of the planners, compared the meeting to building a bridge, "taking the contemplative, liturgical and sacramental resources of the pre-Reformation Christian tradition into the Mennonite Church, and taking the service, peacemaking and discipleship resources of the Anabaptist-Mennonite tradition into the Roman Catholic Church."

Conversations between Mennonites and Catholics have been happening on an official level—between representatives of Mennonite World Conference and the Vatican—since 1998. There have been two unofficial meetings: In 1995, two dozen Mennonites and one Roman Catholic gathered at Associated Mennonite Biblical Seminary in Elkhart, Ind., to discuss beliefs about Communion. Three years ago, about 25 people—most of them Mennonite—told their faith stories at an event at Laurelville Mennonite Church Center, Mount Pleasant, Pa.

The St. John's meeting was unique in that the conversation was unofficial, each side invited participants from its constituency, and the representation was equal. Weldon Nisly, pastor of Seattle Mennonite Church and one of the planners, called this the first true Mennonite-Catholic dialogue outside institutional circles. "We have entered a daring new level of conversation," Nisly said.

Schlabach, who teaches theology and ethics at the University of St. Thomas, a Catholic school in St. Paul, Minn., said this happened mainly because Abbot John Klassen of St. John's, the largest Benedictine abbey in the world, agreed to host the event. This gave the meeting legitimacy among Catholics. He provided added legitimacy to some when he mentioned that some of his ancestors were Mennonites.

Spiritually Catholic: Pat Shaver, a member of Seattle Mennonite Church, said she found herself theologically Mennonite but spiritually Catholic. She reported from the 1999 Laurelville event that both Mennonites and Catholics there said that sojourns with the other tradition helped them walk in their own. "Mennonites welcomed a place where silence is supported structurally … [while] some Catholics welcomed the structural support for peacemaking," she said.

Lois Kauffman

Bridging traditions: Lloyd Miller (left to right), a Mennonite from Goshen, Ind.; Jan Rheinheimer, a Mennonite from Monument, Colo.; John Klassen, abbot of St. John's Abbey in Collegeville, Minn.; and Judy Zimmerman Herr, a Mennonite from Akron, Pa., meet in a small-group session during a July 11-14 dialogue between Catholics and Mennonites, held at St. John's, the largest Benedictine abbey in the world.

The meeting at St. John's consisted of topic presentations, group discussions and worship three times a day in the abbey church. Among topics addressed were "The Bridges That Have Brought Us Here," "Learning from Each Other About Gospel Responses to Violence" and "The Spiritual Resources We Offer One Another to Sustain Peacemaking Communities." A hymnsing, led by Marilyn Houser Hamm of Winnipeg, and "Lectio Divina," a Benedictine practice of reflecting on Scripture, represented a sharing of gifts between the two traditions.

The topic of gospel responses to violence brought the most discussion. Judy Zimmerman Herr of the Mennonite Central Committee Peace Office said that for Mennonites, "peace is a confessional stance, not just an activity." Drew Christiansen of Georgetown University said Catholic social teaching has come to affirm nonviolent action. He noted that Catholics have been most effective in defending human rights and that in working with Mennonites on development a difference arises over Catholics' preferential option for the poor.

Yieldedness to God: In addressing the spiritual resources each tradition offers, C. Arnold Snyder, who teaches Anabaptist history at Conrad Grebel University, Waterloo, Ont., said that at the heart of Anabaptist spirituality is "gelassenheit"—yieldedness to God and one another in the church. "The church is the true sacrament," he said.

Doris Murphy, a speaker specializing in Catholic liturgy, said that sacramental spirituality is "terrestrial, human, messy" and that "Jesus is the primary sacrament."

A listening committee reported that Catholics can learn from Mennonites about accountability while Mennonites need a stronger theology of God's sovereignty and how to use power, that differences exist on defining "love of enemies," that many Catholic pacifists are lonely and that many Mennonites want a more sacramental life.

Another meeting is scheduled for July 17-20, 2003, at St. John's.—*Gordon Houser*

Who was there

61	total participants in Mennonite-Catholic dialogue
30	Mennonites
1	former Mennonite who later became an Episcopal priest
7	Mennonite pastors
7	participants from Seattle Mennonite Church
6	Mennonites and Catholics from Canada
1	Mennonite from the Netherlands
1	Catholic from Kenya

Bontrager fourth MPH leader in a year

Board chair: New interim CEO needed to direct next stages of restructuring.

Bontrager

With much downsizing completed and the restructuring process begun, the board of Mennonite Publishing House has again changed the organization's leadership, naming another interim chief executive officer (CEO) to direct the next steps in MPH's restructuring.

Businessman and former overseas worker Phil Bontrager of Batesville, Ind., was appointed July 23 to replace Paul Silcox, who was hired last fall as a consultant and became interim CEO earlier this year as MPH struggled with more than $4 million of debt.

"Paul began as a change agent and continued in the difficult tasks of restructuring and downsizing," says Ron Sawatsky, chair of the interim MPH board. "These tasks were not easy, as they involved the release of a number of long-term, dedicated staff and radical restructuring of MPH as an organization.

"When you've done as much restructuring and downsizing as Paul has done, it's sometimes better to bring in someone new for the next stages."

Says Silcox: "I wouldn't be able to let go without someone of [Bontrager's] caliber here. ... I have moved things as far as I can move them, and now it's time to bring in new energy and new blood."

Bontrager becomes the fourth person to assume MPH's top management position in the last year. President Bob Ramer retired July 31, 2001, six months after the first public acknowledgment of the organization's financial problems. He was succeeded by vice president Dennis Good, who went on leave in January and left MPH in June, making Silcox the organization's top executive.

Bontrager is expected to serve four to six months while a permanent CEO is found.

He spent most of his 20-year business career with Hillenbrand Industries, a Fortune 1000 company. Bontrager concentrated on restructuring and growth strategies in the United States and Europe. He most recently was CEO of a direct marketer and manufacturer of organic gardening products.

Before going into business, Bontrager served with Eastern Mennonite Missions in Honduras from 1973 to 1976 and was Mennonite Central Committee's country representative in Nicaragua from 1979 to 1980. He holds a bachelor's degree in economics from Goshen (Ind.) College and a master of business administration degree from the University of Michigan in Ann Arbor.

Bontrager is a member of Cincinnati Mennonite Fellowship.

He cited two challenges facing him and MPH. "The first is to work on rebuilding connections and credibility of MPH with the wider church," Bontrager says. "There's been a lot of pain, a lot of disruption and fragmentation. ... There's need for healing and reconciliation with the current employees, with retirees, with those who are no longer working here.

"A second challenge is to stabilize and streamline and strengthen MPH so that it will be able to carry forth with the longtime vision the church is developing for its publishing ministry."

MPH has undergone extensive and often traumatic changes, including cutting 31 positions, eliminating several product lines and closing two Provident bookstores. In March, the Joint Executive Committee of Mennonite Church USA and Mennonite Church Canada dismissed the MPH board and assumed its responsibilities.

Now plans continue to move forward to revamp and revitalize denominational publishing. Norman Shenk, a financial adviser retained by Mennonite Church USA and Mennonite Church Canada, is expected to release by fall a report to be used in creating a new business plan. A binational transformation team recently began work on a vision for publishing, which is expected to be completed by the end of the year. A churchwide fund-raising campaign for MPH will begin this month.

"It seems to me that one of the fundamental obligations of the church is to be good stewards of what has been given it, whether that be gifts, talents, abilities or material resources," Bontrager says. "Business people bring gifts in managing these resources, because the marketplace and competition imposes on us the demand to establish disciplines to do well. *If* we don't we go out of business. ... The same goes for the church."—*Laurie L. Oswald of Mennonite Church USA News Service with Rich Preheim*

Coming September 2002

TheMennonite's
Web site is all new

Spread the faith and embrace yours.
Read *The Mennonite.*

Some exciting new features of the site include:

- Discussion guide for each issue to be used as curriculum for Sunday school classes or small groups
- Ability to sign up for and receive TMTopicMail
- Online polling

And much more!

www.TheMennonite.org

800-790-2498

J. Lorne Peachey

Africa 2003 preparations

In a series of meetings currently being held in Bulawayo, Zimbabwe, more than 70 members of Mennonite World Conference's committees and staff are at work planning for Africa 2003. One of these groups is the six-member staff of MWC's quarterly publication, *Courier/Correo/Courrier*, three of whom are pictured at left: (from left) Milka Rindzinski, general editor and editor of the Spanish edition; Sylvie Gudin Poupaert, editor of the French edition; and Doris Dube, regional editor for Africa. The 2003 event is expected to bring more than 4,000 Mennonites and Brethren in Christ from around the world to Southern Africa. MWC's executive committee, in session from August 2-6, is expected to formally approve Bulawayo as the site for Assembly Gathered Aug. 11-17, 2003. The executive committee will also visit the Zimbabwe Trade Fair Centre, proposed location for the assembly. The Assembly Scattered portion of the event will take attendees to Ethiopia, Ivory Coast, Tanzania and Zambia.—*J. Lorne Peachey*

New seminary programs target youth

The Mennonite Church's two seminaries have been selected to receive grants from the Indianapolis-based Lilly Endowment to participate in a national program to encourage high school-age youth to consider ministry-related vocations.

Eastern Mennonite Seminary (EMS) in Harrisonburg, Va., will receive $2 million, and Associated Mennonite Biblical Seminary (AMBS) in Elkhart, Ind., will receive $1.8 million for new programs targeting teenagers, starting next summer.

The EMS program, called LEAP (Learning, Exploring and Participating), wants to identify as many as 50 students for a month of on-campus orientation and off-campus ministry experiences. The seminary will work primarily with 13 area conferences in the east.

LEAP will also include seminars and workshops to help congregations identify and call young people to ministry, promotional videos and online seminary courses for youth pastors and youth workers.

At the core of AMBS's program, called !Explore, will be 18-day assignments with Mennonite Mission Network in urban centers; with Amigo Centre, a Mennonite camping program near Sturgis, Mich.; and with Goshen (Ind.) College emphasizing peace and justice work. !Explore participants will also spend five weeks as volunteers in their home congregations. AMBS wants to start with 15 youth next summer.

Both the EMS and AMBS programs emphasize the process of identifying participants. "The local congregations will be largely responsible to do the initial shoulder-tapping of young people in their midst," says EMS dean Ervin R. Stutzman. "There will be a formal application process, but we want churches to take the initiative in identifying candidates."

Says AMBS president Nelson Kraybill: "We are excited about the opportunity to introduce young people to the rich rewards of ministry and serious Bible study. … We are especially pleased that congregations will be involved in identifying young people who have gifts for ministry."

A Continuing Education Event

The Early Church Comes Alive

Follow in the footsteps of sixteenth-century Anabaptists by looking to stories and documents from the early church to find inspiration for today. Discover creative possibilities for worship, mission and peace-making with presenters who have walked and studied where the early church worshipped.

Date: September 27–28, 2002
Presenters: Nelson Kraybill, Alan Kreider, Eleanor Kreider
Fee: Before September 1: $80 or $60 each for three or more from one congregation; after September 1: $90

Associated Mennonite Biblical Seminary

3003 Benham Avenue
Elkhart, Indiana
46517-1999

Call 1 + 800 964-2627
E-mail: bsawatzky@ambs.edu
Web site: www.ambs.edu/ContEd

Holy Land turmoil threatens future of biblical re-creation in Nazareth

A project to demonstrate the life, times and teachings of the Prince of Peace is in peril because of the ongoing violence in the Holy Land, says a Mennonite Mission Network worker in Israel.

Mike Hostetler is executive director of Nazareth Village, a 3-year-old initiative that re-creates Jesus' hometown but is now grappling with a maelstrom of political upheaval and cross-cultural suspicion. Many Palestinian Christians are fleeing the region at the same time that tourists are avoiding it, producing a difficult financial situation.

> I believe that we are definitely doing evangelism, but with a different form.—Mike Hostetler

"We either have to close down, or we have to find a way to carry on," Hostetler said in a visit last month to the Mennonite Mission Network office in Elkhart, Ind. "Up to now, the feeling has been that we need to find a way to carry on. But it's a heavy burden right now."

Nazareth, in the northern part of the country, is rather isolated from the violence affecting other locations in Israel and the West Bank. Nevertheless, the perceived dangers have slowed tourism to a trickle. Forecasts showed that 83 percent of traffic through Nazareth Village would be international travelers, Hostetler said, "and that's basically nonexistent right now."

And that's a huge hit as half of Nazareth Village's income comes from gate receipts and gift-shop sales. "We're operating in a significant deficit, and we're having to struggle about what to do about that," Hostetler said.

He is working on developing new streams of income in an effort to reduce the necessity of donations. One plan is to market handmade Nazareth Village Christmas cards and costumes of the kind when Jesus walked Nazareth's streets.

Mennonite Mission Network

Israel's Nazareth Village, which began in 1999, depicts the Nazareth of Jesus' day. But the future of the venture, which is supported by Mennonite Mission Network, is threatened by the financial repercussions of the turbulence that has affected the Holy Land.

One venture that has started involves school children—70 percent to 80 percent of them Muslim—who come to Nazareth Village on field trips. "A program was developed that requires that kids learn about Jesus, life in the first century and what it means to apply what Jesus taught," Hostetler said. "Once they go through that, they can don the costume, ride a donkey, work on the village farm or work with the carpenter or the weaver."

More than 250 students have signed up for the program.

Encouraging Faithful Commitments

for your nonprofit organization

With the addition of Richard L. Gerig, AAI principals now represent more than 100 years of service with Anabaptist organizations. Benefit from our experience.

A ministry-centered approach to fund raising, integrated marketing and communications, board and organizational development

ADVANCEMENT Associates

866-777-1606 toll free info@advanassociates.com
3816 La Mesa Drive, Fort Collins, CO 80524-9529

Rebekah Burch Basinger, Ed.D.
Principal
Pennsylvania Office

Richard L. Gerig, M.Ed.
Principal
Indiana Office

Jerry S. Kennell, MPA
Principal
Colorado Office

Cheryl Zehr Walker
Principal
Ohio Office

"The potential market is significant," Hostetler said. "If we can generate the right products, I think we can generate significant income, which will then help carry on the work of the village."

Most residents of Israel and Palestine know little or nothing of Jesus, Hostetler said, and even Christians in the Holy Land are struggling among themselves. That leaves Hostetler contemplating the role of Mennonites in such a place.

"We are doing exactly what Jesus did when he was here, which is walking with people, without precondition, along the path," Hostetler said. "I believe that we are definitely doing evangelism, but with a different form."

Adds his wife, Ginny, "We can cultivate a spirit of gentleness and reject bitterness in a situation that breeds so much bitterness."

It's a process that demands patience. "The American way says that you do your homework, and six months later you start building," Mike Hostetler says. "Well, we got there in 1996, and we started building in 1999—after we had done archaeological research on the land, historical research in the written sources and relationship-building within the community.

"We're living in a very complicated part of the world, where things don't change overnight. For me, it's very important to accept the fact that this is something that you engage in for the long haul."
—Charles T. Jones of Mennonite Mission Network

Agencies: Restrictions hamper Palestinian aid

Increasing restrictions by the Israeli military on the movement of people are impeding humanitarian efforts for suffering Palestinians, say international relief and development agencies.

A statement released by Mennonite Central Committee (MCC) and 31 other members of the Association of International Development Agencies calls on Israel "to guarantee unrestricted access for all staff members and humanitarian goods and services."

MCC personnel have been turned back at checkpoints, and a recent convoy of food aid was delayed for hours at checkpoints despite having provided inventories, vehicle license plates and driver identification in advance, says Alain Epp Weaver, co-director of MCC programs in the West Bank and Gaza.

> **If someone wished to ship goods from Hebron to Jenin [about 70 miles apart], five separate trucks would be required.**—Alain Epp Weaver

The Israeli military is also planning a "back-to-back" shipping system within the West Bank, which would require trucks to unload on one side of a checkpoint and reload onto another truck on the other side.

"If someone wished to ship goods from Hebron to Jenin [about 70 miles apart], five separate trucks would be required," Epp Weaver says.—*MCC News Service*

You could turn over a new leaf

Find your place on the service tree
www.mcc.org/servicetree

Mennonite Central Committee

Two fall courses

Online@AMBS

Global Mennonite History
Instructor: Walter W. Sawatsky
Rethink Mennonite history and examine global issues for the world fellowship of Mennonites.

Reading the Bible
Instructors: Jacob Elias and Perry Yoder
Explore major themes and interconnections of the Old and New Testaments in this entry-level survey of the Bible.

See more at **www.ambs.edu.** Follow links to **Academic Information** and **Online Courses.**

Call **1 + 800 964-2627** or contact **online@ambs.edu.** Enroll by **August 23.**

Associated Mennonite Biblical Seminary
Elkhart, Indiana

CALENDAR

Streams in the Desert mental illness retreat, Sept. 27-29, at Camp Swatara, Bethel, Pa. For information, call MMA at 800-348-7468, ext. 576. Registration deadline is Sept. 20.

BIRTHS

Ackerson, Zion, June 18, to Holly and Michael Ackerson, South Bend, Ind.

Benedict, Derek Reece, July 4, to Neal and Jean Sauder Benedict, Lancaster, Pa.

Berry, Adam Edmund, June 23, to Edmund Jr. and Suzi El Lati Berry, Perkasie, Pa.

Beyer, Margaret Elaine, May 10, to Derek and Janna Unruh Beyer, Harrisonburg, Va.

Bollinger, Madalyn Grace, July 5, to Ed and Kim Mast Bollinger, Harrisonburg, Va.

Bontrager, Shelby Mae, July 10, to Jim and Diane Hershberger Bontrager, McPherson, Kan.

Cameron, Rebecca Lynn, June 7, to Roderick and Lori Troyer Cameron, Engadine, Mich.

Chasteen, Casey Lane, June 14, to Steve and Cherie Ediger Chasteen, Cheyenne, Wyo.

Colon, Ethan Troy, May 9, to Teresa Aeschliman and Troy Colon, Reidsville, N.C.

Cooper, Laura Grace, June 26, to Dave and Anne Raper Cooper, Raleigh, N.C.

Dugan, Monica Lavinia "Molly," May 20, to David and Mary Jantzi Dugan, Fly Creek, N.Y.

Epp, Lauren Ann, June 29, to Curt and Sarah Derstine Epp, McPherson, Kan.

Giesbrecht, Kyle George, July 6, to Brian and Janice Giesbrecht, Steinbach, Man.

Gingerich, Jack Donovan, June 15, to Donovan and Heather Gingerich, Goshen, Ind.

Harding, Ruby Isabelle, May 14, to Ken and Lori Litwiller Harding, Tremont, Ill.

Henderson, Arabella Irene, June 10, to Daniel and Pamela Henderson Henderson, Washington, Ill.

Hershberger, Emily Catherine, June 25, to Ross and Melika Kauffman Hershberger, Cooksville, Ill.

Hetrick, Hunter Troy, June 26, to Brian and Susan Hetrick, Macungie, Pa.

Hostetter, Daniel Clark, June 6, to Clark and Jennifer Spory Hostetter, Boswel, Pa.

Huffman, Ethan Taylor, July 12, to Roger and Kimberly Bontrager Huffman, Middlebury, Ind.

Klein, Gabriel Robert, July 1, to Tim and Jill Goering Klein, Ponca City, Okla.

Krisetya, Svea Iman Larson, May 23, to Karin and Matius Larson Krisetya, Jakarta, Indonesia.

Leinbach, Joshua Scott, May 21, to Mary Lou Aguilar and Terry Leinbach, Hesston, Kan.

Liechty, Cormac Henry Koop, June 28, to Dan and Jill Koop Liechty, Lansing, Mich.

Mishler, Hannah Raylinn, June 10, received for adoption June 12 by Joel and Kim Ray Mishler, Shipshewana, Ind.

Moyer, Kiersten Nicole, July 8, to Douglas and Diana Renner Moyer, Souderton, Pa.

Myers, Jesse Allen, June 7, to John and Kim Hershey Myers, Elizabethtown, Pa.

Odhiambo, William Oure, June 19, to Theophilus and Agnes Olimo Odhiambo, Elkhart, Ind.

Oswald, Michael Stephen, July 2, to Steve and Mystee Berry Oswald, Clinton, Ill.

Parker, Madeline Claire, May 9, to Shawn and Tonya Williams Parker, Broadway, Va.

Plank, Jacob, June 15, to Kathy and Mark Plank, Goshen, Ind.

Shelley, Guy Dewey-Lee, June 19, to James and Michelle Shelley, South Bend, Ind.

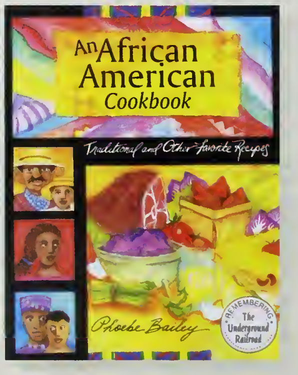
Speigle, Kyle Patrick Sean, July 7, to John and Vanessa Speigle, Harrisonburg, Va.

Spence, Preston Scott, June 28, to Kim and Harold Spence, Harrisonburg, Va.

Teeter, Rachel Mae, July 5, to Tyson and Angie Maury Teeter, Wichita, Kan.

Great African American Food!

(Remembering The Underground Railroad)


An African American Cookbook
Traditional and Other Favorite Recipes
Phoebe Bailey
Remembering The Underground Railroad

$15.95, paperback

An African American Cookbook: Traditional and Other Favorite Recipes is a bountiful collection of favorite foods and the memories that go with them. All of the dishes celebrate hearty African American eating; the traditional foods reflect the ingenious, resourceful, and imaginative Africans who made them.

Woven among the 400 recipes are rich historic anecdotes and sayings. They were discovered or lived by the cookbook's contributors, many of whose ancestors participated in the Underground Railroad, or lived nearby where it was active.

A cookbook rich in history and rich in easy-to-prepare, wonderfully tasty food!

Good Books®

Available at local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and American Express accepted.
For shipping and handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com • (check our weekly specials—35% off!).

Vrolijk, Bryse Jay, June 27, to Linwood and Radella Todd Vrolijk, Harrisonburg, Va.

Waidelich, Megan Renee, June 22, to Gary and Mary Nagel Waidelich, Archbold, Ohio.

Wenger, Sydney Nicole, May 11, to Brian and Gillian Detweiler Wenger, Chambersburg, Pa.

Yoder, Andrew Daniel, July 8, to Jewel and Josh Yoder, Englewood, Colo.

MARRIAGES

Argueta/Roberts: Tomas Argueta, Kitchener, Ont., and Roseanne Roberts, Kitchener, July 6 at First Mennonite Church, Kitchener.

Auernheimer/Graham: Justina Auernheimer, Moundridge, Kan., and Allen Graham, McPherson, Kan., June 29 at First Mennonite Church of Christian, Moundridge, Kan.

Bachman/Birdsell: Amy Bachman, rural Newton, Kan., and Derrick Birdsell, Hesston, Kan., June 29 at First Mennonite Church, Newton.

Beachy/Diener: Ben Beachy, Harrisonburg, Va., and Sarah Diener, Harrisonburg, May 19 at Lindale Mennonite Church, Linville, Va.

Bender/Roth: Valerie Bender, Accident, Md., and Eric Roth, Marion, Pa., June 8 at Cherry Glade Mennonite Church, Accident.

Berning/Gingerich: Dale Berning, Pleasanton, Calif., and Lisa Gingerich, Goshen, Ind., June 8 at Yellow Creek Mennonite Church, Goshen.

Birky/Bohnert: Angie Birky, Denver, and Brian Bohnert, Denver, June 29 at Mount Falcon Summit, Morrison, Colo.

Bogen/Rohrer: Michelle Bogen, Michigan, and Andrew Rohrer, Ohio, June 22 at Locust Grove Mennonite Church, Burr Oak, Mich.

Bohnenblust/Zerger: Kristin Bohnenblust, McPherson, Kan., and Brian Zerger, Newton, Kan., June 28 at First Presbyterian Church, McPherson.

Bond/Hoover: Theresa Felder Bond, Shipshewana, Ind., and Ralph Hoover, New Castle, Ind., June 29 at Shore Mennonite Church, Shipshewana.

Bowers/Coblentz: Sarah Bowers, Hartville, Ohio, and Zachary Coblentz, Hartville, June 22 at Hartville Mennonite Church.

Branam/Nolt: Timothy Branam, Ligonier, Ind., and Katherine Nolt, Boise, Idaho, June 15 at Elkhart, Ind.

Brandt/Waltner: Becky Brandt, Sioux Falls, S.D., and Timothy O. Waltner, Freeman, S.D., June 8 at First Presbyterian Church, Sioux Falls.

Brown/Livengood: Tisha Brown, Burlington, W.V., and Kevin Livengood, Keysser, W.V., June 15 at Pinto (Md.) Mennonite Church.

Claassen/Enns: Ashley Claassen, Wichita, Kan., and David Enns, Wichita, July 20 at Parkview Mennonite Brethren Church, Hillsboro, Kan.

Crane/Maust: Susan Crane, Woolwich Township, N.J., and Donovan Maust, Harrisonburg, Va., June 30 at Sir Christopher Wrenn Chapel, Williamsburg, Va.

Cummings/Miller: Chris Cummings, Quakertown, Pa., and Megan Miller, Elkhart, Ind., July 5 at Southside Fellowship, Elkhart.

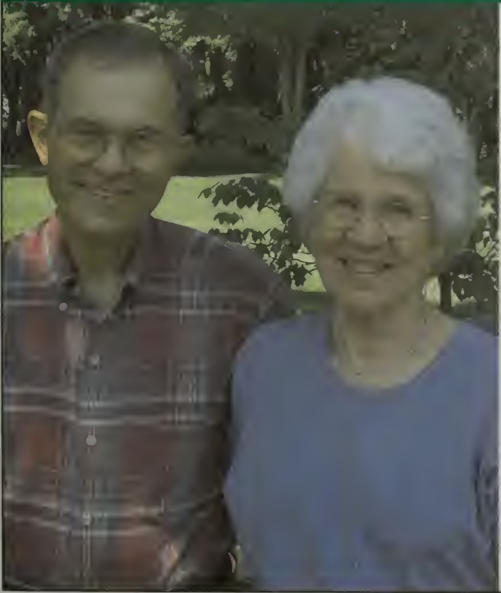
Detweiler/Shifler: Dirk Detweiler, Orrstown, Pa., and Rebecca Shifler, Chambersburg, Pa., June 1 at Chambersburg First Church of God.

Driscoll/Headings: Amy Driscoll, Wilmington, Ohio, and Leon Headings, Wooster, Ohio, July 6 at Fairhaven Church, Centerville, Ohio.

Edwards/Rupp: Randy Edwards, Wichita, Kan., and Jenel Rupp, Wichita, July 20 at Hope Mennonite Church, Wichita.

Eisenbraun/Waltner: Rachel Eisenbraun, Wall, S.D., and Matthew Waltner, Freeman, S.D., June 8 at Salem Mennonite Church, Freeman.

Hamersley/Schrock: Ryan Hamersley, Wooster, Ohio, and Tina Schrock, Smithville, Ohio, June 22 at Evangel Assembly of God, Wooster.



"Greencroft provides the gift of a caring community."

Dana and Nelda Snider, future residents of Greencroft Middlebury, Middlebury Ind.

"Greencroft has wisdom from years of experience to help us think through first-time issues seniors face. We are excited about getting into user-friendly senior housing. Activity, security, support, and close community are benefits Greencroft adds to retirement living."

To learn more, call Donya Doutlick at **(574) 825-6785** or visit **www.greencroft.org**.

GREENCROFT.
Middlebury
709 W. Wayne St. • Middlebury, IN 46540
A Greencroft Retirement Community

EQUAL HOUSING OPPORTUNITY

TM8-6-02

Hartzler/Peachey: Michael Hartzler, Belleville, Pa., and Stephanie Peachey, Belleville, July 13 at Locust Grove Mennonite Church, Belleville.

Hilmer/Hunsberger: Michelle Hilmer, Harleysville, Pa., and Tomi Hunsberger, Telford, Pa., July 6 at Blooming Glen (Pa.) Mennonite Church.

Jackson/Rohrer: Tyrone Jackson, Harrisonburg, Va., and Bridget Rohrer, Harrisonburg, July 7 at Park View Mennonite Church, Harrisonburg.

Kauffman/Lefever: Ross Kauffman, Goshen, Ind., and Debra Lefever, Goshen, June 8 at Garden of the Five Senses, Lancaster, Pa.

King/Stoltzfus: Jennette King, Hartville, Ohio, and Reggie Stoltzfus, Uniontown, Ohio, June 8 at Hartville Mennonite Church.

Kipps/Souder: Carrie Kipps, Harrisonburg, Va., and Jeffrey Souder, Harrisonburg, June 22 at Reformation Lutheran Church, New Market, Va.

Lemon/Zuercher: Emily Lemon, Fredericksburg, Ohio, and Matt Zuercher, Orrville, Ohio, June 29 at Grace Brethren Church, Wooster, Ohio.

Lewis/Ratzlaff: Bradley Lewis, Hutchinson, Kan., and Amy Ratzlaff, Buhler, Kan., June 8 at Hoffnungsau Mennonite Church, Inman, Kan.

Muir/Sutherland: Theresa Muir, Cresaptown, Md., and Thomas Sutherland, Cresaptown, June 1 at Rocky Gap Park, Cumberland, Md.

Nafziger/Roth: Anita Nafziger, Archbold, Ohio, and Lynn Roth, Wauseon, Ohio, June 29 at Central Mennonite Church, Archbold.

Nyce/Veltre: Charity Nyce, Telford, Pa., and Paul Veltre, Willow Grove, Pa., June 22 at Franconia (Pa.) Mennonite Church.

Ortman/Stoltzfus: Tanya Ortman, Albuquerque, N.M., and Ky Stoltzfus, Albuquerque, June 22 in Marion, S.D.

Ramer/Wall: Derrick Ramer, Wakarusa, Ind., and Michelle Wall, Reedley, Calif., May 18 at Reedley.

Steiner/Steiner: Brandon Steiner, Apple Creek, Ohio, and Maria Steiner, Dalton, Ohio, June 15 at Kidron (Ohio) Mennonite Church.

Stohs/Zerger: Ginny Lee Stohs, Hanover, Kan., and Neil Zerger, Moundridge, Kan., May 25 at Zion Lutheran Church, Hanover.

DEATHS

Albrecht, Mae Ropp, 82, Newton, Ont., died May 30. Parents: Moses and Christena Ruby Ropp (both deceased). Survivor: daughter Audrey. Funeral: June 2 at Crosshill (Ont.) Mennonite Church.

Brunk, Erma Hess, 62, Harrisonburg, Va., died June 14 of cancer. Spouse: George Brunk III. Other survivors: children Douglas, Valerie Brunk Hertzler; one grandchild. Funeral: June 18 at Lindale Mennonite Church, Linville, Va.

Byler, Mary Lucille, 87, Harrisonburg, Va., died June 15. Parents: John and Amanda E. Troyer Byler. Memorial service: June 19 at Harrisonburg.

Frankenfield, Susan Landis, 76, Harleysville, Pa., died June 14. Spouse: Earl Frankenfield. Parents: Levi and Fannie Clemens Landis (both deceased). Other survivors: children John, David, Dale, Jeryl, Earl, James, Steven; 16 grandchildren; four great-grandchildren. Funeral: June 18 at Salford Mennonite Church, Harleysville.

Friesen, Edna Friesen, 89, Henderson, Neb., died June 26. Spouse: Henry C. Friesen (deceased). Parents: George and Helena Kroeker Friesen (both deceased). Survivors: children Melva, Ronald, Marlin; seven grandchildren; six great-grandchildren. Funeral: June 29 at Bethesda Mennonite Church, Henderson.

Gingerich, Ada Martin, 91, Kouts, Ind., died June 17. Spouse: Joseph Gingerich (deceased). Parents: Arthur and Lydia Martin (both deceased). Survivors: children Mary Ann Gibson, Donald, Lydia Kreiger, Richard, James; 13 grandchildren; 13 great-grandchildren. Funeral: June 21 at Hopewell Mennonite Church, Kouts.

Goering, David, 78, McPherson, Kan., died June 16 of cancer. Spouse: Opal Goering. Parents: Ben and Tena Krehbiel Goering (both deceased). Other survivors: children Duane, Diane Houchen; two grandchildren. Funeral: June 20 at First Mennonite Church, McPherson.

Goers, Chester G., 81, Belleville, Pa., died June 26. Spouse: B. Jane Peachey Goers. Parents: Fred and Helen Goers (both deceased). Other survivors: children Stanley, Ronald, Mary Anne Rood; 12 stepchildren; 30 grandchildren; seven great-grandchildren. Memorial service: June 29 at Maple Grove Mennonite Church, Belleville.

Groff, Verna Moyer Derstine, 94, Souderton, Pa., died June 27. Spouse: (1st) Henry A. Derstine (deceased); (2nd) Clayton M. Groff (deceased). Parents: William and Esther Moyer (both deceased). Survivors: children Larry, Lorretta Good, Eileen Famous; stepchildren Lorraine Landis, Neva Moyer; 15 grandchildren; 21 great-grandchildren; one great-great-grandchild. Funeral: July 1 at Souderton (Pa.) Mennonite Homes Chapel.

Haidet, Shirley, 81, West Liberty, Ohio, died June 8. Survivors: children Craig, Trent; one grandchild. Funeral: June 12 at South Union Mennonite Church, West Liberty.

Huebert, Lynn, 41, Henderson, Neb., died June 21 of cancer. Spouse: Melissa Huebert. Parents: John and Adeline Peters Huebert. Other survivors: children Malaina, Maelyn, Lane. Funeral: June 24 at Bethesda Mennonite Church, Henderson.

FALL 2002 TOURS
IRELAND (September 20 - October 1)
FALL FOLIAGE TOUR in NEW ENGLAND (October 8-14)
SERVICE TOUR to ISRAEL (NAZARETH VILLAGE) (October 25 - November 7)
VIETNAM (November 6-24)
CHRISTMAS SERVICE TOUR to PENNSYLVANIA (November 28 - December 3)

2003 TOURS
JAMAICA SERVICE TOUR (January 24 - February 2)
PARAGUAY SERVICE TOUR (April 3-17) • *RUSSIA and UKRAINE* (May 23 - June 6)
From PENNSYLVANIA to ONTARIO (May 28 - June 2)
In the FOOTSTEPS of the APOSTLE PAUL (May 30 - June 15)
EUROPEAN HERITAGE (June 9-25)
CHINA (June - TBA) • *ALASKA* (June 25 - July 7)
MAJESTIC CANADIAN ROCKIES (July 7-20)
MENNONITE WORLD CONFERENCE (AFRICA 2003) (8 tours offered in August)
GERMANY and SWITZERLAND (October 9-23)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

IT'S NOT TOO LATE TO JOIN A TOURMAGINATION TOUR IN 2002 & 2003

CALL 1-800-565-0451
FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • WEB: www.tourmagination.com

9 Willow Street
Waterloo, ON, Canada N2J 1V6
Reg. #1567624

1011 Cathill Road
Sellersville, PA, USA 18960

Kauffman, Jody Gaines, 44, Fairview, Mich., died June 22 of a liver transplant failure. Spouse: James Kauffman. Parent: Nathan Gaines. Other survivors: children Jonathan, Sarah, Amanda. Funeral: June 28 at Fairview Mennonite Church.

Kinzie, Ivan Nathan, 93, Cambridge, Ont., died June 5. Spouse: Buelah Weber Kinzie (deceased). Parents: Henry Kinzie and Alice Woods (both deceased). Survivors: children Sharon Ferguson, David; seven grandchildren; eight great-grandchildren. Funeral: June 10 at Stirling Avenue Mennonite Church, Kitchener, Ont.

Krehbiel, Dagmar Kroeker, 71, Mountain Lake, Minn., died June 14 of acute leukemia. Spouse: Philip Krehbiel Jr. Parents: Herman and Myrtle Thompson Kroeker (both deceased). Other survivors: children Christine, Bradley, Allison Krehbiel Baskfield; five grandchildren. Funeral: June 19 at Bethel Mennonite Church, Mountain Lake.

Lehman, Nellis Wadel, 87, Chambersburg, Pa., died May 30. Spouse: Fred Lehman. Parents: William and Annie Shriner Wadel (both deceased). Other survivors: children Lucille Sauder, Eugene; four grandchildren; three great-grandchildren. Funeral: June 3 at Chambersburg (Pa.) Mennonite Church.

Longacre, Ruth Susanna Reeser, 87, Ephrata, Pa., died May 18. Spouse: John Longacre (deceased). Parents: Harry and Lena Metzler Reeser (both deceased). Survivors: children Anna Lind, James, Joseph, Norman; 12 grandchildren; five great-grandchildren. Funeral: May 23 at Vincent Mennonite Church, Spring City, Pa.

Martin, Ruby Frances Martin, 90, Harrisonburg, Va., died July 1. Spouse. E. Ruel Martin. Parents: Joseph and Hannah Brunk Martin (both deceased). Other survivors: children Helen Driver, Bernard, Arlin, Gerald, Nelson; 14 grandchildren; 33 great-grandchildren. Funeral: July 4 at Weavers Mennonite Church, Harrisonburg.

Miller, R. Keith, 73, Walnut Creek, Ohio, died June 30 of cancer. Spuose: Dorothy Rebillot Miller. Parents: Kathryn Troyer Miller (deceased) and Paul Miller. Other survivors: children Brian, Kathy Weaver, Peggy Swartzentruber, Marsha Troyer; eight grandchildren; one great-grandchild. Memorial service: July 3 at Walnut Creek Mennonite Church.

Moser, Lyle W., 74, Castorland, N.Y., died June 23. Spouse: DeEtta Zehr Moser. Parents: Daniel and Catherine Moser (both deceased). Other survivors: children Daniel, Lyle Willard, Sheryl Martin, Juanita Van Dyke; nine grandchildren; three great-grandchildren. Funeral: June 26 at Croghan (N.Y.) Mennonite Church.

Opdycke, Willard R., 85, Fayette, Ohio, died June 28. Spouse: Frances Miller Opdycke. Parents: Waldo and Ella Weber Opdycke (both deceased). Other survivors: children Betty Jean Chase, Peggy Blevins, Susan Weeks. Funeral: July 1 at Eagle Funeral Home, Fayette.

Short, Erma Holsopple, 84, Wauseon, Ohio, died June 23. Spouse: Elden Short. Parents: Emery and Lucinda Lehman Holsopple (both deceased). Other survivors: children Leon, Richart, Robert, James, Eugene, Darlene Ramon; 14 grandchildren; 10 great-grandchildren. Funeral: June 26 at West Clinton Mennonite Church, Wauseon.

Sieber, Daniel Wayne, 48, Hesston, Kan., died July 2 of a heart attack. Spouse: Colleen Smith Sieber. Parents: Samuel (deceased) and Lorraine Martin Siebert. Other survivors: children Sam, Daniel, Steven, Joseph. Funeral: July 6 at Whitestone Mennonite Church, Hesston.

Stahl, Omar B., 75, Lancaster, Pa., died June 23 of a hemorrhagic stroke. Spouse: A. Martha Denlinger Stahl. Parents: Dewey and Mary Brubaker Stahl (both deceased). Other survivors: children John, Rachel Kraybill Stahl; two grandchildren. Funeral: June 27 at Strasburg (Pa.) Mennonite Church.

Troyer, Helen Marie Smith, 85, Comins, Mich., died April 30. Spouse: Ben Troyer (deceased). Survivors: children Ron, Richard, Renie Schanck; six grandchildren; six great-grandchildren. Funeral: May 2 at Comins Mennonite Church.

Troyer, John M., 89, Goshen, Ind., died May 29 of complications from a stroke. Spouse: Katie Yoder Troyer. Parents: Mose and Edna Yoder Troyer (both deceased). Other survivors: children Lavera Hooley, Carolyn Hochstetler, Rosella Coblentz, Glen, Larry, Donald; 19 grandchildren; 31 great-grandchildren. Funeral: June 2 at Clinton Brick Mennonite Church, Goshen.

Van Alstine, Ruby Holderman, 88, Plattsmouth, Neb., died May 28. Spouse: William Van Alstine (deceased). Parents: Hezekiah and Helena Fast Holderman (both deceased). Survivors: son Larry; six grandchildren; 14 great-grandchildren. Funeral: June 4 at Kalispell, Mont.

Weaver, Virgil, 94, Goshen, Ind., died May 29. Spouse: Mary Hoover Weaver. Parents: Mahlon and Clara Blosser Weaver (both deceased). Other survivors: children Julia Kennell, Verda, Carol Pope, Verl; five grandchildren; three great-grandchildren. Funeral: June 1 at Yellow Creek Mennonite Church, Goshen.

Yoder, Mary Kate Blosser, 88, Wellman, Iowa, died June 27. Spouse: Oren Yoder (deceased). Parents: Perry and Ada Layman Blosser (both deceased). Survivors: children Arlin, Eldon, Darvin, Aldeen Wenger; eight grandchildren; 16 great-grandchildren. Funeral: July 1 at West Union Mennonite Church, Parnell, Iowa.

Zuercher, Lawrence, 79, Wooster, Ohio, died May 22. Spouse: Esther Cleaver Zuercher. Parents: Menno and Anna Fahrni Zuercher (both deceased). Other survivors: children Eric, Olin, Eileen Rieman; one grandchild. Funeral: May 27 at First Presbyterian Church, Wooster.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

•TheMennonite@MennoniteUSA.org

•fax 316-283-0454

•P.O. Box 347, Newton, KS 67114

When they ask... "Why don't Mennonites go to war?"

refer them to "Peace Blend" at Third Way Café: www.thirdway.com/peace

Third Way Café is produced by Mennonite Media with a wealth of information on Mennonites, plus inspiration, current events, and much more!

New!
- *A Sip of Scripture* (verse-a-day)
- *Café de Tercera Alternativa* (Spanish pages)

Order FREE bookmarks to hand out about *A Sip of Scripture!*

☐ Please send me _____ bookmarks featuring *A Sip of Scripture.*

☐ Sign me up to receive FREE e-mail sharing stories from Third Way Café.
My e-mail address is: ______________________________

Mennonite Media

For information or to order:
1-800-999-3534 / loish@mennomedia.org
1251 Virginia Avenue, Harrisonburg, VA 22802
www.mennomedia.org / www.thirdway.com
Mennonite Media is a department of Mennonite Mission Network.

Spruce Lake Retreat is seeking a ***maintenance technician***: a ministry-minded individual to serve on the buildings and grounds team, which is responsible for the upkeep and development of Spruce Lake's property, plant and equipment. Applicant should have experience/training in building- and/or grounds-related tasks. Salary and liberal benefits package, optional on-campus housing. Open immediately.

Send resume to Executive Director, RR 1 Box 605, Canadensis, PA 18325; 800-822-7505; fax 570-595-0328; email director@sprucelake.org.

Spruce Lake Retreat has three full-time positions available for mission-minded people:

- ***Head cook,*** who serves as the primary line cook under the direction of the food service manager and is responsible for the preparation and service of buffet-style meals in Spruce Lake's main dining room (90,000 meals in 2001). The ideal candidate has proven food service experience/training and a desire to serve others in the spirit of Christian hospitality.
- ***Executive assistant,*** who serves as the primary support person for the executive director, performing a variety of human resource, organizational and clerical tasks. The ideal candidate has strong organizational/office experience, exceptional people skills and is highly trustworthy.
- ***Reservations coordinator,*** who serves as a key member of the office team under the direction of the office manager and is responsible for various guest service tasks including handling individual and group reservations, fielding guest requests, answering phone calls and inquiries and various other organizational and clerical tasks. The ideal candidate has strong organizational/office experience, exceptional people skills and a calling to Christian hospitality ministry.

Wages and liberal benefits package provided for all positions, commensurate with training/experience. On-camp housing may be available. All open immediately.

Send resume to Executive Director, RR 1 Box 605, Canadensis, PA 18325; 800-822-7505; fax 570-595-0328; email director@sprucelake.org.

Ambler (Pa.) Mennonite Church (half-hour north of Philadelphia), a well-established, culturally diverse congregation of 90 members, is seeking a full-time ***pastor***. The candidate (male, female, couple) needs to have a strong commitment to Anabaptist-Mennonite values and beliefs. The person will give leadership to preaching, pastoral care, youth ministry and community witness.

For more information, contact Vernon Kratz, Search Committee Chairperson, 407 Schoolhouse Road, Sellersville, PA 18960; 215-723-2145; rtkratz@aol.com.

Seeking Justice in Health Care

Mennonite Health Assembly

March 6 - 9, 2003
Greenville, South Carolina

Join old and new friends to search for better ways to offer healing and hope to all in the name of Christ. For information, call 574-534-9689 or visit www.mhsonline.org.

Event is sponsored by Mennonite Health Services and MMA

Mennonite HealthServices

MMA

Shalom Mennonite Church, Newton, Kan., desires half-time ***associate pastor***, with focus on youth and educational ministries. See http://home.southwind.net/~shalom/

Contact Kristen Mayhue, 316-283-3660; mayhue@southwind.net.

Goshen College public relations department is seeking a motivated, creative ***graphic designer*** for a full-time administrative faculty position starting August 2002. Work with advancing the college's mission creatively and consistently across mediums with high-impact design to prospective students and families, alumni and friends, church constituencies and the broader academic community. 3-5 years experience in graphic design required. Knowledge of InDesign software, Quark Xpress, Adobe and other design/illustration software and Microsoft Word required, also prepress technical requirements and four-color printing process. Must be able to communicate effectively and function as part of a team in brainstorming and problem-solving. The successful candidate will be self-directed and able to collaborate enthusiastically; aware of corporate and graphic identity issues; possess strong organizational and communication skills; and demonstrate leading-edge design skills, understanding of competing markets and the ability to complete work in a timely, organized manner. Compatibility with college mission and standards required. Web skills or interest a plus.

To apply, send letter of application with three resumes to Amy Hartman, Goshen College, 1700 S. Main St., Goshen, IN 46526; fax 219-535-7060; or attach to email amymh@goshen.edu. Complete a Personnel Information Form at www.goshen.edu/employment/personl.html. Goshen College is an AA/EEO employer and women and minority candidates are encouraged to apply.

6th biennial Women Doing Theology Conference, *May 16-18, 2003*, at Eastern Mennonite University, Harrisonburg, Va. The theme will be "Gifts of the Red Tent: Women Creating" and will concentrate on theology and the arts. The theme verse is Psalm 61:4, "Let me abide in your tent forever, find refuge under the shelter of your wing."

For more information, contact MCC U.S. Women's Concerns at 717-859-3889; djg@mccus.org.

Goshen College is accepting applications for a ***music professor/administrator*** to lead a growing department into a newly constructed Music Center. The music department currently has 50 music majors and 20 music minors. It offers a bachelor of arts degree with emphases in performance, music education, music theory/history and piano pedagogy. Successful applicant needs to have a vision for growing an exciting program in a state of the art facility. The candidate will combine a love for teaching, performance and leadership. A doctorate with prior administrative experience in directing a music department or school of music is preferred. Strong interest in active recruiting and teaching experience at the college or university level are required. Applications will be accepted until the position is filled. The appointment will begin July 1, 2003.

To apply, visit the specific position announcement on the Goshen College Web page www.goshen.edu under employment. Goshen College is an AA/EEO employer; members of under-represented groups are invited to apply. Goshen College is affiliated with the Mennonite Church.

Director, !Explore Program; Candidate: Youth ministry faculty. **Associated Mennonite Biblical Seminary** seeks a director for !Explore: A Theological Program for High School Youth. This is a full-time position, including one-half-time as project director and one-half-time in preparation for long-term faculty position in youth ministry. Responsibilities include overseeing a newly developed high school summer program, working with partner organizations, supervising staff and interpreting the program in the church. In addition, the position includes teaching one youth ministry course annually and pursuing a relevant degree with expenses paid by AMBS. Candidates must have a high level of maturity and spiritual depth; strong relational, administrative and communication skills; experience working with young people; a strong commitment to the Anabaptist-Mennonite faith; and a commitment to teaching at AMBS at least three years after study is completed. Application deadline: August 15. Starting date: As soon as possible after Sept. 15.

To apply, send resume, three reference letters and letter of application to Dr. Loren Johns, Academic Dean, AMBS, 3003 Benham Ave., Elkhart, IN 46517; ljohns@ambs.edu. AMBS is an equal opportunity employer.

Clinton Frame Mennonite Church, Goshen, Ind., a growing, vibrant congregation with a membership of 600+ in a rural setting, is currently seeking applicants for a full-time position as ***minister of worship and music***, with some administrative duties. Professional training and/or experience desired. This position will work closely with our lead pastor and an established leadership team in planning worship, which includes both liturgical and contemporary worship. Clinton Frame Mennonite is strongly committed to Anabaptist values and encourages use of lay leadership and gifts at all levels of congregational life.

Applicants are invited to send a resume or request further information by contacting Bob Shreiner, pastor, or Erv Bontrager, chair of pastoral staff relations committee, 63846 CR 35, Goshen, IN 46528; cfmc@maplenet.net; 574-642-3165.

Eastern Mennonite Missions seeks ***graphic designer*** to conceptualize, design and coordinate production of assigned projects. Full-time position begins Sept. 2, 2002. Required skills: imagination, ability to coordinate details, work with digital and print media, and at least one year of experience in graphic design.

Contact Jeanette at 717-898-2251, jeanetteh@emm.org. Apply by Aug. 9, 2002.

First Mennonite Church, Bluffton, Ohio, has an opening beginning Nov. 1, 2002, for ***lead pastor*** of a multistaff team; seminary training, CPE and/or counseling experience expected. Strong administrative, preaching and worship leadership skills required.

Contact Lois Wetherill, 419-358-1049, wetherillgl@bluffton.edu; or Lavon Welty, Central District Conference Associate Conference Minister-East, 419-222-6102, lavonw@wcoil.com.

Oaklawn Psychiatric Center, Elkhart, Ind., has an immediate opening for a ***social worker*** at our Outpatient Center. Master's degree in social work required. License or eligibility for licensure preferred. In addition to a competitive salary and generous benefit package, Oaklawn offers a beautiful work setting and family-oriented work environment. Our locations are conveniently located minutes from South Bend, Silverhawks semiprofessional baseball league and Lake Michigan beaches, as well as easy access to Chicago and Indy.

You may send a resume via mail, fax or email to Human Resources, Oaklawn, P.O. Box 1109, Goshen, IN 46527; fax 574-875-9629; email martinezkjm@aol.com. Learn more about us and other opportunities available by visiting www.oaklawn.org. An equal opportunity employer.

Ocean City (Md.) Mennonite Christian Fellowship is seeking a ***pastor*** who will lead us through expository teaching/preaching. Must love God's word, be an energetic shepherd who loves the flock, and have a good sense of humor. We are radically hospitable and friendly. We operate a highly respected Christian preschool of 145 children. Ocean City is a seacoast community on the Atlantic Ocean 3 hours from Baltimore/D.C./Philadelphia. Our community enjoys great schools, low crime and an affordable standard of living.

Please call Stephen Doherty at 410-641-1502 or email Stephen4JC@aol.com if interested.

Whitestone Mennonite Church, Hesston, Kan., seeks full-time ***lead pastor*** for our pastoral team. Our candidate will have a strong commitment to Anabaptist values and beliefs, dedication to the primacy of the life and teachings of Jesus Christ, and have strong preaching, pastoral care and leadership skills. The pastor we seek should encourage programs and resources for Christian education for all age groups and effectively direct additional staff, which will include an associate pastor and youth pastor.

Interested people may contact Marilyn Wilder, Pastoral Search Committee Chair, Whitestone Mennonite Church, 629 Crescent Drive, Hesston, KS 67062; 620-327-3185; marilyn@aplawpa.com.

Western Mennonite School is seeking qualified faculty and staff who have energy and passion for nurturing and educating today's youth in a Christ-centered educational setting. Western (grades 6-12) is located in the beautiful Willamette Valley in the Northwest. Opening August 2002:

- ***Asst. cook:*** assist food services manager in evening meal preparation; voluntary service position.
- ***Asst. maintenance:*** assist facilities manager in plant and vehicular maintenance and repair; voluntary service position.

For more information, contact Eric Martin, 9045 Wallace Rd. NW, Salem, OR 97304; 503-363-2000; martines@teleport.com.

Manson (Iowa) Mennonite Church seeks half-time ***youth pastor***. Rural congregation that is seeing growth in its children and youth programs seeks team-oriented person with a heart for evangelizing and discipling youth in the context of an Anabaptist-Mennonite congregation.

If interested, contact Curt Kuhns at 712-469-3387; manson.menno@juno.com.

Lititz Mennonite Church seeks full-time ***lead pastor*** beginning as soon as possible. The lead pastor will provide spiritual nurture and leadership for a congregation of 160 active members, as well as direct a team including an associate pastor for youth/evangelism and three congregational leaders.

Interested people please contact John Zook, Chair of the Search Committee, for detailed information: 54 Ridgeview Drive, Leola, PA 17540; email jzook19932@aol.com. Or leave your name and phone number at the church office: 717-626-8237.

IN-MI Mennonite Conference is seeking a .5 FTE ***conference regional minister*** to serve churches in Michigan. This minister will provide leadership and ministry with overseers, pastors and congregations to develop excellence in spiritual leadership and assist in the development of resources to strengthen congregations committed to the mission and ministry of Jesus. They will serve up to 25 congregations and their pastors and be a member of the ministry team of IN-MI Mennonite Conference. Applicants will possess a vibrant Christian faith in a Mennonite perspective, will be available at least by January 2003, and will have some theological education and professional training with at least six years pastoral experience. We encourage women, men and people from underrepresented groups to apply.

Interested people may submit a current Ministerial Leadership Information form with references to IN-MI Conference Search Committee, c/o Jerry Albrecht, 1408 Elmherst Ct., Goshen, IN 46526. For more information, call or email Jerry Albrecht at 574-533-4327 or albrecht@maplenet.net.

Eastern Mennonite University Presidential Search

Eastern Mennonite University is beginning a search to replace outgoing president Joseph Lapp, who will not seek another term. As of June 2003, President Lapp will have served the institution with distinction for 16 years.

EMU, founded in 1917, is a fully accredited Christian liberal arts institution, affiliated with Mennonite Church USA. The campus is located in Harrisonburg, Va., in the heart of the scenic Shenandoah Valley. EMU attracts 1,500 students of diverse cultures and faiths. In addition to the undergraduate program, EMU offers graduate and seminary programs. EMU has a distinct international global village curriculum, with integral cross-cultural components. The graduate conflict transformation program provides international leadership. See www.emu.edu for more information.

The ideal candidate should have academic experience, an Anabaptist Christian faith commitment, strong intellectual and dynamic leadership qualities, proven abilities in organizational development, and the ability to understand and communicate effectively with diverse constituencies.

Committee members: Roxann Allen, Donella Clemens, Andy Dula, Susan Weaver Godshall, Curtis Hartman, Freeman Miller, Carlos Romero, James L. Rosenberger, Sara Wenger Shenk, Donovan Steiner, Sheryl K. Wyse and Orville L. Yoder.

The search committee invites nominations and applications in confidence, preferably by Oct. 10, 2002, to: James L. Rosenberger, Chair, EMU Presidential Search Committee, c/o Sheryl K. Wyse, Box 923, Harrisonburg, VA 22803; email SKWyse@aol.com; fax: 775-255-4758. EOE. People who bring gender, ethnic and cultural diversity are encouraged to apply.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Melanie Mueller, or email TheMennonite@MennoniteUSA.org.

Giants in the land

Gordon Houser

One of the marks of our culture is the influence of large corporations. This is certainly true in the media, where giants such as Time Warner-AOL and Disney-ABC exercise massive control of the television, films, music and radio we consume.

Another area in which corporations have taken control concerns an aspect of culture we may think little about but which affects us all: food. Most of us eat three meals per day, and much of what we eat is produced by corporate farms that increasingly endanger our health and our environment.

In the June 19-26 issue of *The Christian Century*, Debra Bendis reports on an April conference at Georgetown College in Kentucky marking the 25th anniversary of Wendell Berry's book *The Unsettling of America*.

In that book, Bendis writes, "Berry warned that the rise of corporate farming and the disapearance of the family farm were destroying local communities and economies" while causing soil erosion and reducing the quality of the food we eat.

She notes that 61 percent of agricultural output comes from America's "corporate" farms, operations that usually produce a single commodity under contract with a consolidated firm. In the world of such "monoculture" farming, the farmer relinquishes his expertise in land use and animal husbandry and "follows the dictates of the corporation, which wants a uniform product and mass production," Bendis writes. "Low cost and speed are the farmer's priorities."

Berry spoke to the conference in Kentucky, where he lives. "Farming has become mining," he said. "We strip the land, taking and not renewing." A true agrarianism, he added, would entail a sense of "frugality and renewal within limits."

Most corporations don't want to talk about limits. Profit is their reason for being. Nevertheless, Bendis writes, there are signs of hope, as some people are migrating to the country, while others want to buy food directly from a farmer. "Environmentalist groups and farmers are becoming allies in their concern for tainted and dwindling water supplies, chemical poisoning, urban encroachment and other issues," she writes, while "the natural disasters of mad cow disease, E.coli and chemical poisoning are alerting Americans and others to the precariousness of the food supply."

Most participants at the conference were not too hopeful that Americans will rally to save the family farm. Instead, Bendis writes, "the voting public seems content to let farm subsidies artificially support [for example] the corn industry and postpone transformation."

In his 1990 book *What Are People For?* Berry wrote that for agriculture to remain productive, the land must be used well, and for the land to be used well, "the people who use it must know it well, must have time to use it well and must be able to afford to use it well."

Most of us consumers, however, want our food fast and tasty. We don't want to hear about how tainted the meat we're eating may be or what the consequences may be of our monoculture system of producing food.

The advertising that surrounds us, not to mention many of the policies of our leaders, tells us to think only of today. Meanwhile, the health of our children and grandchildren is being endangered by the giant corporations in the land who in the name of profit are destroying that land. TM

FILMS

Two summer films explore the question of whether the end justifies the means in capturing criminals. In **Insomnia** (R for language), based on a Norwegian film, a successful detective (Al Pacino) is under investigation for tampering with evidence as he tries to solve a murder case in Alaska. A local officer (Hilary Swank) wants to learn from him but uncovers troubling information. Although not of the caliber of director Christopher Nolan's earlier film, **Memento**, this one will make viewers think about more than just whodunnit. Steven Spielberg's **Minority Report** (PG-13) is a futuristic film about cops who capture people before they murder someone. When their chief (Tom Cruise) is pegged as a future murderer, he goes on the run to figure out what went wrong. In a time when Homeland Security wants to limit U.S. citizens' freedoms, this is a relevant film. Its effect is muffled, however, by a tacked-on, too-tidy ending.

For a completely different experience, try to find **Kandahar** (not rated), an Iranian-made film about a woman who sneaks into Afghanistan to try to save her sister, who plans to commit suicide at the solar eclipse, due to occur in three days' time. The picture of this disfigured country—filled with starving villagers, women in burqas and men maimed by mines, begging for artificial legs—is harrowing. Shot simply without many professional actors, this film offers nothing tidy or sentimental in its ending, which is appropriately disturbing.

VIDEOS

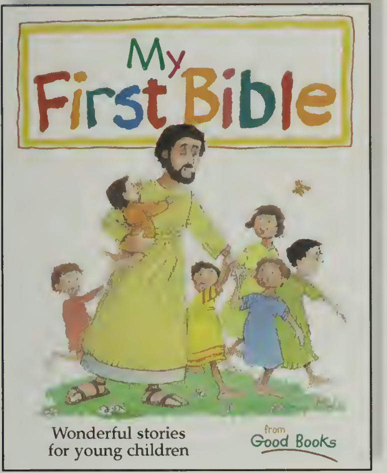
The Shipping News (R for language) follows the travails of a man named Quoyle (Kevin Spacey), who moves with his young daughter to his ancestral fishing village in Newfoundland after his wayward wife is killed in a car accident. The film requires patience as it moves toward a resolution in which Quoyle finds the possibility of healing. It includes a fine cast and succeeds, despite a few false notes.

BOOKS

Play the Ball Where the Monkey Drops It: Why We Suffer and How We Can Hope by Gregory Knox Jones (HarperSanFrancisco, 2001, $22) is a profound yet easy-to-read treatment of one of the most troubling problems in the history of humankind: Why is there suffering? Jones points out the inadequacies of traditional explanations and presents a fresh understanding of God's relation to our actions and the suffering that exists in our world. He uses stories to illustrate his points. This is a good example of practical theology that is liberating.

Praying Like Jesus: The Lord's Prayer in a Culture of Prosperity by James Mulholland (HarperSanFrancisco, 2001, $22) confronts North American Christians' selfish ways of praying. Mulholland says the popular Prayer of Jabez is counter to the heart of the gospel. He calls greed "the unchallenged sin in the American church." The book works best when it tells stories and overcomes its scolding tone.

My First Bible



For ages 4-7.

The stories in ***My First Bible*** span the big story of "God to the rescue," from creation to revelation. Retold by bestselling author Pat Alexander in words understandable to young children, the stories come to life with the wonderful illustrations of Leon Baxter (403 in all).

My First Bible, with its rhythm and repetition, is ideal for reading aloud with young children, although older ones will enjoy reading it on their own.

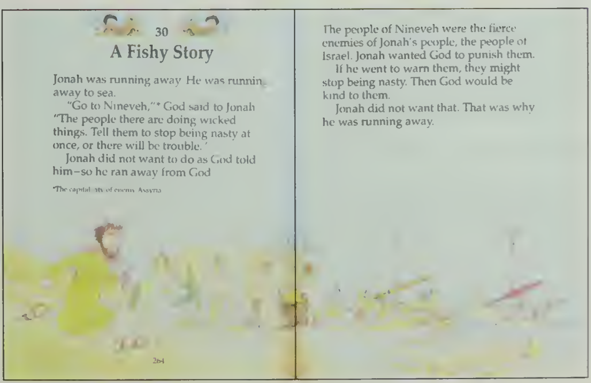
The story of "the God who loves and cares," from the Old Testament to the life and teachings of Jesus and what follows. A foundation on which to build a growing knowledge of the Bible!

by Pat Alexander, with pictures by Leon Baxter

$17.99, hardcover
480 pages, 403 full-color illustrations

Gift suggestions

- *For your children or grandchildren*
- *For your neighborhood children (in many homes which have no Bible, a children's Bible is less threatening than a Bible for the adults—and it is read by both* children *and adults)*
- *For Sunday School classrooms*
- *For Vacation Bible School*
- *For special gifts to special children*
- *For doctors' offices*
- *For libraries*



30

A Fishy Story

Jonah was running away. He was running away to sea.

"Go to Nineveh,"* God said to Jonah. "The people there are doing wicked things. Tell them to stop being nasty at once, or there will be trouble."

Jonah did not want to do as God told him—so he ran away from God.

*The capital city of enemy Assyria

264

The people of Nineveh were the fierce enemies of Jonah's people, the people of Israel. Jonah wanted God to punish them.

If he went to warn them, they might stop being nasty. Then God would be kind to them.

Jonah did not want that. That was why he was running away.

Good Books

Available at local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and American Express accepted.
For shipping and handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com
(check our weekly specials—35% off!).

*************************CAR-RT LOT**C-025
<10638> 65
5100 12/03 205377 Q:1 253
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

Money and missions

What will it mean for Mennonite Church USA to become a denomination sacrificially committed to mission? Just as congregations and leaders across the church are warming to this question, we learn that our new mission agency is facing a financial crisis.

Mennonite Mission Network could face a shortfall of $1.5 million in contributions by the end of the year. In June, executive director Stanley Green wrote to supporters across the church and described the dire conditions the mission agency is experiencing. According to Green, the Firstfruits Funding system established by the Executive Board is the primary cause of the problem.

There may be some merit to the complaint; a survey by Mennonite Church USA staff revealed that only half of all congregations described their understanding of the new funding system as "clear." By comparison, Lancaster Conference's large mission agency, which is not part of the new funding system, has received more contributions this year than last. By the end of June, Eastern Mennonite Missions was 4.5 percent ahead of the previous year's contributions.

But there are other reasons for the shortfall that denominational leaders must also address.

It is urgent that leaders clarify how members and congregations can quickly and generously become missional with their money.

First is the issue of loyalty transfer from old institutions to this new mission agency. Marty Lehman, an administrator in the mission network, cited this dynamic in our June 4 issue.

"There's not a guarantee that donors will transfer their support to the new," Lehman said. "Are we going to see money leaving the church?"

Development officers know that people give to people. The personal relationships and experience that a congregation or individual has with any program is the foundation upon which contributions are requested and received. Mennonite Mission Network, as a new agency, can build on the constituent relations it inherited from predecessor agencies, but the truly hard work will be forging new relationships as a new agency.

Second is the matter of planning: Mennonite Mission Network set a budget for contributions this year that was significantly higher than the combined contributions received by its predecessor agencies last year. The increase was adopted in spite of counsel from consultants, who told mission leaders that it is common for contributions to fall markedly in the first year after a merger.

When asked about this decision, Green said in our July 16 issue, "We told ourselves that as Mennonites we are somehow different ... that the experience of other groups would not be the experience of Mennonites."

But the third question needing to be addressed is the most challenging. As Mennonite Church USA becomes a missional church, who leads it? Does the mission agency lead a missional denomination? Or does the Executive Board, with responsibility for the whole (including a looming shortage of pastors and the major campaign to rebuild Mennonite Publishing House), lead the denomination? This question was addressed head on by the Executive Board and the network's board when they met together in Pasadena, Calif., in June.

"The Mennonite Mission Network might face the temptation to blame the Executive Board for its problems," said Mennonite Church USA moderator Ervin Stutzman in an opening exercise designed to help the two boards find common ground.

"The Executive Board's temptation is to want to control the outcomes of Mennonite Mission Network," replied MMN board chair Lee Smucker.

Clearly it will take some time to sort out this relationship. In the meantime, new energy is emerging among many congregations and members about being missional. This energy will be squandered if leaders do not quickly figure out their respective responsibilities.

The new Firstfruits Funding system exposed some problems in our new denominational structures. But denominational leaders do not have the luxury of solving these problems slowly. It is urgent that leaders at all levels clarify how members and congregations can quickly and generously become missional with their money.—*ejt*

The Mennonite

www.themennonite.o

August 20, 2002

the job search

Page 8

14 Can anything good come out of Nazareth?

16 To see what the wood would be

19 The colors and cultures of the church

32 Labor is a justice issue

A PASTORAL WORD

Lessons from Avery

Clarence E. Rempel is a pastor at First Mennonite Church, Newton, Kan.

Quietly, tearfully we gathered at the cemetery on May 11 as family and friends of Nora and Woody Miller to surround them with our love as they laid to rest their 2-day-old son Avery Quinn. The tiny, walnut casket handcrafted by Avery's paternal grandfather, Quinten, was carried from the front seat of the funeral coach to a flower-surrounded table in the center of our growing circle.

Weeks earlier the parents had discovered that the developing baby had problems. Amniocentesis confirmed a chromosomal disorder known as Patau syndrome. Typical abnormalities include a defective heart, deformed extremities, minimally functioning kidneys and a cleft palate. The baby at best could be expected to live for a few weeks.

Avery was born on May 7. I was privileged to meet him at the hospital, hold him for 30 minutes and dedicate him to the Lord. In those few minutes Avery taught me four important lessons of life.

1. Human life is precious. Psalm 8:5 says we are made "a little lower than God, and crowned … with glory and honor." Some translators have found the statement so bold that they have often substituted heavenly beings or angels for God.

When I held Avery, his tiny, four-pound body stretched and wiggled. He made squeaks and squiggled. It is awesome to hold newborn human life in one's hand. Its preciousness has nothing to do with outward appearance or outward perfection. Avery taught me that.

Whatever the image of God is, it is not a physical appearance. It is God-likeness in our inmost being. In Avery's face I saw the image of God and recognized Avery as fully human, infinitely precious, deserving all our love and tender care.

2. God's heroes are those who shelter and care for the weak and vulnerable. Nora and Woody are God's heroes. They have lived long enough and hard enough into the Jesus way that when they learned their baby would be life-threateningly deformed, they knew immediately that their role was to provide shelter, nutrition and protection for Avery as long as God granted him life. They knew that to serve the least was to serve Jesus.

Nora and Woody are my example of what it means to follow Jesus in protecting those on the margins of society. I can hear Jesus saying, "I tell you the truth, whatever you did for one of the least of these children of mine, you did for me."

3. God is not surprised by the problems of this life. Avery could testify with the psalmist, "My frame was not hidden from you, when I was being made in secret, intricately woven in the depths of the earth. Your eyes beheld my unformed substance" (Psalm 139:15-16a).

We are surprised by life's problems. We often think that because we are Christians or put $5 in the offering plate we should be given a bye on life's troubles. Nowhere does the Bible promise Christians an exemption from the suffering of living in a world distorted and deteriorating because of God's judgment on sin. We are promised God's presence, help, endurance, salvation and strength, but we are not exempted from life's worst problems.

4. Each day of life is precious. Psalm 139:16b says, "In your book were written all the days that were formed for me, when none of them as yet existed." Avery was allotted only 27 hours. Each hour was precious. Each minute was a gift from God from that first breath of life.

Today is more precious to me because I was able to hold Avery for 30 minutes. During that time he taught me, "Pastor Clarence, each hour, each day is a gift from God. Don't take one for granted. Savor each one. Live each day with overflowing thanksgiving."

Thank you, Avery. You taught us a lot in a short time.

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing: **Marla J. Cole**
Advertising: **Melanie Mueller**
Secretary: **Marla J. Cole**
Design: **Merrill R. Miller**
Editor emeritus: **J. Lorne Peachey**

Offices:

1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@MennoniteUSA.org
phone: 800-790-2498 fax: 316-283-0454

TheMennonite

Vol. 5, No. 16, August 20, 2002

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for January and December when it is published on the second and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 128562, GST no. R122192453. Subscription rates: $36.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Cover and pages 8-12 photos by Merrill R. Miller

Web site: **www.themennonite.org**

Mennonite
Church
USA

CONTENTS

AUG 30 '02
AMBS
LIBRARY
ELKHART, IN

8 The job search: bearing each other's burdens
How do we bear each other's burdens during a time of job scarcity and unemployment?—*Anne Meyer Byler*

14 Can anything good come out of Nazareth?
We have a connection far more important than biological. It is spiritual.—*Lawrence Hart*

16 To see what the wood would be
John Kreider has moved from transforming people to transforming wood.—*Jim Bishop*

19 The colors and cultures of the church
Hispanics hold first gathering since merger of GC, MC groups.—*Everett J. Thomas*
Idea for burial lands falls on good ground at Native assembly. —*Rich Preheim*

22 Workers return to Colombia's chaos
Church plant to be strategic in outreach efforts to people displaced by violence.—*Angela Rempel*

23 U.S. trip broadens Nicaraguans' views
Visitors discover they have gifts to share with North American Mennonites.—*Rachel Beth Miller*

DEPARTMENTS

2 A pastoral word
Lessons from Avery—*Clarence Rempel*

4 Readers say

6 News digest

18 Leadership
Bidden or not bidden—*Marlene Kropf*

24 For the record

30 Mediaculture
Signs of the times: a media scan—*Gordon Houser*

32 Editorial
Labor is a justice issue.—*Everett J. Thomas*

Let's speak out

The more I hear of the exploits of the CEOs of Enron, WorldCom and other companies, the more helpless and hopeless I feel. I wrote letters to the CEOs expressing my disgust with their actions and lack of accepting responsibility for what they have done. As Mennonites, we are concerned about the needy and justice. Here should be one place we could all speak out. What might happen if many of us wrote to these CEOs expressing our concern and outrage for what they have done and their treatment of their employees and others for personal gain? Let's try to make a difference for what is right.—*Wilma Loganbill, Hesston, Kan.*

Something more Christlike

We read about patriotism (July 2). What kind? Nationalistic patriotism? Christian patriotism? Are we more concerned about supporting the nation than the cause of Christ? The July 2 issue had good articles, but the nationalistic patriotism in the colors and the U.S. flag is what left me desiring something more Christlike than flags and red, white and blue.

Who is flying a banner for Christ? For too long we have felt shame for not defending our country. Christ did not defend his country or die for it. He did give us two commandments: "Love the Lord your God with all your heart and with all your soul and with all your mind" and "Love your neighbor as yourself." That is Christian patriotism. As we personify these commandments in our daily life, we have no room for nationalistic patriotism. Let's get God's kingdom filled.—*Carl L. Smeltzer, Souderton, Pa.*

IN THIS ISSUE

Sacred space emerged as a theme as we put together this issue of *The Mennonite*. Cheyenne peace chief and Mennonite pastor Lawrence Hart (p. 14) describes his experience with a group of Native American and First Nations people having Communion in a cave near Zurich, Switzerland, where early Anabaptists gathered in secret. Marlene Kropf (p. 18) describes the Benedictine pattern of praying eight times each day and making any work setting sacred space. Courageous Mennonite congregations in Colombia, which have declared their congregations as sanctuaries of peace and prohibit arms on their properties (p. 22), are establishing sacred places in a dangerous world. A United Methodist from Hunt, Texas (p. 21), discovered Mennonites when she joined the Native Assembly 2002 and was invited to start an intertribal "sacred circle." The floor of the Hispanic Mennonite Church's first gathering (see p. 19) also became sacred space when the delegates burst into spontaneous prayer after an eloquent appeal by one of their leaders to begin new outreach ministries to other Hispanics in the United States and Mexico.—*ejt*

Beauty in the wilderness

I have a great deal of appreciation for Michele Hershberger's article ("Beauty in the Wilderness," July 16). Her questions concerning the historical Anabaptist perspective on simplicity to the point of barrenness, in light of the extravagance of art used in the wilderness tabernacle, are profound. However, the article states, "God took a risk when he revealed his name—YHWH—to Moses on Mount Sinai. ... Here, the One who is unknowable, the One who is all mystery and transcendence, the Master of the Universe, became known, at least in a small way. That's why the name YHWH is so precious."

I must disagree with this conclusion. In Exodus 3:1-14, Moses does ask for God's name. But God's response (translated in English "I am who I am") is, in Hebrew, a virtually untranslatable phrase of what was seemingly meant by God to be deliberately nonunderstandable by Moses. God's answer reveals that his own internal nature was, and would remain, a mystery to Moses. I do not find this to be discouraging, however, for part of the function of art described in the article is to help believers bridge the gap between ourselves and God. And what could be more valuable in art than using art's power to help us grab, however fleetingly, the mystery of God?—*John Hockman, Topeka, Ind.*

Hershberger mentioned seeing a statue in a Boston cathedral of Mary holding an eye. While I cannot verify the statue she saw, my Catholic friends and the *Lives ... of the Saints* confirm that Mary would not hold an eye. St. Lucia, or Lucy, however, would. She is invoked by those with eye trouble, possibly because Lucia means "light." Her saint day is Dec. 13. There's also the tradition that when she refused to marry a suitor, a governor sentenced her to a brothel and the judge had her eyes torn out and sentenced her to be burned to death. The flames did not harm her, and her eyes were miraculously restored. The Virgin Mary, on the other hand, would most likely hold a rosary or lilies and point to her immaculate heart or have rays of grace coming from her hands.

As the only Mennonite in my work environment, I'm learning lots of fascinating details about other religious traditions.—*Beth Bontrager, Berwyn, Ill.*

A knife to thy throat

Several readers wrote about Kent Davis Sensenig's article ("Eat What Is Good," June 18). They all seemed to agree that we need to eat good food. This is very true. But if we eat more than our bodies can use, then our body must get rid of it. Much of it turns into bulges in places where we would rather not have them. The other alternative is for it to turn into toxic waste within our bodies and so make us sick. I often think of a steam engine. It needs a certain amount of steam pressure to operate efficiently. The fireman needs to watch the pressure gauge and keep enough steam for the engine. If the pressure goes too high, there is a safety valve that allows the excess steam to escape. If this valve malfunctions, the boiler can explode with dire consequence. Proverbs 23:2 says, "and put a knife to thy throat, if thou be a man given to appetite."

We consist of body, soul and spirit. We need to keep all three of these healthy if we are to enjoy life.—*Emanuel Schlabach, Winesburg, Ohio*

Not resignation

Thank you for your July 16 report on the Mennonite Church USA Executive Board meeting in Pasadena, Calif. Two factual corrections: (1) Shoua Moua did not resign from the Executive Board but declined to serve a second term. (2) The Leadership Discernment Committee tested its suggestion with the Executive Board that the moderator-elect of Mennonite Church USA normally be selected from among the ranks of the Executive Board. The Executive Board responded favorably.—*Ron Byler, associate executive director, Mennonite Church USA Executive Board, Elkhart, Ind.*

Flawed policy

Because I was quoted, I feel compelled to express my disappointment at the incomplete nature of your summary concerning Western District Conference's action on the Congregations at Variance proposal ("Western District Membership Plan Fails," July 16). The partial quote of my comments sounded flippant and uncooperative in your report. These words were rather the culmination of several other points I made primarily relating to my perception of inconsistencies in the document and process: internal inconsistencies for how the process would be handled and inconsistencies in my understanding of how we desire to work together as conferences on difficult issues.

Having attended two of the meetings in wrestling with Rainbow Mennonite Church's membership, I know how hard the committee worked and have no desire to diminish their deep commitment to resolution. At the same time, any solution is not necessarily a good solution, and I felt then, and still feel, that the document was a unilateral attempt on the part of Western District to show our deep desire for a working relationship with other conferences and the broader church. Despite the good intentions of the committee, that didn't seem like a strong enough reason to pass what I considered a flawed policy. Unfortunately, the article also failed to mention that several people from Western District who would have wanted Rainbow expelled outright also spoke against passage of the policy because of perceived procedural problems.—*Don Rheinheimer, Palmer Lake, Colo.*

Second- and thirdfruits giving

I continue to read and try to understand the budget and firstfruits giving for Mennonite Church USA but admit to having difficulty. My husband and I have always planned our giving based on our income, which is firstfruits giving as I understand it. We gave to our local congregation, which then gave out of its budget to the area conference and the denomination. Now we still give to the congregation, but the congregation now sends both the denomination's and area conference's amounts to the area conference, which then sends an amount to the denomination, which sends an amount to Mennonite World Conference. Is this correct?

Nowhere do I see that Mennonite Mission Network or Mennonite Publishing House are a part of the denominational budget from this congregational firstfruits giving sent to the area conference, etc. I have never read of "second- and thirdfruits giving," but how else will these major areas of our denomination be supported?—*Bernice Esau, North Newton, Kan.*

No need to wait

While I might add a few items to Everett Thomas' list of reasons why missions giving is behind ("Money and Missions," editorial, Aug. 6), like unemployment and a stock market down over one-third in 18 months, all of that is not enough to excuse us from doing all we can as congregations and individuals to ensure that the work of the church can continue through Mennonite Mission Network. We all have a part in this; there is no need to wait on the mission network board or the Executive Board. We are all part of the same body, including *The Mennonite* and its staff.

We are all a part of Christ's body and therefore are members of each other. We need to all do our part and the need will be met. Mennonites always respond to a need. We will this time as well.—*Lee Delp, Lansdale, Pa.*

Hospitality is evangelism

Author Eugene Peterson thinks that perhaps the word hospitality is the replacement word for evangelism. He says: "In the popular understanding of the postmodern world, evangelism has become a propagandistic term. ... But hospitality is different; there are a lot more hospitality stories in the Bible than evangelism stories. ... This postmodern world is a lonely world, but hospitality is very invitational and warm and develops community".—*Henry Neufeld, Delta, B.C.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. —*Editors*

this date in Mennonite history

Aug. 20, 1918— U.S. Attorney Edwin S. Wertz of Cleveland wires the Justice Department that he is ready to indict 181 Mennonite conscientious objectors on espionage charges.

MMA effort taps congregations' generosity

GOSHEN, Ind.—While trends in denominational giving seem to be nothing but bad news, Mennonute Mutual Aid (MMA) has good news, having discovered an unexpected wellspring of generosity.

MMA's Sharing Fund grants are available to congregations for local outreach. Congregations are required to raise an equal amount to receive the grants but raised nearly twice that between 1997 and 2001. MMA distributed $11 million in grants during that time, while congregations raised $21 million.

Congregations of the former Mennonite Church and General Conference Mennonite Church, the two predecessors of Mennonite Church USA, received $6.7 million but raised $11.7 million.

"We look at this as seed money," says Phyllis Mishler, Sharing Fund manager. "The grants are not here to meet all of the needs of the congregations, they're here to help their money go farther."

MMA serves 25 denominations, including the Brethren in Christ, Fellowship of Evangelical Bible Churches, Mennonite Brethren, Missionary Church and Old Order Amish.

Two CPT members assaulted in West Bank

HEBRON, West Bank—Two Christian Peacemaker Teams (CPT) members were assaulted July 30 as they tried to intervene in an attack by Israeli settlers on Palestinian shopkeepers in Hebron.

Singing school

Bluffton (Ohio) College student Tiffany Smith (right) leads spirited singing during vacation Bible school last month at Grace Community Church, a Mennonite congregation in Chicago. Smith was part of a five-member troupe from Bluffton that conducted vacation Bible schools at urban Mennonite congregations this summer. In addition to Chicago, the group visited Cleveland, Cincinnati and Fort Wayne, Ind.

CPT members LeAnne Clausen, Jerry Levin and Janet Shoemaker responded to several settler boys and two women who were throwing stones at Palestinians. Clausen, who was photographing the incident, was knocked down by one of the women and repeatedly punched, stoned and kicked. Levin was also hit as he tried to shield Clausen.

Clausen was also hit in the face by a chunk of asphalt thrown by a woman three feet away.

The attacks ceased when Israeli soldiers arrived. *—CPT News Service*

Program to encourage global publishing

STRASBOURG, France—Mennonite World Conference, wanting to nurture the growth of publishing in the family of faith around the world, has started the Global Anabaptist-Mennonite Shelf of Literature. MWC will make one selection a year for the shelf.

"Our goal is that over the next 10 to 20 years, a common literature may emerge for the global Anabaptist-Mennonite churches," says MWC communication consultant Phyllis Pellman Good. "MWC can play an encouraging role by shepherding and advocating one given selection each year."

The selection may be a book, booklet or series of articles first published in any language from within any of the Anabaptist-related fellowships now found in 62 countries. "Our hope is to encourage publishers in various language groups around the world to make the selection of the year available in their own language each year," says MWC executive secretary Larry Miller.

He noted that a number of Mennonite groups have become active in publishing, including the theological schools SEMILLA in Guatemala and CLARA in Colombia, Indonesia's GKMI synod, Ethiopia's Meserete Kristos Church and the Japan Anabaptist Center. A new organization called the Francophone Network is considering publishing books in French for use in Africa, Europe and Canada.*—MWC News Service*

China project has benefited 100,000

WINNIPEG—Now in its final year, a five-year project supported by Mennonite Central Committee (MCC) and Mennonite Economic Development Associates (MEDA) has made a lasting impact on the lives of an estimated 100,000 people in China.

They have been affected "fairly directly in their daily lives in terms of income or opportunities for improvement," says Tony Enns, director of the project for MCC.

The $7 million project has included land terracing, literacy training, water supply improvements, doctor training, clinic construction and more. One initiative has loaned more than $830,000, mostly to women, for small businesses.

Mennonite Mission Network

Bearing their cross

Children of overseas mission workers fashion a cross from pieces of paper, on which they had written their hopes and fears, during the annual Mission Seminar, held July 19-24 in Wichita, Kan. Workers and families with Mennonite Mission Network and Witness, the mission agency of Mennonite Church Canada, met for workshops, worship, recreation and fellowship. Countries represented included Argentina, Benin, Burkina Faso, Chile, China, England, Hong Kong, Ireland, Israel, Mongolia, Senegal, South Korea and Ukraine.

"By and large, the women who have participated have been raised to a new orbit in terms of self-confidence, of income and in thinking they can do something for themselves," Enns says.

In addition to MCC and MEDA, the project was supported by the Canadian International Development Agency and the Chinese government. The possibility of a second phase of the project is now being explored.—*MCC News Service*

EMU sees record contributions in 2001-2002

HARRISONBURG, Va.—A shaky economy and Sept. 11 aftershocks did not keep Eastern Mennonite University from setting a new record for contributions. The Harrisonburg school received $7.1 million in gift income for the 2001-2002 fiscal year, shattering the record of $5.7 million in 1999-2000.

Giving received a boost in the form of a $2 million grant from Lilly Endowment. But numbers were up in other categories:

- EMU received $1.2 million in unrestricted gifts, an increase of $27,000 from last year. Alumni increased their unrestricted giving by $103,000.
- Restricted giving, including the $2 million Lilly grant, totaled $4.9 million, compared with $2.7 million last year.
- Endowment gifts topped $1 million, $240,000 more than last year.

One category that was down was direct contributions from congregations, $150,331 less than last year. But overall congregational giving is actually about the same, says vice president of advancement Richard Gunden, because "more churches are giving direct aid to students through a matching grant program."

AMBS extension program gets new director

NORTH NEWTON, Kan.—Former denominational administrator Lois Barrett started July 1 as director of Associated Mennonite Biblical Seminary (AMBS)-Great Plains Extension, based in North Newton.

Barrett will also be a member of the AMBS faculty as assistant professor of theology and Anabaptist studies. She will be half-time director and one-fourth time instructor. She has a master's degree from AMBS and a doctorate from the Union Institute in Cincinnati.

Barrett was executive secretary of the Commission on Home Ministries of the General Conference Mennonite Church from 1992 to 2002. She also worked in the GC communications department and as a pastor and is a lecturer and writer.

AMBS-Great Plains is the former Great Plains Seminary Education Program, a program of South Central and Western District conferences. Earlier this year it became an extension site of AMBS, whose main campus is in Elkhart, Ind.

Barrett

Museum pumped about MCC invention

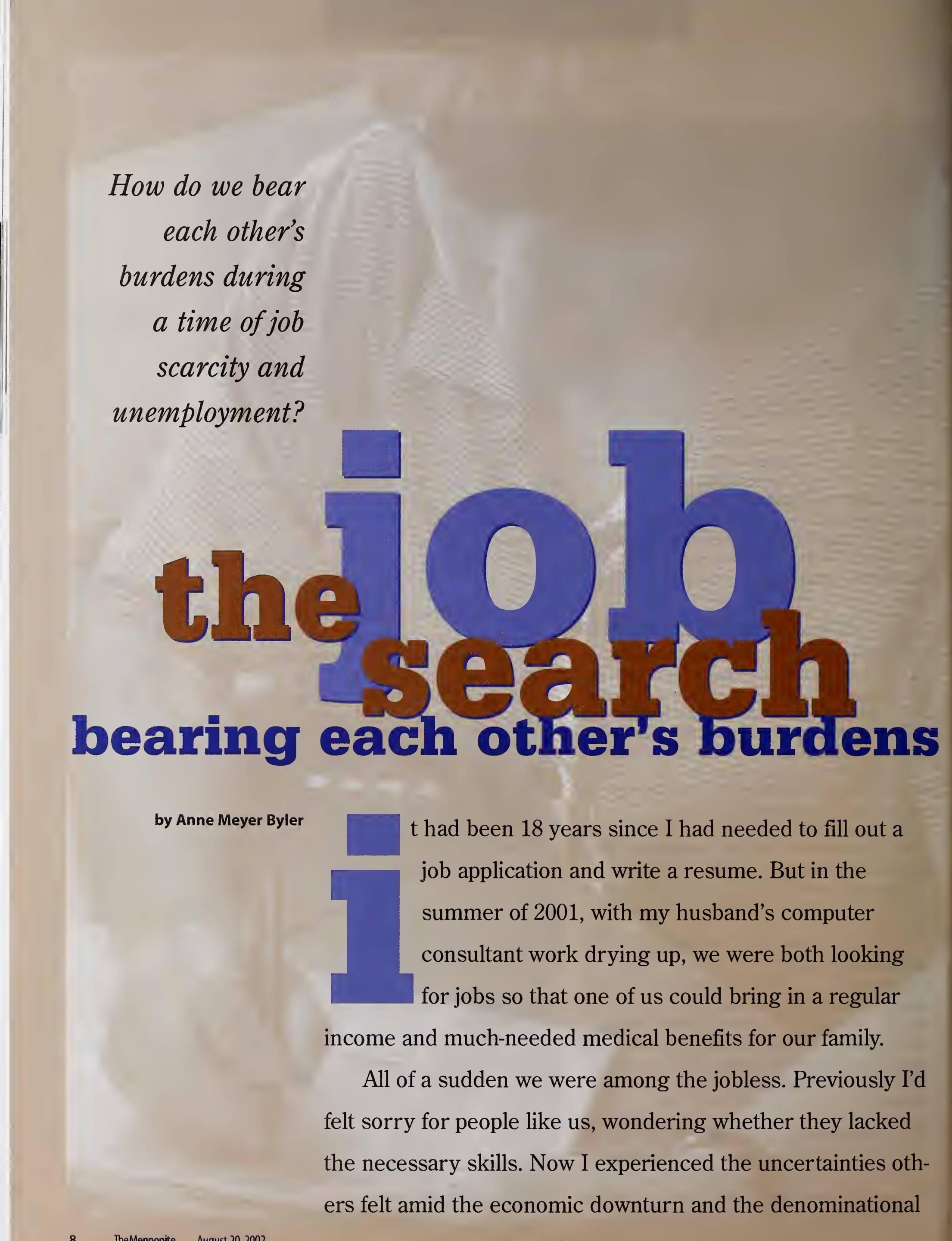
WINNIPEG—The design seems simple. But its impact on the lives of people in Bangladesh has been so profound that George Klassen's rower pump has been included in a new museum exhibit.

The pump is one of more than 100 pieces in "Innovation Canada," which opened July 1 at the Canada Science and Technology Museum in Ottawa.

Klassen, who now lives in Carman, Man., worked with Mennonite Central Committee as an agricultural enginer in the 1970s. In 1977, he was asked to design a better hand pump to increase irrigation potential.

The pump features few parts, is manufactured locally, uses inexpensive materials and is easily maintained without costly tools. At a cost of around $15 per pump, farmers can often recover their expenses in one season. About 40,000 pumps are now in use.

"What struck me about the rower pump is that it's a technology that helps and is applicable to another part of the world," says museum curator Franz Klingender. "It helps [people] feed and support themselves."—*MCC Canada News Service*



How do we bear each other's burdens during a time of job scarcity and unemployment?

the job search

bearing each other's burdens

by Anne Meyer Byler

It had been 18 years since I had needed to fill out a job application and write a resume. But in the summer of 2001, with my husband's computer consultant work drying up, we were both looking for jobs so that one of us could bring in a regular income and much-needed medical benefits for our family.

All of a sudden we were among the jobless. Previously I'd felt sorry for people like us, wondering whether they lacked the necessary skills. Now I experienced the uncertainties others felt amid the economic downturn and the denominational

merger. Did I, after all, have skills that would be recognized as valuable? Somehow the world seemed a less friendly place.

Last December a headline in our local paper read, "Jobless rate jumps to 5.7 percent," the highest level in six years. Since March 2001, 1.2 million U.S. citizens had lost their jobs. If one of every 20 people were looking for work, that meant five people in a congregation of 100. I could name four people in our congregation of about that size.

Galatians 6:2 reads, "Bear one another's burdens, and in this way you will fulfill the law of Christ." How do we bear each other's burdens during a time of job scarcity and unemployment? How can those of us who have jobs and who are managers and employers fulfill the law of Christ?

Emotional roller-coaster: As I looked for work, I was amazed at my emotions—from hope and confidence to despair and self-deprecation. I experienced the job seeker's roller-coaster. First you hear of a position that sounds interesting. You decide to apply, imagining yourself in that job. Then you wait to hear. You may wait a long time, wondering how many other people applied and whether or not you'll get an interview. You may not be sure it is a good fit for you, but you do need a job. Will you even get an interview? How can you come across as confident that you want the job, if at the same time you really aren't sure about some parts of it? If you don't hear back at all, you need to decide whether, and when, to call them. Will you seem pushy? Has a decision already been made?

Maybe you are called for an interview. You wonder who will be there. You consider possible questions, what to wear. After the interview you may replay certain questions, second-guessing your answers. You wait again. Will they decide when they said they would? Will they call you back? If you don't hear, should you assume you didn't get it or call to confirm? Should you wait to hear about this job or go ahead and apply and perhaps interview elsewhere? Several weeks could go by during this process, more weeks without a paycheck.

Many people feel vulnerable when looking for a job. During this time, there is no ready answer for the common question, What do you do? (This means, Where do you work? The answer, "I parent, chair committees, try to listen to God, read the classifieds and check out Web site employment pages" is not expected.)

One jobless friend said she began viewing other people first of all as someone with a job, in contrast to herself. Going to church can be uncomfortable. People's questions about the job search bring up the last topic in the world you want to think about.

Further stress enters the picture when you consider that many available jobs pay less than $10 per hour (or $20,000 per year). The federal poverty level for a family of four in 2002 is $18,100, and this is well below what it actually takes to pay the bills. (See box on page 11.)

All of a sudden we were among the jobless. I'd felt sorry for people like us, wondering whether they lacked the necessary skills. Now I experienced the uncertainties others felt amid the economic downturn and the denominational merger.

Supportive personal actions: What I needed was empathy. I needed people willing to hear my discomfort and take seriously my doubts and fears. I also needed encouragement. I'm pretty bold, so I emailed my family and closest friends, telling them they had been volunteered to be my online support group. One day I got a couple of encouraging emails and a phone call, reminding me that I was loved and had plenty of valuable work skills, yet I felt I needed this on a daily basis.

Friends of job seekers can also offer them much-needed perspective on their world. The process of applying and waiting and then hearing momentous positive or negative news can take on a life of its own. A week of events can seem to happen in one

Continued on page 10

Continued from page 9

day, or a day can seem to last a week. When emotional highs and lows follow each other so quickly, it is good to have people to share a meal together, work on a house project or go running or sailing.

Another consideration is the tangible one of financial need. We had friends and family who let us know we could count on them for help making ends meet and asked how we were doing. One couple we know wrote us checks to cover some particular bills they were aware of. Some congregations have a helping fund for people in the congregation who are going through hard times. It is easier for a close friend or pastor to inquire and offer help like this than it is for the one in need to have to ask.

Thoughtful management practices: One woman I know had some good experiences along with some bad. "My best experience in job hunting, aside from finally landing a job, had to do with a nice rejection letter. In it they thanked me for applying and asked me to consider applying again."

Even within the church we can improve the way we treat people applying for jobs. Inconsiderate treatment of applicants and candidates can leave strong negative impressions about an organization for a long time.

Another person felt better after being told about specific experiences that the successful candidate brought. This helped explain the decision and preserve his ego.

It may sound simple, but often these simple niceties can make a big difference in someone's day. Natasha's worst experiences involved having been interviewed and then not receiving word back. Once she heard through the grapevine that someone else got the job. Another time, upon making a follow-up call, she was brusquely told that they had offered the job to someone else. "They didn't thank me for applying or anything. I wondered why they'd bothered to interview me."

All the above experiences were with Mennonite-related institutions; it is clear that even within the church we can improve the way we treat people applying for jobs. Inconsiderate treatment of applicants and candidates can leave strong negative impressions about an organization for a long time. What's more, it works counter to an organizational mission that involves sharing the gospel (including Jesus' simple admonition in Matthew 7:12 to "do to others as you would have them do to you").

Fortunately, there are simple, specific actions employers can take to make the process of filling a position more humane. Most basic is to provide ample information to interested people and applicants. If someone wants to know more about your organization and what qualities, skills and experiences lend themselves in general to positions, set up an appointment to meet with him or her. Be as clear as possible about the timetable for filling a particular position and whether or not an applicant can expect to hear back. Send a postcard to applicants who are not being asked to interview, indicating that there were too many qualified people applying and this time they will not be asked to interview. Let applicants know (perhaps every two or three weeks) if the process is being delayed for some reason. Calling those interviewed by phone—as soon as the job has been offered and accepted by someone else, is another common courtesy.

When you are employed, tasks related to getting back to people interested in or applying for a position may seem small and be easy to overlook. Just know that it is monumental in scope to someone who is looking for work. "I sent in my application and heard nothing until it was announced that the position was filled," said Steven.

Information along the way can make a big difference in an applicant's feelings toward the hiring agency. "It felt so good to know what was going on," said Celia, about a recent interview process. "The employer let me know soon after the interview that an in-house candidate was also interested

Continued on page 12

In pursuit of a living wage

How much per year would you (or you and your immediate family) need to get by? A full-time job at the current minimum wage ($5.15 per hour) brings in $10,712. For a single parent with two children, payroll taxes and an Earned Income Tax Credit brings the total to $13,781. In 2002, poverty level for a family of three is $15,020.

Since 1970, the value of the minimum wage (in 2002 dollars, adjusted for inflation) has dropped from $7.43 to $5.15. Efforts to raise the minimum wage have failed over the last five years. During that same time, the poverty level has kept up with inflation and risen slightly, causing a growing gap between minimum-wage income and poverty level. Thus a growing number of U.S. citizens qualify as the working poor.

Does God care about these issues? In his book *The Politics of Jesus*, John Howard Yoder interprets Romans 13:6 to read, "They [rulers] are ministers of God *to the extent* to which they busy themselves with rewarding good and evil according to their merits." The prophets had harsh words for rulers who did otherwise. Micah 3:1-2 (TEV) says: "Listen, you rulers of Israel! You are supposed to be concerned about justice, yet you hate what is good and love what is evil. You skin my people alive and tear the flesh off their bones."

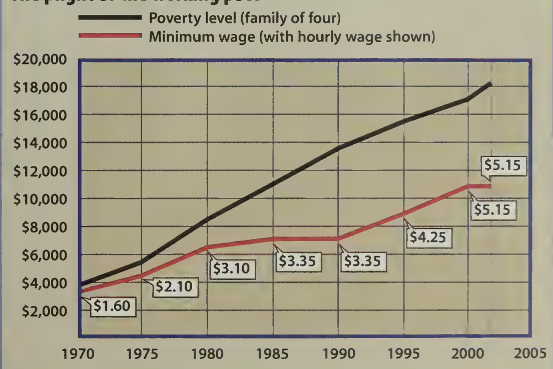
In 2000, Alexandria, Va., passed a living-wage ordinance covering city contracts over $30,000 and requiring wages of $8.20 with benefits, or $9.83 without. Earlier, 72-year-old Kebede Woldesenbet earned $6.50 hourly. as a parking attendant; now he earns over $10 hourly. "The prices, even food, are getting higher, but wages weren't increasing at all," he says. "I can't tell you how much we were suffering, but now we're getting better."

There are bright spots in this gloomy picture. Some states have already enacted their own minimum wage laws: District of Columbia $6.15, Massachusetts $6.75 and Washington $6.90.

Sen. Edward Kennedy is leading a campaign to raise the federal minimum wage to $6.65 by 2004.

Many cities are enacting living-wage ordinances that require certain employers to pay wages higher than federal minimum wage. (These may be tied to the amount required to support a family of four at the poverty line. Some are set to equal 130 percent of poverty level, the maximum income a family can have and still be eligible for food stamps.)—*Anne Meyer Byler*

The plight of the working poor



Source: Employment Policies Institute

*For more information see "Living-Wage Movement Takes Root Across Nation: Controversial Effort Aids Lower-Income Workers" by Stephanie Armour (*USA Today*, July 23); Economic Policy Institute (www.epinet.org) for articles and research on living-wage ordinances and the "basic family budget" alternative to federal poverty-level figures; the 2002 Health and Human Services Poverty Guidelines at aspe.hhs.gov/poverty/02poverty.htm and the Salary Calculator® at www.homefair.com/homefair/calc/salcalc.html*

Continued from page 10

in the position. She let me know later that this individual was also well-qualified, and so I knew she needed to make a difficult decision and could appreciate what she was going through."

Issues relating to our work lives and our financial situations are some of the most difficult we face as individuals and present challenges for our congregations. When people in a congregation are applying for the same job or are applicants and employers, the situation becomes particularly complex. How we treat people searching for work is a test of the strength of our family relationships as children of God.

People are made in the image of God, with characteristics of creativity, industry and dignity. May we in the family of God protect that of God in all people who seek out well-suited, meaningful work.

Anne Meyer Byler is a member of Assembly Mennonite Church, Goshen, Ind.

12 things I've learned while unemployed

by James Blosser II

After 20 years as a salesman, my unemployment began Nov. 1, 2001. I finally found a job in July. Here's some of what God and others have taught me (in no particular order):

1. Murphy's Laws are correct. When you can least afford extra expenses, you will have them. Since joining the unemployed the garage door opener started malfunctioning, the car needed major repairs (three times), my wife needed ear surgery, I caught pneumonia, my computer started showing problems, the computer's printer refused to print resumes and we needed to drive over 500 miles to my mother-in-law's funeral.

2. "Energetic" means young, "overqualified" means old. I turned 50 last December. I've learned about age discrimination since then. I hope no Mennonite businessperson practices it.

3. A career isn't a job. Job-holders have a tough time understanding why people with careers don't just go out and get a job.

4. Depression is a real monster lurking in the shadows. I have learned to deal with depression through personal prayer and especially by being prayed for by my brothers and sisters in Christ.

5. Christmas can still be a blessing without giving or getting a lot of gifts. Need I say more?

6. Be more empathetic. I have not been very caring in the past of those who are unemployed. I need to regularly put myself in the shoes of other people.

7. Put sympathy into action. All too often I feel bad for someone's situation but do nothing about it except pray. The book of James challenges me also to act, not pass the buck to God.

8. Be generous. Freely give to help others in need, even if one can't get a tax deduction for the gift. Our family has received many gifts of money or gift certificates from people (churched and unchurched) we suspect couldn't really afford it.

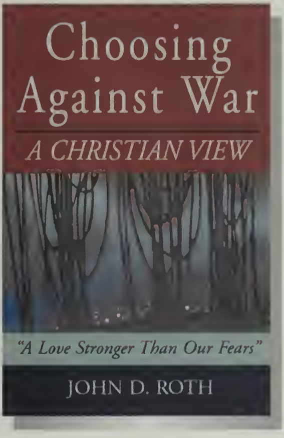
9. Be humble. I've learned that I'm proud. It has been difficult to accept financial gifts from others, especially those close to me. Then one day I read James 4:10.

10. God knows our pain. The Bible does not tell us that Jesus ever lost his job. It does tell us he lost his friend Lazarus and experienced the pain of that loss. Losing a job is much like losing a friend because both help define who we are. Since God knows the pain of a loss, I am comforted. I must be a comforter.

11. God hears us. Even when I don't think God is listening, I know this because I see evidence of God's attentiveness. I must be more attentive to my children when they speak to me.

12. God helps us. Years ago I read in *Gospel Herald* about a man who was terminally ill and in need of an organ transplant. Shortly before his death he asked God for help, and God sent him friends. That has stayed with me. God continues to help me through my friends. I must be a friend, too.—*James Blosser II attends Hickory (N.C.) Mennonite Church.*

Written from his heart . . .



Choosing Against War: A Christian View
"A love stronger than our fears"
by John D. Roth
Paperback, 206 pages, $9.99

- How might we Christians look on the world differently if we *actually* believed that God's love was indeed stronger than our fears?
- In fresh, confessional language, Roth shares his convictions about Christian pacifism, inviting others to consider this possibility, all the while humbly admitting the difficulties.
- For yourself. For your children and grandchildren. For your friends at work. For your neighbors and friends. For anyone concerned about the endless cycles of war and violence, and the possibility that God's love is stronger than our fears.
- Now available. For multiple copy discounts, call 800/762-7171.

John D. Roth

Good Books™

Available at local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and American Express accepted.
For shipping and handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com
(check our weekly specials—35% off!).

Can anything good come out o

We have a connection far more important than biological. It is spiritual.

by Lawrence Hart

Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see."—John 1:46

The Gospel of John is clearly different from Matthew, Mark and Luke. A striking feature of John is the symbolic use of things from everyday life to point to spiritual realities. In his teaching, Jesus uses water, bread, light, the shepherd and his sheep, the grapevine and its fruit.

John is thought to be a gospel of the Hellenists—written by a Greek thinker for Greeks. It marks a decisive point in the Hellenization of the Christian faith. While it may seem simple to read and understand, it is not. We know there are depths beneath words about the "Logos" that became flesh and dwelt among us. The first 18 verses of the book are rich in theology, Christology and missiology.

John the Baptist has been baptizing in Bethany on the east side of the Jordan River. Jesus comes. John identifies Jesus as the Lamb of God. Two disciples follow Jesus. One is Andrew, who introduces his brother Simon. Jesus calls him Peter.

The next day Jesus goes to Galilee. He finds Philip and calls him. Philip is from Bethsaida, the town of Andrew and Peter. Philip finds Nathanael and informs him they have found the one Moses wrote about in the book of the law and the prophets also wrote about: Jesus, the son of Joseph, from Nazareth.

Nathanael's response shows that these are tribal people. The people seem to have tribal towns, and Jesus visits them at the beginning of his ministry. In other places, away from these tribal communities, are people who have been influenced by the Hellenists. There seems to be a social strata among the Hebrew people. Perhaps one tribal town has condescension for another.

These people are under oppression. At that time the Roman Empire stretched across the Mediterranean Sea and inland. These tribal towns were under Roman rule. Kefr Kenna was 3fi miles north of Nazareth. Khirbet Kana was eight miles north. Cana, where Jesus performed his first miracle, was nearby. The Romans knew the populations of these small tribal villages, for citizens had to register for the census. We also know the people paid taxes—high taxes—to a foreign nation and government. There was much suffering. Three decades earlier, King Herod, a jealous Roman official, killed newborn male children. Joseph, Mary and the Christ child became refugees in Egypt.

Jesus came from a land of oppressed peoples. Was the oppression racial? One oppressed Israelite heard about and spoke of another Israelite, "What good can come from Nazareth?" We know from anti-racism training that such remarks can be attributed to internalized oppression.

There is much internalized oppression in Native American communities. The consequences are social disorganization, infighting, political instability and dysfunction at both individual and tribal levels. Remarks like that of Nathanael are common.

I come from a small community, Hammon, Okla. There is a saying you hear in other Indian communities about Hammon. Although condescending, it has become a joke. The remark is that people in Hammon don't wear socks.

When I graduated from Hammon High School 50 years ago, I attended a Mennonite college. I soon discovered a phenomenon that was clearly exclusive and had racial overtones. It's called the Mennonite Game. It still exists, but in a different form. In those years those who played the Mennonite Game were biologically related. I was left out.

Since then I have stuck it out with Mennonites. I have observed that the Mennonite Game has

God has been at work to expand the Mennonite Game so it is now inclusive, for it has gone well beyond biological relationships or genealogical connections.

Nazareth?

changed. It is no longer strictly biological. God has been at work to expand the game so it is now inclusive, for it has gone well beyond biological relationships or genealogical connections.

Can any good come from Nazareth? Yes. One good among many is a spiritual connection with 16th-century Anabaptists, no matter who we are. Some of us are Hispanic, some Asian, some African-American, some Native American. We have no biological connections to the Swiss, Dutch or German Anabaptists. We have a connection far more important than biological. It is spiritual. By the grace of God the early Anabaptists are our spiritual forebears as well.

Worldviews of the early Christians in Jerusalem were different from those in the rest of Judah, in Samaria and in other parts of the world. Even with a different outlook, many of us who are not biologically connected to the Swiss or German Mennonites are committed to Christ and his church.

Some years ago, a group of Native Americans and First Nations peoples from Canada were in Switzerland. We had been part of the Mennonite World Conference assembly. Afterward we visited sites pertinent to the early Anabaptists.

We found ourselves in Zurich. On a hill we read the account of a trial of Felix Manz. When we got to the point where the sentence was pronounced, we left that high spot and went down by the river that flows through Zurich. I will never forget standing at the Limat River on the site where Felix Manz was tied and thrown into the river when he did not recant his beliefs.

I had the feeling I was on sacred ground. What has always been significant in my faith with respect to sacred sites concerns a letter written in September 1524 by Conrad Grebel and others to Thomas Muntzer. They were convinced the Reformation was not going far enough when it came to the sacred. They believed sacredness is not attached to special words, objects, people or dates.

My traditional culture has sacred sites, which is comparable to biblical accounts. Some stories in the Bible are about sacred ground.

One is in Genesis 28:10-17. Out in the desert, Jacob used a stone for a pillow, and in a dream a ladder was set up to heaven with angels ascending and descending. When Jacob awoke he said, "How awesome is this place, this is none other than the house of God and the gate to heaven." He then performed a ritual that resonates with Native Americans. He poured oil on the stone to mark it and called that place Bethel, the house of God.

After our visit to Zurich we went to an Anabaptist cave in the region and had Communion. That cave also felt sacred. Can you imagine a group of Native Americans and First Nations people having Communion in a cave used by early Anabaptists?

Isn't that good? That good came from Nazareth.

God has performed wonders. One is that those of us not biologically connected to the Anabaptists or early Mennonites are now a majority in the Mennonite world.

Isn't that good? That good came from Nazareth.

All of us have been part of a story that continues. We are part of going from Jerusalem to Judah, to Samaria and to all parts of the earth. We have been witnesses in many service activities.

Whatever each of us does is important. Our task can never be mundane because each of us is part of a whole that makes it possible for people to serve. We are making it possible to create connections that are now part of a game that has, by God's work, become inclusive.

Can any good come from Nazareth? Yes, much good has come. From Jerusalem then, and now to the ends of the earth. We now think and act globally. Isn't that good? That good came from Nazareth.

Lawrence Hart is a Cheyenne peace chief and an ordained minister in Mennonite Church USA. This article is adapted from a talk he gave at Mennonite Central Committee chapel services in Akron, Pa., in January.

Whatever each of us does is important. Our task can never be mundane because each of us is part of a whole that makes it possible for people to serve.

To see what the *wood* would be

John Kreider has moved from transforming people to transforming wood.

by Jim Bishop

John T. Kreider bears some resemblance to Ned Flanders, next-door neighbor to Springfield's nightmare family, the Simpsons, on the animated TV sitcom. He's also, as Ned is, an "okely-dokely" kind of guy—upbeat, energetic, genuine.

John belies his age. I see him walk by our house at a perky pace on a regular basis, bearing straight ahead, resolute, his Walkman tuned to a favorite heavy metal group. Actually, he grooves on classical and sacred choral music.

I hope to be as physically fit and as motivated as John is when I'm 74. I also hope, like John, to be avidly pursuing a hobby at that lifestage. For him, it is refinishing furniture.

John has spent much of his life helping transform people, not wood. He grew up just west of Hannibal, Mo., then came to Harrisonburg, Va., to attend the former Eastern Mennonite School, graduating from there in 1949, attended Eastern Mennonite College (now university) and later completed a degree from Hesston (Kan.) College.

He devoted much of his adult life to pastoring Mennonite churches—one in Kansas City, Mo., three in southern California and one in Greeley, Colo. He and Verlene, his wife, came to Harrisonburg in 1986, where he was admissions director for Eastern Mennonite Seminary, earning a master's degree along the way.

From 1995 to 2001, John did development work on behalf of Mennonite Board of Missions, which included planning and promoting Bike Shenandoah, a program held in this area every fall, that combines healthy exercise and fund-raising for missions. He officially retired just last fall.

Jim Bishop

Satisfaction: John Kreider works on a table for Park View Mennonite Church in Harrisonburg, Va.

John's passion for restoring wooden furniture kindled slowly. It started 12 years ago, when Verlene bought for $10 a desk that was bathed in red paint. She wondered what might lie underneath the surface. Hours of effort later, it turned out to be bird's-eye maple.

The piece turned out so well that Verlene decided to try again. A hobby soon developed, then expanded rapidly as word of her abilities spread.

About two years into her venture, John decided to lend Verlene a hand.

"We both viewed this as strictly a hobby over the years," John said. "It never was intended to be a money-making venture, which is why we always charged people less than we could have.

"For us, the satisfaction came in removing old finishes and seeing great wood emerge as well as the pleasure derived from people's comments on seeing the final product—that's been the motivation," he says.

John has returned two items to life for me and my wife. One, a small spool shelf that Anna's maternal grandfather made in the early 1900s, looked like a candidate for kindling. John worked his magic on the piece, and we were spellbound.

A Boston rocker that we purchased in the early 1970s sported a thick coat of glossy black paint. John spent hours stripping and sanding the chair—"quite a chore," he admits—and applied an early American stain. The stunning result is almost too nice to sit on.

For John the biggest challenge in refinishing work is "exercising caution in breaking through the veneer, knowing when to stop and finding a tone of stain that will make the most of the wood." He has found that walnut and oak have potential to provide the most impressive results.

In retirement John finds that refinishing furniture is a good outlet for his energies. He can set his own working hours and pace but notes that it requires "a lot of patience—you can't hurry this work," he says. He estimates that he completes about 45 to 50 pieces a year in his basement.

"I guess I discovered along the way a gift I didn't know I had," he says. "Doing it now has become an extension of Verlene and her enjoyment of this craft." Verlene died after a brief illness in November 2000. A number of pieces around their home remind John of her life and their partnership in this venture.

Says John, "It's so stimulating and enjoyable just to take a piece of furniture that may appear almost hopeless, remove the old finish and with care and proper treatment discover that underneath a coarse exterior lies a work of art just waiting to be uncovered, displayed and enjoyed."

A lot like people.

For us, the satisfaction came in removing old finishes and seeing great wood emerge as well as the pleasure derived from people's comments on seeing the final product.
—John Kreider

Jim Bishop is public information officer at Eastern Mennonite University, Harrisonburg, Va.

Bidden or not bidden

Marlene Kropf is director of the Mennonite Church USA Executive Board Office of Congregational Life.

Above my desk hangs a plaque with the words "Bidden or not bidden, God is present." Borrowed from Swiss psychologist Carl Jung, these words daily remind me of God's active, loving, healing presence in the world, including the world of work. The question is not if God is present but if we will recognize God's presence—in hospital wards, car-repair shops, school rooms, computer stores, day-care centers or church offices.

Though many of us desire a keen awareness of God's presence throughout our workday, it's not uncommon for a whole day to slip by without intentional awareness of God or alignment with God's purposes. When our workdays are filled with problems needing solutions, relationships to be managed, bills to be paid or endless email and voicemail messages to be answered, keeping alive a vivid sense of God's nearness or guidance can seem nearly impossible. And though we may long for quieter times or a less hectic lifestyle, most of us will continue to struggle with full schedules that make staying in touch with God a challenge.

We are not the first people to grapple with pressures at work. Neither do we need to reinvent the wheel when it comes to finding a solution. A pattern of daily life punctuated with moments for awareness of God and intentional prayer was established centuries ago by the ancient Hebrews. The psalmist affirms, "Seven times a day I praise you for your righteous ordinances" (Psalm 119:164). Following their example, early sixth-century Benedictine communities established a daily rhythm of work and prayer that includes eight times for prayer and study: Vigils, Lauds, Prime, Terce, Sext, None, Vespers and Compline. All work ceased at these hours as the monks made their way to the chapel for prayer services.

If we find ways to return to a focused awareness of God, we will become people who know God intimately and radiate God's love and justice in the world.

The purpose of such patterns is not only to set aside a time for God but also to infuse the entire day with a lively sense of God's presence. If we find ways to return to a focused awareness of God, we will become people who know God intimately and radiate God's love and justice in the world.

In her book *Saint Benedict on the Freeway: A Rule of Life for the 21st Century* (Abingdon Press, 2001), Corinne Ware provides an appealing introduction to the daily hours of prayer, a continuing practice since ancient times. I find particularly helpful the way she has contextualized this tradition, suggesting creative adaptations for the ways we live and work. Ware suggests a sevenfold pattern for daily prayer:

Vigils: Practiced before daylight in the wee hours of the morning, Vigils can be a time for quiet, simple prayer. If we awake before the alarm goes off, we can offer our world to God—our anxieties, regrets, hopes. It's a good time to offer prayers of petition on behalf of our families and friends.

Lauds: As the day dawns, our first prayer is thanksgiving and praise. It's a good time to listen to God's word to us today from Scripture or sit in quietness with God without words, borrow prayers from a well-loved daily prayer guide or sing a morning hymn, then give ourselves and our loved ones into God's care and keeping. Though the time may be as brief as five or 10 minutes, this pause provides a foundation for a day filled with love for God.

Prime: This prayer time occurs when we arrive at work and check our daily calendar to see what the day will hold. By taking a minute to acknowledge God's presence in our plans, we invoke God's blessing and guidance and set a tone for the entire day.

Terce: At the midmorning break, everyone feels a need to pause. With our cup of coffee or tea in hand, we can deliberately slow down, take a few deep breaths, look out the window and become aware of God. We return to our work refreshed because of these moments of quiet.

Sext: At lunchtime the day is half done. This is the time to shift our awareness from the immediate tasks at hand and think for a moment of the world God loves: to pray for peace, justice, freedom from oppression, deliverance from evil. It is also a time to pray for Christ's church—our local congregation and its leaders as well as the Mennonite Church and the church around the world.

None: At this time we move toward closure. The end of the day is near—a chance to take stock, give thanks for what has been accomplished, let go of worries and regrets and rest in God's healing.

Vespers/Compline: We end the day as we began —with prayers of thanksgiving and praise, sung, spoken or silent. Vespers can also be a time for a bit of quiet reading, meditating on thoughts of God. We commit ourselves and all we love into God's care until the morning breaks.

(Those whose work schedules differ from the typical 8-hour day can adapt these moments for prayer in ways that will fit their situation.)

In airports and elsewhere, when I have observed Muslims kneel to pray at their prescribed hours for prayer, I have wondered, What if Mennonites became known in the world not only as people who work and serve but as people whose work is infused with prayer? Might we begin to become such a people by observing the daily hours of prayer? Might God's presence in the world be bidden in powerful ways by such a commitment? TM

Hispanics hold first gathering since merger of GC, MC groups.

Its members do not want to be known as an association or a council. It is binational and goes by the name of "church" but is a part of Mennonite Church USA. And it is trying to boost mission efforts by Hispanic Mennonites among other Hispanics in the United States and Mexico.

Iglesia Menonita Hispana, or Hispanic Mennonite Church, held its first asembly Aug. 1-4, drawing nearly 200 people to the campus of Goshen (Ind.) College. IMH was created last year by merging the Hispanic Mennonite Convention of the former Mennonite Church and AMIGA, the General Conference Mennonite Church's Hispanic organization.

While time was spent further developing IMH's structure, the assembly's focus was on missions. Director of finance Samuel Lopez highlighted the need to reach out, saying that the U.S. Hispanic population is greater than the African-American population and exceeds the entire population of Canada.

"The majority of Hispanics live in Texas and California," said Lopez, who lives in New Holland, Pa. "So if we want to do mission work, we know where to go."

He also noted that 40 percent of second-generation Hispanics go to Anglo churches. "What does that mean for us?" he asked the assembly.

But little money for missions and underdeveloped giving patterns impede the work of IMH, which continues to receive $15,000 in annual subsidies from Mennonite Church USA.

"The Hispanic church has a lot of economic problems, but it is not because we are poor," said Gilberto Flores, a Mennonite Church USA staff member based in Newton, Kan. "We don't have a culture of giving."

Juan Wall of Fresno, Calif., Mennonite Mutual Aid's western region director of multicultural ministries, challenged the assembly to nurture new contribution patterns. "The Anglo church is more intentional about giving regularly," he said in a session on "Living as a Body What Is Preached in the Pulpit." "What happens if we decide to not give this

Continued on page 20

Idea for burial lands falls on good ground at Native assembly.

In museums and archives throughout the country lie the remains of 100,000 Native Americans needing a proper burial. Lawrence Hart believes they can get it with the help of Christians who have a reputation for assisting the living.

Hart, an ordained Mennonite Church USA minister and Cheyenne peace chief from Oklahoma, presented the plan at Native Assembly 2002, a gathering of U.S. and Canadian Native Mennonites July 29-Aug. 1 in Houma, La. Participants responded by contributing nearly $1,600, the first public contributions to the emerging project.

"Of all the denominations across our land, I think it is the Mennonites or the Anabaptists who are best able to take up this effort," Hart told the assembly.

For two decades starting in 1860, the remains of Native Americans killed in battle were collected by the federal government for scientific study. Under the federal Native American Graves Protection and Repatriation Act (NAGPRA) of 1990, tribal groups can request the return of remains of tribal members. But 100,000 remains cannot be identified by tribe and therefore remain in limbo.

"As a Christian, I want the church to become involved in some manner," Hart said. "I thought of Jubilee, the return of land to its original owners. So we could use some of those lands as a cemetery to inter some of those remains."

For the last five years, Hart has been a member of the NAGPRA review committee and has taken up the cause of repatriating the unidentifiable remains. Also a Mennonite Central Committee U.S. board

Continued on page 21

Mennonite Mission Network photo by Charles T. Jones

Members of the Houma tribe offer a traditional song as part of the opening ceremonies for the 2002 Native Assembly, which was held July 29-Aug. 1 in Houma, La. About 240 people, representing 34 tribes from across the United States and Canada, attended the biannual gathering.

Everett J. Thomas

Gilberto Flores (left), a Mennonite Church USA staff member, leads prayer at the first assembly of Iglesia Menonita Hispana Aug. 1-4 in Goshen, Ind.

Hispanics *continued from page 19*

month or the next? What would happen if you treated your family that way?"

During their business sessions, assembly participants also approved an organizational structure with nine regions: Oregon, California, central Texas, south Texas, Illinois-Indiana, Pennsylvania, Florida, New York and Canada. Each region will select one representative to the new IMH board.

Marco Guete from Dallas, associate conference minister for Western District Conference, was elected moderator, and Byron Pellecer, pastor of Encuentro de Renovacion in Miami, was picked as moderator-elect. Assembly participants agreed that the moderator would be their representative on the Mennonite Church USA Executive Board.

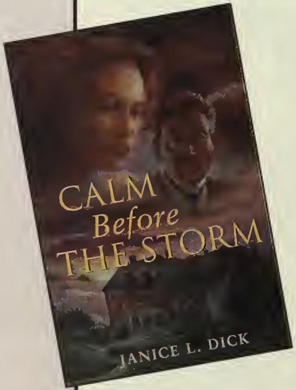
Despite its place in the Mennonite Church USA structure, IMH is a binational organization. Six congregations that comprise the Hispanic Mennonite Council of Western Canada have not joined Mennonite Church Canada but make up the IMH Canada region. Five other Hispanic congregations are members of Mennonite Church Canada but not the Hispanic Mennonite Council of Western Canada.

The weekend event included a gathering of 75 youth and young adults, who created the Latino Mennonite Youth Assembly. It will sponsor Hispanic youth conventions in the years when there is not a denominational youth convention. LMYA also wants to offer leadership conferences.

"We are beginning a Hispanic youth council to provide edifying and Christ-centered conventions for the Latino community," said Marisa Cantu of Rock Island, Ill., who is the youth assembly's U.S. public relations person.

Moises Angustia of Brooklyn, N.Y., was named LMYA president and will represent the organization on the IMH board.—*Everett J. Thomas*

International Intrigue at Its Best



Calm Before the Storm
Janice L. Dick

South Russia, 1914. The world is at war and revolution threatens. Against this backdrop of fear and danger, three young people search for hope and love.

Katarina Hildebrandt's tranquil life on her family's Crimean estate is about to change. Tutor Johann Sudermann has found true faith, but it will turn his life upside-down. Meanwhile, his friend Paul Gregorovich Tekanin, working for the revolution in St. Petersburg, finds it will demand his soul as well as his wit and strength.

Will they find the faith to weather the coming storm?

"A sweeping tale of love and loss, *Calm Before the Storm* carries the reader to other times and places, international intrigue at its best."
—*Anne de Graaf, award-winning author*

Paper, $14.99; in Canada $23.49

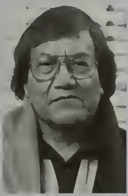
Herald Press

1 800 245-7894 www.mph.org

Native assembly *continued from page 19*

member, he earlier this year approached MCC U.S., which agreed to spearhead the project. "This would be a good chance for the church to engage in restorative justice," said Iris DeLeon-Hartshorn, director of MCC U.S. Peace and Justice Ministries.

The project's details are expected to be finalized and publicized this fall. Hart estimates "millions" of dollars will be needed, primarily to purchase "several hundred" acres across the United States for cemeteries. Because U.S. Mennonites cannot raise that money on their own, Hart will pitch the project to other faith-based groups with the goal of forming a national interdenominational steering committee.


Hart

But supporters see the Mennonites as well-suited to direct the project. "Mennonites are a people of peace," said Marvin Yoyokie, a Hopi from Kykotsmovi, Ariz. "They have always recognized that war is not the way to govern."

In addition to soliciting funds, MCC U.S. will ask for homemade coffins for the remains—cedar boxes, each one large enough for a skull. That is all that is left to be repatriated. "Our people, after they were killed on the battlefield, were decapitated," Hart said, calling the acts "war crimes."

"We believe those bones should be put in a burial [site] if [descendants] feel better knowing where their people are," said Olivette McGhee, a Creek from Atmore, Ala., who has attended every Native Assembly since the first one in 1984.

The assembly drew about 240 people, including more than 70 children and youth, from 34 tribal groups across the United States and Canada, plus denominational staff and service workers. The biannual event was sponsored by Mennonite Indian Leaders Council, which was an organization of the General Conference Mennonite Church; the former Mennonite Church's United Native Ministries; and Native Ministries of Mennonite Church Canada. MILC and UNM are exploring merging.

Alex Wilson, a Navajo from Bloomfield, N.M., became a Christian two years ago and was attending his first assembly. He said he came "to praise God."

"It makes my spirit feel good to represent my Navajo people back home," he said.

Nadine Gibson, a Creek from Atmore, said, "I came to grow more, to learn more of the [Native] nation as a whole and to fellowship."

Attending the assembly required long trips of some participants. A busload of 31 people from Manitoba traveled 35 hours over two days, including an overnight stay at Rainbow Mennonite Church in Kansas City, Kan., to get to southern Louisiana.

For some, the trip was longer than anticipated. A group of 17 Lakota from South Dakota's Pine Ridge Reservation arrived a day late after getting lost and ending up in Galveston, Texas. "Well, I've never been to Galveston," said Myrna Young Bear. "That's the good side."

Not all participants were Mennonite. Celina Price, an Anglo from Hunt, Texas, with a United Methodist background, has been invited by local Natives to start an intertribal "sacred circle." She learned about the assembly through the Internet but didn't discover that it was Mennonite until she attended a seminar on "Who Are the Mennonites."

Nevertheless, Price said she found the assembly helpful. "I need all the help I can get," she said. "God is teaching me, and the thing that I'm needing most that I'm getting is the Native perspective."

I came to grow more, to learn more of the [Native] nation as a whole and to fellowship.
—Nadine Gibson

The four-day event featured worship and seminars on topics such as addictions, anti-racism, church planting and quilting. Participants also donated 71 health kits for MCC, plus supplies for another 25 to 30 kits. "It is time to do more giving as we grow in our faith," Hart said in dedicating the kits.

That theme was echoed by speaker Richard Twist, who encouraged Native peoples to be more active in mission work. A former member of the American Indian Movement who was at the 1973 uprising at Wounded Knee, S.D., he said global interest in "Red Indians" offers them unique opportunities to share the gospel. Twist told of visiting China and Mongolia with a Native mission team. "They just thought we were cool," he said.—*Rich Preheim*

Lay A Sure Foundation

Taylor University, Wheaton College, or Rosedale Bible College. This is the assortment of colleges from which I chose last fall. After much prayer and discussion, I decided to attend Rosedale and then transfer to Wheaton. The months I spent at Rosedale changed my life. The close-knit community provided an excellent setting for solidifying my beliefs and my relationship with God. — *Chris Yoder, Meyersdale, PA, 2002*

ROSEDALE
BIBLE COLLEGE

An evangelical junior Bible college in the Anabaptist/Mennonite tradition.

(740) 857-1311 www.rosedalebible.org
admissions@rosedalebible.org

Workers return to Colombia's chaos

Church plant to be strategic in outreach efforts to people displaced by violence.

Mennonite Mission Network workers Gamaliel and Amanda Falla returned to Colombia last month to plant a new congregation in the city of Barranquilla. The Fallas started a congregation in Cali during their first term.

Gamaliel and Amanda Falla are well aware of the challenges and violence they may encounter when they go to Colombia. Not only do they have 4fi years of mission experience in the strife-torn country, they grew up in it.

The Fallas returned to Colombia last month for their second term with Mennonite Mission Network. During their first term, the couple started a Mennonite congregation in Cali, which now supports a pastor and has programs for discipleship and helping people displaced by the violence in the country. The Colombian Mennonite Church asked the Fallas to return and start a new congregation in Barranquilla, the fourth-largest city in the country.

The Fallas were born in Colombia and were happy for an opportunity to leave the country almost 20 years ago, Amanda says. They moved to the United States and eventually served as pastors of a Mennonite congregation in Chicago and started one in Miami.

The peace and security they enjoyed was in contrast to their homeland. Amanda recalls the terror of having armed groups come into her neighborhood and even into her house. They often took young girls away, and some of Amanda's neighbors were massacred. But, she says, "God was always protecting us."

The biggest struggle of her life, Amanda says, was when God called them to return to Colombia after 15 years in the United States and start the congregation in Cali. She was helped by reading Acts 18:9-10, where God tells Paul, "Do not be afraid, but speak and do not be silent; for I am with you, and no one will lay a hand on you to harm you, for there are many in this city who are my people." Amanda found that she was given a strong desire to pray for the future church in Cali, thanking God for the people who would come and be part of it.

The Colombian Mennonite Church sees Barranquilla as a strategic center for working with the large number of people in the region who have been displaced by the country's 50 years of violence, says Linda Shelly, Latin America director for Mennonite Mission Network. Justapaz, the justice and peace center of the Colombian Mennonite Church, is already working with displaced people, as are two small congregations.

In a country of 40 million people, 30,000 Colombians die annually in violence. An average of five children are killed by violence daily, while 6,000 children have taken up arms and fight with armed groups, which are often linked with drug trafficking. Some 2.5 million people have fled their homes because of the violence and joined the ranks of the displaced people.

The church is not immune. Thirty-five pastors in Colombia have been killed in the past three years, Gamaliel notes, and other pastors have been kidnapped. Violence has caused 350 churches to close.

Colombian Mennonite congregations are declaring themselves sanctuaries of peace, stating publicly that they expect to be respected from all violations by force. That includes being opposed to anyone bringing arms on their property, thus opening space for anyone who is unarmed to come under the care of the community of faith, Shelly says.

Some Mennonite leaders have taken part in negotiations and mediation between some of the armed groups. The Fallas spoke of an incident involving a man who was a member of one of the armed groups that had participated in some of these negotiations. Later he went to the office of a Mennonite congregation, carrying a weapon.

The armed man told the pastor his assignment was to kill pastors and burn churches. But, he said, a long time ago he had heard an account from the Bible that God had said no one should touch a leader anointed by God. Now, the man said, he wanted to be reconciled to God.

The man asked God's forgiveness. "For a long time I walked far away from you, God. I did many bad things. Please, God, forgive me," he prayed, while the wary pastor's eyes remained open, say the Fallas. Then the pastor prayed and told the man that if he had lied, he needed to be careful because the judgment of God would be on him.

In Colombia, the Fallas have been joined by their 17-year-old daughter, who is in school. An older son lives in Chicago, and an older daughter and her family are in Miami.

The Colombian Mennonite Church, born out of General Conference Mennonite Church mission efforts in the 1940s, has 1,200 members in 18 congregations. Other Mennonite mission workers in Colombia are Rudy and Helen Baergen, jointly supported by Mennonite Mission Network and Witness, the mission agency of Mennonite Church Canada.—*Angela Rempel of Mennonite Mission Network*

MCC aid bound for Colombia

In response to intensifying violence and ongoing displacement of people in war-torn Colombia, Mennonite Central Committee (MCC) is providing $100,000 in emergency supplies.

The funds will go for food, blankets, cooking utensils, hygiene items and school supplies for about 7,000 families who have fled or been forced from their homes. In addition, MCC is shipping 600 school kits and 2,100 health kits from MCC warehouses in North America.

The aid will be distributed through a coalition of Protestant churches as well as through the Colombian Mennonite and Mennonite Brethren churches and their institutions. —*MCC News Service*

U.S. trip broadens Nicaraguans' views

Visitors discover they have gifts to share with North American Mennonites.

Fatima Maradiga is no stranger to the work of Mennonite Central Committee. With tears in her eyes, the Nicaraguan Brethren in Christ pastor describes how MCC sent food after a hurricane destroyed her village and later provided school kits for her children and others. But she could never quite picture the people who had provided this aid or imagine that she might have something to share with them as well.

That changed during a July 6-22 visit to the West Coast MCC office in Reedley, Calif. Maradiga and six other Mennonite and Brethren in Christ leaders from Nicaragua worked at an MCC fruit-drying project and visited local sites, MCC projects, churches and homes. The group also spent a few days at churches in Los Angeles.

The Nicaraguans' trip followed the "work and learn" model that MCC uses with North American teams it sends overseas, an approach that emphasizes building relationships as well as performing service.

"The fact is, we usually just receive, and we had the idea that this aid came from rich people just giving of their extra," Maradiga said. "But here we have seen how so many people—children, the elderly—really work hard to provide these blessings. And we have seen that we are part of the larger church, in which we're all equal."

This was the first trip to the United States for six of the seven members of the Nicaraguan team, which consisted of four men and three women. Most live in rural areas. Their first impressions of the United States were of its technology and riches: smooth, wide highways with no pedestrians and many cars, bathrooms with a baffling array of faucets, luxurious churches with well-stocked Sunday school rooms.

By the end of the trip, the Nicaraguans reflected on how their struggles compared with those of U.S. Christians.

"We live our faith in the midst of poverty and the challenges that come with that; we have seen that many of our brothers and sisters here live in the midst of riches, which also has challenges," said Hollmer Garcia, a Mennonite youth leader, noting that maintaining a commitment to God can be more difficult when one is surrounded by many options and distractions.

Because Nicaraguans have lived for so long amid violence, the church there may have something to teach Americans struggling to adapt to a post-Sept. 11 world, said José Miguel Mendoza. A pastor in a region of Nicaragua terrorized by armed groups, he urged U.S. Mennonites to pray, to avoid aligning too closely with any particular political party and to balance a bold call for nonviolence with a commitment to preaching the gospel.

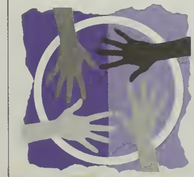
MCC photo by Benjamin Krause

Mennonite Central Committee worker Heidi Elizondo (left) enjoys a laugh with Veronica Argueda at the West Coast MCC regional office's fruit-drying facility in Reedley, Calif. Argueda was one of seven Nicaraguan Mennonites and Brethren in Christ who visited the area last month.

Maradiga described other gifts she believes the Nicaraguan church has to share. "We are rich spiritually," she said. "We unite not just to praise and sing but also to visit the hospitals and prisons. Our unity is a richness."

This broadened insight into the global church family was what MCC staff members had in mind when they decided to organize and fund the team's visit. "We've had groups from North America visiting other countries for years. We really wanted the exchange to go both ways," said Barb Buxman, West Coast MCC co-director with her husband, Bob. They previously served with MCC in Nicaragua.

MCC Manitoba is currently arranging a similar trip for a group from El Salvador.—*Rachel Beth Miller of MCC News Service*



GOD'S TABLE
Y'ALL COME!

Then people will come from east and west, from north and south, and will eat in the kingdom of God.
—Luke 13:29

Atlanta 2003

Come experience Mennonite Church USA's first churchwide gathering as a transformed denomination.

July 3-8, 2003
Georgia World Congress Center
Atlanta, Georgia

Activities for all ages
Registration deadline: April 28, 2003
For information: www.Atlanta2003.org

Mennonite Church USA

Office of Convention Planning
500 S. Main St.
PO Box 1245
Elkhart, IN 46515-1245
1-574-294-7523

CALENDAR

Casselman River Area Amish and Mennonite Historians annual meeting, Sept. 20-21, at Oak Dale Mennonite Church, Salisbury, Pa. For information, contact the Casselman Historians, P.O. Box 591, Grantsville, MD, 21536; 301-245-4326; email christior@juno.com.

Germantown Mennonite Historic Trust 50th anniversary, Oct. 19-20, Philadelphia. The theme is "A Mennonite Homecoming: What Mean These Stones?" For information and to register, call Randall Nyce at 215-843-0943.

WORKERS

Arce, Jairo and Ditra Garcia, Elkhart, Ind., are beginning a three-year Mennonite Central Committee (MCC) term in Mexico, working as peace promoters.

Beiler, Karen, Lancaster, Pa., will begin a two-year MCC term in China teaching with China Educational Exchange.

Bishop, Michael, was installed June 30 as minister of music at Blooming Glen (Pa.) Mennonite Church.

Blosser Yoder, Holly and John, Wellman, Iowa, are beginning a five-year MCC term as country representatives in Ethiopia.

Bodden, Andrew and Raquel Bodden-Sarmiento, Honduras, are beginning a five-year MCC term as program coordinators in South Florida.

Burford, Elizabeth, Bristal, Va., is beginning a five-year MCC term in China as an English teacher with China Educational Exchange.

Burnside, Barry, ended a pastorate May 31 at Americus (Ga.) Mennonite Fellowship.

Bushi, John, was licensed June 2 as minister of evangelism at Christ Community Mennonite Church, Schaumburg, Ill.

Caceros, Antonio, was licensed July 21 as pastor of Iglesia Cristiana Menonita, Dallas.

Crawford, Walter, was installed Aug. 18 as pastor of Newtown Gospel Chapel, Sarasota, Fla.

Chenlo, Mauricio, began in July as youth pastor and congregational peace director at Raleigh (N.C.) Mennonite Church.

Elizalde, Jose, will begin sometime this fall as pastor of Houston Mennonite Church.

Engle, Jess and Naomi, began in June as co-pastors at Aurora (Ohio) Mennonite Church.

Graber, Rose, began in May as pastor at Upper Milford Mennonite Church, Zionsville, Pa.

Groff, Larry and Sheryl, Lancaster, Pa., are starting a five-year MCC term in Cambodia.

Gustafson-Zook, Gwen, was ordained May 19 as pastor of Faith Mennonite Church, Goshen, Ind.

Huffman, Rob Jr., resigned effective July 15 as minister of youth at Peace Christian Fellowship, North Port, Fla.

Hunt, Dion, was licensed and installed May 12 as youth pastor at Ashton Mennonite Church, Sarasota, Fla.

Imchen, Ramoktoshi, began in March as associate pastor at Hershey Mennonite Church, Kinzers, Pa.

Ivy, Dale, was ordained June 30 as pastor of Oak Terrace Mennonite Church, Blountstown, Fla.

Kirkton, Todd, is beginning in August as executive director of Camp Friedenswald, Cassopolis, Mich.

Landis, Keith, began in July as pastor at South Union Mennonite Church, West Liberty, Ohio.

Lumeya, Fidele and Krista Rigalo, Angola, and Harrisonburg, Va., have begun a three-year MCC term in Angola.

Maurer, Dave, was installed June 30 as minister of youth and Christian education at Grace Mennonite Church, Pandora, Ohio.

Maurer, David, was licensed June 30 as associate pastor of Grace Mennonite Church, Pandora, Ohio.

McKay, Christie, Washington, is beginning a one-year MCC term as interim country representative in Guatelama.

Murcia, Saul, Akron, Pa., has begun a three-year MCC term in Akron as co-director of MCC's Latin America/Caribbean department.

Nauman, Ken and Miriam, retired April 30 from pastoral ministry at Pine Creek Chapel, Arcadia, Fla.

Nickel Friesen, Dorothy, currently pastor at First Mennonite Church, Bluffton, Ohio, will begin Jan. 1, 2003, as conference minister for Western District Conference.

Schrock, John, was ordained May 26 as associate pastor of First Mennonite Church, Bluffton, Ohio.

Schrock-Hurst, Carmen and Luke, Pittsburgh, are beginning a two-year MCC term as interim country co-representatives in the Philippines.

Shenk, Charles and Ruth, retired in February as ministers of visitation at Columbus (Ohio) Mennonite Church.

Sixiengmay, Pong, Pittsburgh, is beginning a two-year MCC term in China as an English teacher with China Educational Exchange.

Stutzman, Barbara and Rodney, Centennial, Colo., are beginning a two-year MCC term as country co-representatives in Arusha, Tanzania.

Stutzman, Julianne, Mertztown, Pa., is beginning a two-year MCC term in China as an English teacher with China Educational Exchange.

Coming September 2002

TheMennonite's website is all new

Spread the faith and embrace yours.

Read *The Mennonite*.

800-790-2498

Some exciting new features of the site include:

- Discussion guide for each issue to be used as curriculum for Sunday school classes or small groups
- Ability to sign-up for and receive TMTopicMail
- Online polling

And much more!

www.TheMennonite.org

Suderman, Kathleen and Rod, Beijing, are beginning a four-year MCC term in Beijing as coordinators with China Educational Exchange.

Wall, Karin Kauffman, Freeman, S.D., is beginning a two-year MCC term in North Newton, Kan., in peace and justice education.

Weber, Meg and Steve, on March 31 ended a pastoral assignment at Laurel (Fla.) Worship Center.

Welty, Lavon, is resigning as pastor of Lima (Ohio) Mennonite Church, effective Aug. 31.

Wiebe, Cookie, Newton, Kan., has begun a two-year MCC term in North Newton, Kan., as human resources coordinator for MCC Central States.

Zehr, Loren, was licensed May 19 as pastor of nurture at Cape Christian Fellowship, Cape Coral, Fla.

BIRTHS & ADOPTIONS

Beachy, Marina Lolita Judith, July 14, to Tim and Elena Gracia Beachy, Kalona, Iowa.

Christian, Sydney Elizabeth, July 9, to Todd and Elonie Lehman Christian, Wadsworth, Ohio.

Conger, Kennedy Lynne, July 10, to Aaron and Heidi Bates Conger, Plainfield, Ind.

Gingrich, Hannah Stoltzfus, June 12, to Lonna Stoltzfus and Myron Gingrich, Madison, Wis.

Haggard, Alicia Brubaker and Aliyyah Brubaker (twins), Aug. 23, 2000, received for adoption July 24 by Jonathan and Winnie Brubaker Haggard, Norristown, Pa.

Hammel, Jillian Fu Qiao, Oct. 17, 2001, received for adoption July 2 by John and Lisa Keller Hammel, Bristol, Ind.

Hunsberger, Benjamin Levi and Grace Malia (twins), July 19, to Janelle Bontrager and Douglas Hunsberger, Perkasie, Pa.

Jantzen, John Aaron, June 8, to Mark and Alice Hartman Jantzen, Newton, Kan.

King, Jaxon Maxwell, July 8, to Max and Molly King, Eureka, Ill.

Krehbiel, Oliver Thomas, June 19, to Todd and Tammi Roth Krehbiel, Hesston, Kan.

McKee, Hannah Marie, July 6, to Edward and Stephani Epp McKee, Lincoln, Neb.

Mumau, Emma Shea, July 9, to Michael and Kristen Scheetz Mumau, Prospect, Pa.

Nase, Reagan Leigh, July 16, to Rachel Moyer and Chad Nase, Souderton, Pa.

Nisly, Lile Chadwick, June 29, to Kevin and Carol Cook Nisly, Akron, Ohio.

Oberholtzer Hess, Noé Andrés, April 2, to Audrey Hess and Fred Oberholtzer, Perquin, El Salvador.

Reinford, Hannah Elizabeth, July 25, to Randall and Joy Good Reinford, Sellersville, Pa.

Ross, Ethan Wayne, July 5, to Michael and Dawn Hostetler Ross, Dalton, Ohio.

Roth, Anna Kaitlyn, July 14, to Arlin and Geri Thomas Roth, Bellefonte, Pa.

Thomas, Amy Joy, July 29, to Don and Cheryl King Thomas, Elkhart, Ind.

Unruh, Natalie Ann, July 24, to Stac and Julie Hiebert Unruh, Hutchinson, Kan.

Wilson, Brevin Cole, July 23, to Mike and Kate Roth Wilson, Wayland, Iowa.

Yoder, Jordyn Elise, July 3, to Lawrence and Bonnie Nyce Yoder, Harrisonburg, Va.

MARRIAGES

Berkey/Gingerich: Megan Berkey, LaGrange, Ind., and Todd Gingerich, Goshen, Ind., Aug. 3 at Shore Mennonite Church, Shipshewana, Ind.

Beun/Burnosky: Brad Beun, Apple Creek, Ohio, and Kelly Burnosky, North Canton, Ohio, June 29 at Sonnenberg Mennonite Church, Kidron, Ohio.

Bower/Schlabach: Kevin Bower, Burr Oak, Mich., and Melissa Schlabach, Burr Oak, July 20 at Locust Grove Mennonite Church, Burr Oak.

Coon/Rainey: Wendy Coon, Charlottesville, Va., and John Rainey, Charlottesville, Aug. 3 at Central Mennonite Church, Archbold, Ohio.

Falcon/Smucker: Bryan Falcon, Goshen, Ind., and Jessica Smucker, Lancaster, Pa., July 13 at Witmer Woods, Goshen, Ind.

Greek/Short: Kristen Greek, Pioneer, Ohio, and Brian Short, Archbold, Ohio, July 20 at Lockport Mennonite Church, Stryker, Ohio.

Hagen/Harder: Jeffrey Hagen, Dunnell, Minn., and Karis Harder, Mountain Lake, Minn., July 27 at First Mennonite Church, Mountain Lake.

Johnson/Sharp: Cindy Johnson, Duluth, Minn., and Sheldon Sharp, Sturgis, Mich., June 29 at Duluth.

Kauffman/Miller: Heidi Kauffman, Hartville, Ohio, and Ryan Miller, Hartville, July 12 at Springfield, Ohio.

Lam/Nisly: Mitch Lam, Hartville, Ohio, and Rachel Nisly, Hartville, July 12 at Hartville Mennonite Church.

Landis/Lewis: Zachary Landis, Harleysville, Pa., and Deborah Lewis, Pittsburgh, July 13 at Mio, Mich.

Landis/Peifer: Grace Landis, Lititz, Pa., and Willis Peifer, Manheim, Pa., July 26 at Mellinger Mennonite Church, Lancaster, Pa.

Litwiller/Yoder: Marci Litwiller, Armington, Ill., and Kenneth Yoder, Armington, June 22 at Hopedale, Ill.

Longoria/Tice: Maria Longoria, Corpus Christi, Texas, and Adam Tice, Goshen, Ind., July 27 at College Mennonite Church, Goshen.

Continuing Education Events

Writing Texts for Worship

Create and evaluate your own readings, prayers and hymns after exploring strong examples in scripture and in traditional and contemporary writings.

Date: Friday, October 4, 2002
Presenter: Jean Janzen, poet, adjunct faculty at Fresno Pacific University
Fee: Before September 15: $140
Location: Amigo Centre, Sturgis, Mich.

"With Outstretched Arms"— Advent Planner

Explore the Mennonite Church resources for Advent. Focus on music, scripture readings, drama, visuals and other elements of worship to anticipate the celebration of Jesus' birth.

Date: Monday, October 7, 2002
Presenters: Marlene Kropf and Karmen Krahn Fehr, AMBS
Fee: Before September 15: $80 or $60 each for three or more from one congregation

Associated Mennonite Biblical Seminary

3003 Benham Avenue
Elkhart, Indiana
46517-1999

Call: 1 + 800 964-2627 **E-mail:** bsawatzky@ambs.edu **Web site:** www.ambs.edu/ContEd

Nussbaum/Trotter: Brian Nussbaum, Salem, Ore., and Trina Trotter, Columbiana, Ohio, July 20 at Midway Mennonite Church, Columbiana.

Owen/Rissler: Amy Owen, Hartville, Ohio, and Shane Rissler, Hartville, July 6 at Hartville Mennonite Church.

Pauls/Wallace: Timothy Pauls, Henderson, Neb., and Amy Wallace, Macon, Miss., Aug. 3 at Jubilee Mennonite Church, Meridian, Miss.

Strauss/Wade: Joel Strauss, Barto, Pa., and Jessica Wade, Pottstown, Pa., July 13 at Hereford Mennonite Church, Bally, Pa.

DEATHS

Bender, Donald, 76, Kitchener, Ont., died July 7. Spouse: Louisa Bender. Parents: Peter and Lavina Erb Bender (both deceased). Other survivors: children Ken, Lynette Albrecht, Bev McDowell, Evelyn Mondor, Paulette Gatenby, Rosalee, Amy, Leslie Bender Clark, Jonathan, Karen Temple; 24 grandchildren; one great-grandchild. Memorial service: July 11 at First Mennonite Church, Kitchener.

Bontrager, Chris, 96, Sarasota, Fla., died July 11. Spouse: Viola Albrecht Bontrager (deceased). Parents: John K. and Fannie Yoder Bontrager (both deceased). Survivors: children Jean Bender-Mast, Edwin, Dennis; 12 grandchildren; 20 great-grandchildren; two great-great-grandchildren. Funeral: July 16 at Bahia Vista Mennonite Church, Sarasota.

Branner, John, 85, Harrisonburg, Va., died July 19. Spouse: Edith Branner. Other survivors: children Joanna, Judy Bontrager. Funeral: July 21 at Lindale Mennonite Church, Linville, Va.

Buckwalter, Pauline Rohrer, 92, Lititz, Pa., died Dec. 25, 2001. Spouse: Ira J. Buckwalter (deceased). Parents: John and Elizabeth Heller Rohrer (both deceased). Survivors: children John, Henry, Marian; foster son Jacob Ober; 12 grandchildren; 11 great-grandchildren. Memorial service: Dec. 29 at Landis Homes, Lititz.

Buller, John P., 90, Hesston, Kan., died July 12. Spouse: Lenora Koehn Androes Buller. Parents: Jacob and Katharina Heidebrecht Buller (both deceased). Other survivors: children Carolyn Papen, Meriam Zapor, Howard; five stepchildren; nine grandchildren; seven great-grandchildren; numerous stepgrandchildren, stepgreat-grandchildren and stepgreat-great-grandchildren. Funeral: July 15 at Petersen's Funeral Chapel, Newton, Kan.

Derksen, Katherine L., 96, Mountain Lake, Minn., died July 12. Parents: John P. and Helena Bergman Derksen (both deceased). Funeral: July 20 at First Mennonite Church, Mountain Lake.

Freyenberger, Frieda Graber, 88, Wayland, Iowa, died July 15. Spouse: Edwin Oswald Freyenberger (deceased). Parents: Christian and Elizabeth Rediger Graber (both deceased). Survivors: children Gerald, Wayne, Ledru, Stanley, Elizabeth Webb, Anna Hochstetler, Kay Frunzi, Mary Hereford, Deana Hauenstein; 24 grandchildren; 13 great-grandchildren. Funeral: July 19 at Sugar Creek Mennonite Church, Wayland.

Friesen, Geneva Alexander, 83, Goshen, Ind., died July 15. Spouse: John R. Friesen (deceased). Parents: Harold and Susie Mishler Alexander (both deceased). Survivors: children Velda Decker, Marilyn Bartel, Quinton, Norris. Funeral: July 19 at Goshen.

Geigley, Roy M., 85, Los Lunas, N.M., died June 19. Spouse: Gladys Martin Geigley. Parents: George and Katie Musselman Geigley (both deceased). Other survivors: children Ray, Donald, Anna Lois Miller, Esther Mae Kauffman, Glen, Arlin, Alvin, Leon; 38 grandchildren; 55 great-grandchildren. Funeral: June 24 at First Assembly of God Church, Delta, Colo.

Gingerich, Verna Bachman, 87, Morton, Ill., died July 26. Spouse: Wilson J. Gingerich (deceased). Parents: Arthur and Ida Sutter Bachman (both deceased). Survivors: children Jim, Robert, Richard, Mary; 12 grandchildren; 21 great-grandchildren. Funeral: July 29 at Calvary Mennonite Church, Washington, Ill.

Habecker, Charles S., 81, Mountville, Pa., died June 28 of heart disease. Spouse: Anna May Hess Habecker. Parents: Charles and May Sherich Habecker (both deceased). Other survivors: children Nelson, Shirley Collins, Lois Glover; four grandchildren; one great-grandchild. Funeral: July 2 at Habecker Mennonite Church, Lancaster, Pa.

Hatter, S. Reginald, 79, Lyndhurst, Va., died June 22 of renal carcinoma. Spouse: Jean Cook Hatter. Parents: B. Frank and Lottie Campbell Hatter (both deceased). Other survivors: children Dennis, R. Dean, Daniel, Sharon Kiser, Rebecca Truxell, Marcy Nester; 12 grandchildren; four great-grandchildren. Funeral: June 25 at Mountain View Mennonite Church, Lyndhurst.

Kauffman, Edna Hochstetler, 91, Sarasota, Fla., died June 13. Spouse: Protus Kauffman (deceased). Parents: Martin and Caroline Hochstetler (both deceased). Survivors: children Eva Wickey, Verda Fisher, Amos, Ivan, Delbert; 14 grandchildren; 23 great-grandchildren; five great-great-grandchildren. Funeral: June 17 at Bahia Vista Mennonite Church, Sarasota.

King, John, 98, Washington, Ill., died July 10. Spouse: (1st) Mary Ganzhorn King (deceased); (2nd) Sylvia Faubel King. Parents: Solomon and Amanda Griner King (both deceased). Other survivors: children Don, Wally; stepchildren Fred Faubel, Bruce Faubel, Edward Faubel, Linda Krisman; nine grandchildren; eight great-grandchildren. Funeral: Dieter's Funeral Home, Washington, Ill.

King, Kenneth E., 82, Goshen, Ind., died July 4 after a long illness. Spouse: Laura Ann King. Parents: Levi and Anna Mae Erb King (both deceased). Other survivors: daughter Janice Brubaker; two grandchildren; four great-grandchildren. Funeral: July 8 at College Mennonite Church, Goshen.

Landis, Arthur H., 95, Souderton, Pa., died July 20. Spouse: Bessie Yothers Landis (deceased). Parents: Isaac and Hannah Halteman Landis (both deceased). Survivors: children Ruth Willouer, Harold; five grandchildren; 13 great-grandchildren; one great-great-grandchild. Funeral: July 25 at Franconia (Pa.) Mennonite Church.

Goodville Mutual
New Holland, Pa.

Find an agent near you for details
about our competitive insurance packages!
www.goodville.com
or 800-448-4622

- Delaware
- Illinois
- Indiana
- Kansas
- Maryland
- Ohio
- Oklahoma
- Pennsylvania
- Virginia

affordable insurance
for vehicle, home, farm,
small business, church

Miller, Goldie Gering, 87, Freeman, S.D., died July 12. Spouse: Clarence J. Miller (deceased). Parents: Jacob J. and Caroline Waltner Goering (both deceased). Survivors: children Arlen, Steve, Jessie Peters; six grandchildren; 10 great-grandchildren. Funeral: July 16 at Salem Mennonite Church, Freeman.

Musselman, Esther Clemmer, 89, Souderton, Pa., died July 13. Spouse: Russell B. Musselman (deceased). Parents: Michael and Lizzie Moyer Clemmer (both deceased). Survivors: children John, Gerald; six grandchildren; 10 great-grandchildren. Funeral: July 18 at Salford Mennonite Church, Souderton.

Oswald, Kathryn "Katie," 94, Shickley, Neb., died July 9. Parents: Christian and Elizabeth Birkey Oswald (both deceased). Funeral: July 12 at Salem Mennonite Church, Shickley.

Pankratz, Anna Derksen, 90, Mountain Lake, Minn., died July 15. Spouse: Peter F. Pankratz (deceased). Parents: John P. and Helena Bergman Derksen (both deceased). Survivors: children Marlin, Laura Neufeld, Loren, Robert; 13 grandchildren; six great-grandchildren. Funeral: July 20 at First Mennonite Church, Mountain Lake.

Rembold, Homer Oscar, 101, Salisbury, Pa., died June 19. Spouse: Nettie Grace Livengood Rembold (deceased). Parents: Amos Rembold and Anna Slabaugh (both deceased). Survivors: children Thelma Shoemaker, Edgar, Olin, Cleo Saylor; 12 grandchildren; 24 great-grandchildren; seven great-great-grandchildren. Funeral: June 22 at Springs (Pa.) Mennonite Church.

Ressler, Florence Kandel, 91, Orrville, Ohio, died June 29. Spouse: Paul Ressler (deceased). Paernts: William and Martha Hochstetler Kandel (both deceased). Survivors: children Bill, Janet Yoder, Paul, Linda, Gerald; 11 grandchildren; 11 great-grandchildren. Funeral: July 2 at Pleasant View Mennonite Church, North Lawrence, Ohio.

Schmidt, Maxlyn Smith, 80, Pawnee Rock, Kan., died July 25. Spouse: Earl Alvin Schmidt. Parents: Max and Effie Smith (both deceased). Other survivors: children Ann Pasnick, Robert; five grandchildren. Funeral: July 30 at Bergthal Mennonite Church, Pawnee Rock.

Tieszen, Milton L., 79, Newton, Kan., died July 17 of cancer. Spouse: Helen Bach Tieszen. Parents: Jacob and Augusta Voth Tieszen (both deceased). Other survivors: daughter Judy Ann Etchells; one grandchild. Funeral: July 20 at Faith Mennonite Church, Newton.

Troyer, Robert E., 80, Elida, Ohio, died July 15. Spouse: (1st) Mary Louise McCleary; (2nd) Barbara Burtchin. Parents: Menno and Elizabeth Good Troyer (both deceased). Other survivors: children J. Stevan, Joyce Daniels, Linda Showalter, Rebecca Kephart; 13 grandchildren; five great-grandchildren. Funeral: July 18 at Pike Mennonite Church, Elida.

Weaver, Julianna Bubuli, 77, Akron, Ohio, died July 10. Spouse: Richard Dale Weaver. Parents: Kashmere and Martha Premus Bubuli (both deceased). Funeral: July 15 at Berlin (Ohio) Mennonite Church.

Wenger, Morris R., 86, Dalton, Ohio, died July 17. Spouse: Mabel Good Wenger (deceased). Survivors: children Howard, Eileen Good, Clair, Doreen Good, Melvin, Dennis, Merle, Lucille, Jerry, Elsie Norton, Doris; 28 grandchildren; one great-grandchild. Funeral: July 20 at Kidron (Ohio) Mennonite Church.

Yoder, Menno, 83, Chesapeake, Va., died July 16 of lung cancer. Spouse: Anna Yoder (deceased). Parents: John and Sarah Hershberger Yoder (both deceased). Survivors: children Clifford, Willie, James, Dorothy Yoder Brangan, Leon, Morris; 10 grandchildren; 14 great-grandchildren. Funeral: July 19 at Mount Pleasant Mennonite Church, Chesapeake.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

- **TheMennonite@MennoniteUSA.org**
- **fax 316-283-0454**
- **P.O. Box 347, Newton, KS 67114**

You could live out your deep-rooted faith

Find your place on the service tree

www.mcc.org/servicetree

Mennonite Central Committee

That the world may know...

A celebration in honor of
Myron S. and Esther K. Augsburger

September 13-15
on the EMU campus
Harrisonburg, Va.

You are invited to a weekend celebration in honor of the Augsburgers' 50 years of service to the church. Myron is former president of EMU, a longtime evangelist and church leader. Esther is a sculptor and art educator. During the celebration, EMU will establish an endowed chair of theology in Myron's honor and name its new art center for Esther. Weekend events include workshops, worship services, a banquet and program, plus a keynote address by Dr. Peter Kuzmic of Croatia. Plan now to attend this inspiring weekend in the Shenandoah Valley.

Eastern Mennonite University

For registration information,
call 540-432-4597 or
e-mail semdev@emu.edu
www.emu.edu/augsburgercelebration

Newton Et Cetera Shop, an MCC thrift store in Newton, Kan., seeks full-time ***manager***. Retail experience helpful; salary negotiable, medical insurance available.

Contact Donovan Bachman, 620-327-4601; email dhbach@carrollsweb.com.

Mennonite Offices, 500 S. Main, Elkhart, Ind., has 1,086 sq. ft. ***office space for lease*** at reasonable rate; available mid-September. MC USA Executive Board and Mennonite Mission Network have staff at this location.

Contact Barbara Eichorn, 574-523-3007.

Ambler (Pa.) Mennonite Church (half-hour north of Philadelphia), a well-established, culturally diverse congregation of 90 members, is seeking a full-time ***pastor***. The candidate (male, female, couple) needs to have a strong commitment to Anabaptist-Mennonite values and beliefs. The person will give leadership to preaching, pastoral care, youth ministry and community witness.

For more information, contact Vernon Kratz, Search Committee Chairperson, 407 Schoolhouse Road, Sellersville, PA 18960; 215-723-2145; rtkratz@aol.com.

Mennonite Mission Network seeks ***director of finance*** to provide leadership for financial planning, management and accountability in the Network's offices and ministries. Compatibility with the Christian values and mission of the Network required. Needs proven financial management capability; able to deal with the complexity of multiple partnerships and manage a financial reporting system; competent in financial planning and investments. Applicant should be a strong collaborative leader who acts strategically, while forging effective and trusting relationships. Bachelor's degree in accounting and CPA required. Master's degree desired. Experience in not-for-profit work preferred.

Qualified people should mail a letter of interest and resume to Mennonite Mission Network Human Resources, Box 370, Elkhart, IN 46515; email staffrecruitment@MennoniteMission.net; or call Rachel Stoltzfus at 574-294-7523 for more information.

Whitestone Mennonite Church, Hesston, Kan., seeks full-time ***lead pastor*** for our pastoral team. Our candidate will have a strong commitment to Anabaptist values and beliefs, dedication to the primacy of the life and teachings of Jesus Christ, and have strong preaching, pastoral care and leadership skills. The pastor we seek should encourage programs and resources for Christian education for all age groups and effectively direct additional staff, which will include an associate pastor and youth pastor.

Interested people may contact Marilyn Wilder, Pastoral Search Committee Chair, Whitestone Mennonite Church, 629 Crescent Drive, Hesston, KS 67062; 620-327-3185; marilyn@aplawpa.com.

Enjoy working with people? Now accepting applications for ***secretary/receptionist*** at **Laurelville Mennonite Church Center** (45 miles SE of Pittsburgh, Pa.); full-time with benefits including health insurance.

To request application, contact Rt. 5 Box 145, Mt. Pleasant, PA 15666; info@laurelville.org; 1-800-839-1021; or obtain from www.laurelville.org/page31 under "Job Openings."

Oaklawn Psychiatric Center, Elkhart, Ind., has an immediate opening for a ***social worker*** at our Outpatient Center. Master's degree in social work required. License or eligibility for licensure preferred. In addition to a competitive salary and generous benefit package, Oaklawn offers a beautiful work setting and family-oriented work environment. Our locations are conveniently located minutes from South Bend, Silverhawks semiprofessional baseball league and Lake Michigan beaches, as well as easy access to Chicago and Indy.

You may send a resume via mail, fax or email to Human Resources, Oaklawn, P.O. Box 1109, Goshen, IN 46527; fax 574-875-9629; email martinezkjm@aol.com. Learn more about us and other opportunities available by visiting www.oaklawn.org. An equal opportunity employer.

Bluffton College seeks ***regional director of development***, a full-time (12-month) position in the department of advancement. This director is a member of a four-person development team headed by the VP for Advancement. The director has responsibility for cultivating and soliciting gifts from alumni and friends of Bluffton College in their assigned region. A bachelor's degree is required. A master's degree and experience in the field, particularly in planned giving, are a plus. Basic computer skills (MS Word, MS Excel and MS Outlook) are required. The position requires overnight travel 20% of the time and day trips about 40% of the time.

A letter of application with a resume and list of references may be sent to Julie Krupp, Director of Human Resources, 280 W. College Ave., Ste. 1, Bluffton, OH 45817-1196; kruppj@bluffton.edu. AA/EOE. Members of under-represented groups are encouraged to apply. Application review will begin immediately.

President/CEO

The Brethren Home Community, a nonprofit faith-based continuing care retirement community located in New Oxford, Pa., is seeking a dynamic president/CEO to provide visionary leadership for a 297-bed nursing center, 111-bed assisted living center, 400 residential units and other senior services. Our community, a vessel for Christian ministry reflecting the Church of the Brethren value of compassionate service, promotes health and wholeness, provides nursing care, rehabilitation services and adult residential housing to individuals of all faiths. The Brethren Home Community is accredited by the Continuing Care Accreditation Commission of the American Association of Homes and Services for the Aging; a charter member of AAHSA and PANPHA. EOE. This position requires 5 years experience in long-term care management, with experience in health care, marketing, fund raising, staff development, personnel or financial management preferred. Must demonstrate ability for strategic planning for retirement living and senior services. Bachelor degree required, preferably in business administration, health-care administration, nursing administration or related field. Advanced degree preferred.

Forward resume and cover letter including salary requirements by Sept. 30, 2002, to Christine A. Daoularis, Director of Human Resources, P.O. Box 128, New Oxford, PA 17350; fax 717-624-5451; or send email to c.daoularis@brethrenhome.org.

Eastern Mennonite University Presidential Search

Eastern Mennonite University is beginning a search to replace outgoing president Joseph Lapp, who will not seek another term. As of June 2003, President Lapp will have served the institution with distinction for 16 years.

EMU, founded in 1917, is a fully accredited Christian liberal arts institution, affiliated with Mennonite Church USA. The campus is located in Harrisonburg, Va., in the heart of the scenic Shenandoah Valley. EMU attracts 1,500 students of diverse cultures and faiths. In addition to the undergraduate program, EMU offers graduate and seminary programs. EMU has a distinct international global village curriculum, with integral cross-cultural components. The graduate conflict transformation program provides international leadership. See www.emu.edu for more information.

The ideal candidate should have academic experience, an Anabaptist Christian faith commitment, strong intellectual and dynamic leadership qualities, proven abilities in organizational development, and the ability to understand and communicate effectively with diverse constituencies.

Committee members: Roxann Allen, Donella Clemens, Andy Dula, Susan Weaver Godshall, Curtis Hartman, Freeman Miller, Carlos Romero, James L. Rosenberger, Sara Wenger Shenk, Donovan Steiner, Sheryl K. Wyse and Orville L. Yoder.

The search committee invites nominations and applications in confidence, preferably by Oct. 10, 2002, to: James L. Rosenberger, Chair, EMU Presidential Search Committee, c/o Sheryl K. Wyse, Box 923, Harrisonburg, VA 22803; email SKWyse@aol.com; fax: 775-255-4758. EOE. People who bring gender, ethnic and cultural diversity are encouraged to apply.

Shalom Mennonite Church, Newton, Kan., desires half-time ***associate pastor***, with focus on youth and educational ministries. See http://home.southwind.net/~shalom/

Contact Kristen Mayhue, 316-283-3660; mayhue@southwind.net.

Goshen College is accepting applications for a ***music professor/administrator*** to lead a growing department into a newly constructed Music Center. The music department currently has 50 music majors and 20 music minors. It offers a bachelor of arts degree with emphases in performance, music education, music theory/history and piano pedagogy. Successful applicant needs to have a vision for growing an exciting program in a state of the art facility. The candidate will combine a love for teaching, performance and leadership. A doctorate with prior administrative experience in directing a music department or school of music is preferred. Strong interest in active recruiting and teaching experience at the college or university level are required. Applications will be accepted until the position is filled. The appointment will begin July 1, 2003.

To apply, visit the specific position announcement on the Goshen College Web page www.goshen.edu under employment. Goshen College is an AA/EEO employer; members of under-represented groups are invited to apply. Goshen College is affiliated with the Mennonite Church.

Goshen College public relations department is seeking a motivated, creative ***graphic designer*** for a full-time administrative faculty position starting August 2002. Work with advancing the college's mission creatively and consistently across mediums with high-impact design to prospective students and families, alumni and friends, church constituencies and the broader academic community. 3-5 years experience in graphic design required. Knowledge of InDesign software, Quark Xpress, Adobe and other design/illustration software and Microsoft Word required, also prepress technical requirements and four-color printing process. Must be able to communicate effectively and function as part of a team in brainstorming and problem-solving. The successful candidate will be self-directed and able to collaborate enthusiastically; aware of corporate and graphic identity issues; possess strong organizational and communication skills; and demonstrate leading-edge design skills, understanding of competing markets and the ability to complete work in a timely, organized manner. Compatibility with college mission and standards required. Web skills or interest a plus.

To apply, send letter of application with three resumes to Amy Hartman, Goshen College, 1700 S. Main St., Goshen, IN 46526; fax 219-535-7060; or attach to email amymh@goshen.edu. Complete a Personnel Information Form at www.goshen.edu/employment/personl.html. Goshen College is an AA/EEO employer and women and minority candidates are encouraged to apply.

Young adult (18-35) conference, *"Voices From the Edge,"* at Laurelville Mennonite Church Center, Sept. 27-29. How can we minister together with voices from the edge for a better future?

Contact Ken Hawkley at KenH@MennoniteUSA.org.

Manson (Iowa) Mennonite Church seeks half-time ***youth pastor***. Rural congregation that is seeing growth in its children and youth programs seeks team-oriented person with a heart for evangelizing and discipling youth in the context of an Anabaptist-Mennonite congregation.

If interested, contact Curt Kuhns at 712-469-3387; manson.menno@juno.com.

Is God urging you to use your leadership abilities, management skills and three years of cross-cultural experience ***to serve others through Mennonite Central Committee?*** This year MCC needs someone to serve as country co-representative in the Congo. In 2003, MCC will need country representatives for Sudan, Somalia, Angola and Ukraine/Russia. These four- or five-year volunteer assignments require applicants with college degrees, overseas experience, language skills, communication, organizational and administration skills, strong Christian faith and a respect for a wide variety of people.

Contact Charmayne Denlinger Brubaker, Human Resources, 717-859-1151 or cdb@mcc.org for a job description and more information.

IN-MI Mennonite Conference is seeking a .5 FTE ***conference regional minister*** to serve churches in Michigan. This minister will provide leadership and ministry with overseers, pastors and congregations to develop excellence in spiritual leadership and assist in the development of resources to strengthen congregations committed to the mission and ministry of Jesus. They will serve up to 25 congregations and their pastors and be a member of the ministry team of IN-MI Mennonite Conference. Applicants will possess a vibrant Christian faith in a Mennonite perspective, will be available at least by January 2003, and will have some theological education and professional training with at least six years pastoral experience. We encourage women, men and people from under-represented groups to apply.

Interested people may submit a current Ministerial Leadership Information form with references to IN-MI Conference Search Committee, c/o Jerry Albrecht, 1408 Elmherst Ct., Goshen, IN 46526. For more information, call or email Jerry Albrecht at 574-533-4327 or albrecht@maplenet.net.

Read what you need. *The Mennonite*.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Melanie Mueller, or email TheMennonite@MennoniteUSA.org.

FALL 2002 TOURS

IRELAND (September 20 - October 1)
FALL FOLIAGE TOUR in NEW ENGLAND (October 8-14)
SERVICE TOUR to ISRAEL (NAZARETH VILLAGE) (October 25 - November 7)
VIETNAM (November 6-24)
CHRISTMAS SERVICE TOUR to PENNSYLVANIA (November 28 - December 3)

2003 TOURS

JAMAICA SERVICE TOUR (January 24 - February 2)
PARAGUAY SERVICE TOUR (April 3-17) • *RUSSIA and UKRAINE* (May 23 - June 6)
From PENNSYLVANIA to ONTARIO (May 28 - June 2)
In the FOOTSTEPS of the APOSTLE PAUL (May 30 - June 15)
EUROPEAN HERITAGE (June 9-25)
CHINA (June - TBA) • *ALASKA* (June 25 - July 7)
MAJESTIC CANADIAN ROCKIES (July 7-20)
MENNONITE WORLD CONFERENCE (AFRICA 2003) (8 tours offered in August)
GERMANY and SWITZERLAND (October 9-23)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

IT'S NOT TOO LATE TO JOIN A TOURMAGINATION TOUR IN 2002 & 2003

CALL 1-800-565-0451
FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • WEB: www.tourmagination.com

9 Willow Street
Waterloo, ON, Canada N2J 1V6
Reg. #1567624

1011 Cathill Road
Sellersville, PA, USA 18960

Signs of the times: a media scan

Gordon Houser

At times it seems good to scan the media for signs of sickness and health in our culture. This can help us think about the issues we encounter and pray for God's wisdom.

War with Iraq: As President Bush beats the drum for attacking Saddam Hussein, we have the opportunity to voice our opinion about that possibility. Tom Sine, a futurist who wrote "First Things First" (*The Mennonite*, June 4), alerted me to an article by Bill Powell in *Fortune* (July 8) that outlines potential consequences of a U.S. invasion of Iraq.

Here are seven (in summary form): (1) This war is likely to be prolonged, with many U.S. casualties. (2) Innocent Iraqis, a number of them Christians, will likely die in large numbers. (3) The invasion would "inevitably bring the suicide-bomber phenomena to U.S. shores." (4) Leaders in Saudi Arabia, Egypt and other Arab countries friendly to the United States could be replaced by more militant Islamic governments that would seriously destabilize not only the region but the entire world. (5) The war would profoundly destabilize the region, which would likely increase the cost of oil. (6) A full-scale invasion would "come at a time when the federal budget is already sinking into deficits." (7) Such a war would have a major impact on U.S. morale, including consumer confidence.

Laborious labor: As we approach Labor Day (Sept. 2), *The Marketplace* (July/August) includes a report from the International Labor Organization that "Americans spend an average of 1,979 hours at work each year, well beyond Japan's 1,842 hours. Canadians are third at 1,767. Some 37 percent of Americans work more than 50 hours a week. Overall, Americans work six weeks more a year than they did 20 years ago."

Mennonites, who are known for their work ethic, may need to look closely at this trend and ask, What is this doing to our family life? Our church life? Our health?

Media bias: So that we learn to consume our media with a grain of salt, i.e., with a certain amount of critical awareness, note the chart below. Maintaining that kind of awareness is one of the goals of this column. Keep praying.

FILMS

Road to Perdition (R for language and violence) is exquisitely filmed and well-acted (with the curious exception of Tom Hanks). In this father-son tale set in 1931, 13-year-old Michael learns that his father (Hanks) is a hit man for John Rooney (Paul Newman). After the boy witnesses a murder, Rooney's son Connor tries to eliminate the witness, and the boy and his father flee. The film is too carefully laid out and avoids the messy realism that might give it enough passion and surprise to make it a much better film. It presents a story of redemption, but its scenes of Catholic ritual feel empty, showing a church that harbors murderers.

My Big Fat Greek Wedding (PG) is this summer's surprise hit—a pleasant surprise. Nia Vardalos, who also wrote the script, plays Toula, a Greek-American woman who falls in love with Ian (John Corbett), a non-Greek. The problem is how this can work, given her huge, very Greek, family, particularly her father, who refuses to let her marry a "xenos" (foreigner). It is hilarious and wholesome, with one exception. Religion is drained of content. The Greek Orthodox Church is seen primarily as a cultural entity. "Christ is risen" is a greeting, not a reality.

Together (in Swedish, not rated) is set in a commune in Stockholm in 1975. While it perceptively pokes fun at communal living and left-wing politics, it also presents the goodness and joy of being together. As one character says, "It's better to eat porridge together than a pork chop alone."

ART

The Eye of an Artist: A Visual Journey With Bob Regier is on exhibit at Kauffman Museum, North Newton, Kan., May 25-Nov. 3. A longtime Mennonite artist who created the General Conference Mennonite Church symbol (the "pumpkin"), Regier presents his work under the following themes: learning the language, designing for print, discovering the prairie, engaging the classroom, shaping worship and crafting exhibit spaces.

BOOKS

For fans as well as those whose interest may have been spurred by last year's film, books keep coming out to help readers understand and appreciate J.R.R. Tolkien and his best-known work, *The Lord of the Rings*. Two recent works from Christian publishers are **Tolkien and The Lord of the Rings: A Guide to Middle-earth** by Colin Duriez (Paulist Press, 2001, $17) and **Tolkien's Ordinary Virtues: Exploring the Spiritual Themes of *The Lord of the Rings*** by Mark Eddy Smith (InterVarsity Press, 2002, $10.99). Smith draws out virtues we can learn about from characters in the book. Tolkien would likely cringe at seeing his imaginative work being used for such didactic purposes. Duriez's book is much better. While he does not neglect Tolkien's spiritual message, he focuses on understanding the work itself. He includes an overview of Tolkien's life, a guide to *The Lord of the Rings* and an A–Z of Tolkien's Middle-earth. A most helpful guide.

Add it up

92

The percentage of all U.S. sources interviewed by ABC's "World News Tonight," "CBS Evening News" and NBC's "Nightly News" in 2001 who were white.

85

The percentage of all U.S. sources interviewed by the Big Three nightly newscasts who were male.

75

The percentage of all U.S. sources interviewed by the Big Three nightly newscasts who were Republican, if party affiliations were given.

9

The percentage of sources who were George W. Bush.

1

The number of sources, out of a total of 14,632 interviewed by the Big Three nightly newscasts, who was Native American.

—from *American Journalism Review*, reporting from a study by Fairness & Accuracy in Reporting

Photo courtesy of Mennonite Historical Archives, Goshen, Ind.

MMA, P.O. Box 483, Goshen, IN 46527

It used to be
three Rs,
now it's
six figures.

Going to school used to be so simple – even with that two-mile trek, uphill . . . both ways. A lunch pail, a pencil case, and textbooks shared across generations.

Today's top-notch opportunities require a top-notch education. That takes money and smart planning – a great deal of both.

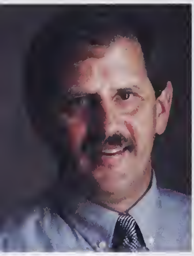
MMA has opportunities to make the most of every college-bound dollar, with a variety of tools you can use to **save for education expenses**. Your MMA counselor will study your options and help you build a program that's right for you. Whatever your children's ages, start planning now. Paying for higher education isn't something you can "cram" for.

Visit with your MMA counselor today. Or contact us at **(800) 348-7468** or www.mma-online.org.

MMA®

Stewardship Solutions

************************CAR-RT LOT**C-025
<10607> 65
5100 12/03 205377 Q:1 253
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947



Everett J. Thomas

Labor is a justice issue

I will be swift to bear witness ... against those who oppress the hired workers in their wages, the widow and the orphan, against those who thrust aside the alien, and do not fear me, says the Lord of hosts.
—Malachi 3:5

Millions of workers in this country work full-time at $5.15 an hour—the federal minimum wage—and cannot earn enough for the basic necessities of life. This homegrown justice issue can confront us when we are served by a waitress in an inexpensive restaurant, enjoy housekeeping service in a motel or shop at Wal-Mart.

Such injustices have existed for centuries and do not go unnoticed even in the Old Testament. In the last book before the New Testament, Malachi describes the coming Messiah with warnings about the judgments he will bring to those who ignore such injustices.

However, few of us know what it is like to work full-time and still be broke. Barbara Ehrenreich, an essayist living comfortably in the upper middle class, decided to find out what life was like for the working poor and then wrote a book about her experiences. For one month she worked as a waitress in Key West, the second month for a housecleaning service in Maine and for the third month stocking the ladies wear department at a Wal-Mart in Minneapolis. She kept track of all expenses and lived in ramshackle—and sometimes dangerous—apartments. At the conclusion of her 2001 book *Nickel and Dimed: On (Not) Getting By in America* (Metropolitan Books), Ehrenreich evaluated the lot of those laborers who are imprisoned in such jobs:

"When someone works for less pay than she can live on—when, for example, she goes hungry so that you can eat more cheaply and conveniently—then she has made a great sacrifice for you, she has made you a gift of some part of her abilities, her health and her life. The 'working poor,' as they are approvingly termed, are in fact the major philanthropists of our society. They neglect their own children so that the children of others will be cared for; they live in substandard housing so that other homes will be shiny and perfect. ... To be a member of the working poor is to be an anonymous donor, a nameless benefactor, to everyone else."

Mennonites have a heart for helping victims of natural disasters and give generously to relief efforts around the world. Much of this compassion derives from a deep sense of justice for the poor and dispossessed. But many of us are blind to the invisible army of working poor in our communities who are powerless to change their situation.

This year, however, as we observe Labor Day, we can add our voices to a national movement to create a living wage for low-income workers.

USA Today's cover story on July 23 described this movement. Eighty cities across the country now have laws that require government contractors and some other employers to pay workers more than the minimum required by the federal government. Because it typically takes $18,000 a year to lift a family out of poverty, the new living-wage rate is usually set at $8 per hour. (The federal minimum wage was last increased in 1997; see the chart on page 11 for comparisons to the poverty level.)

Clearly this is a difficult time for many businesses to consider raising wages. The economy is nursing a fragile recovery. The cost of other benefits—especially health insurance, if it is offered—continues to increase exponentially. But these costs also increase for the working poor. Consequently, as Ehrenreich observed among her co-workers, many cannot afford health insurance and cannot even afford to take time off when they are sick.

Whether or not we are directly responsible for low-income workers, all of us can develop new sensitivities to those who serve us invisibly. For example, a generous tip can be a direct and dignifying response to a weary service worker. But, ultimately, we are accountable before God for our compassion toward those at the bottom of the labor ladder. As citizens of a society that does "oppress the hired workers in their wages," we are also responsible for their well-being.—*ejt*

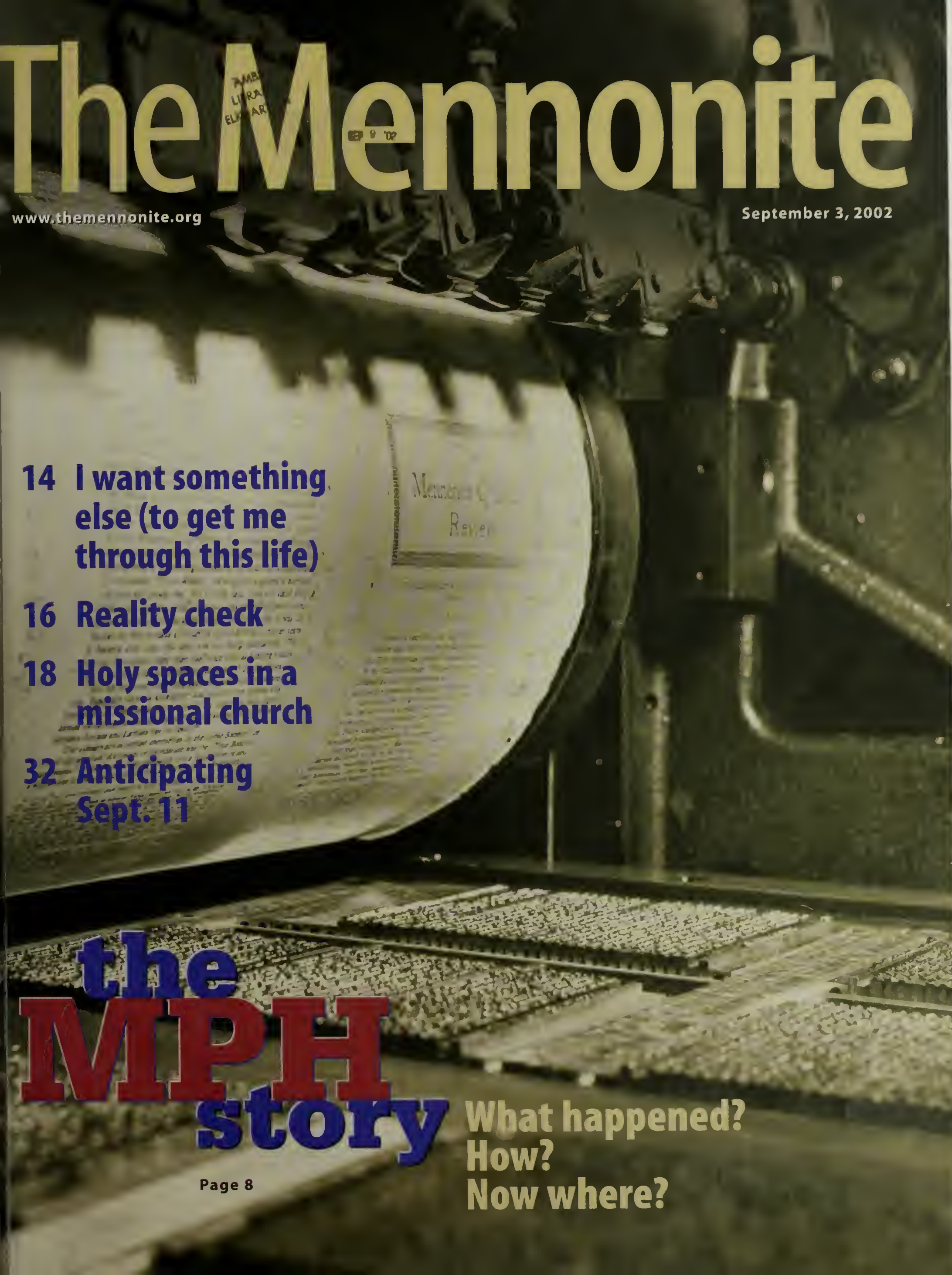
Mennonites have a heart for victims of natural disasters. But many of us are blind to the invisible army of working poor who are powerless to change their situation.

The Mennonite

www.themennonite.org

September 3, 2002

AMB
LI RA
EL AR
SEP 9 '02



14 I want something else (to get me through this life)

16 Reality check

18 Holy spaces in a missional church

32 Anticipating Sept. 11

the MPH story

Page 8

What happened?
How?
Now where?

The difference between death and life

Ron W. Adams is pastor at East Chestnut Street Mennonite Church in Lancaster, Pa.

There are two charcoal fires in the New Testament, both in the Gospel of John. In John 18, Jesus is arrested and taken before the high priest. Peter follows. A woman asks Peter if he is one of Jesus' disciples. He denies it and enters the courtyard of the high priest, where Jesus is being held. There some slaves and police have made a charcoal fire, where they warm themselves against the night air. Peter joins them and warms himself against the chill in his heart.

Later, in John 21, Peter and the disciples are out fishing. It was Peter's idea to go fishing, and several of the disciples join him. Jesus appears on the beach and gives them advice about where to cast their nets. One of them recognizes Jesus, and Peter swims ashore to meet him.

Jesus has built a charcoal fire and is grilling some fish. The disciples gather around the fire to eat with him. After breakfast, Jesus asks Peter three times if he really loves him. Peter has the chance to speak words that overcome all others, even words of betrayal. Lord, you know I love you. And Jesus charges Peter to care for the sheep, his sisters and brothers who, along with Peter, were the beginnings of what we now call the church.

Two charcoal fires: one a place of denial and betrayal, the other a place of communion and reconciliation. Not far apart in the text but miles apart in meaning.

I wonder how Peter ever made it from the first fire to the second. He had boasted earlier that, no matter who else might fail, he would never forsake Jesus. Come hell or high water, Lord, I'll be right there beside you. Jesus warned them all about making such naive promises. But Peter was sure of his loyalty and courage.

Then hell did come, taking Jesus away to be tortured and killed. And Peter could not keep his promise. When asked if he were a disciple of Jesus he denied it three times. Whatever confidence he had in his own ability to keep the faith was surely lost that night by the first charcoal fire.

Had Jesus remained in the tomb, Peter's failure might have stayed there with him. But to see Jesus alive, to look into the eyes of the one he'd denied, must have shaken Peter.

After some time passed and all seemed forgotten, there was Jesus by a second charcoal fire, asking Peter three times to speak the words that overcome all others, even those of betrayal, words strong enough to heal. Lord, you know I love you.

What kept Peter walking from one fire to the next? Not his natural courage. Not the empty tomb.

What kept Peter walking from one fire to the next was his community, Peter's fellow disciples: Mary Magdalene, overcome with wonder at seeing Jesus; the disciples who hid with him in Jerusalem; the beloved disciple who accompanied Peter to the tomb; Thomas and Nathanael and the others who joined him on that fateful fishing trip.

Peter's failure must have weighed heavily on him. Heavily enough to make him give up, leave Jerusalem, his friends and his broken promises. But Peter did not carry that weight alone. Whether or not they knew what he'd done, his sisters and brothers kept Peter during those days between one fire and the next. They loved him, cared for him and waited with him for whatever redemption might come. Finally Peter's fate was decided by the love and comfort he found in that first community of disciples. They gave him the strength to walk from the place of sin to the place of redemption.

We Mennonites use the word community a lot, so much that it threatens to become meaningless. But if we consider how Peter made his way from one charcoal fire to the other, we see again that community is not empty jargon. It can be, as it was for Peter, the difference between death and life. TM

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing: **Marla J. Cole**
Advertising: **Melanie Mueller**
Secretary: **Marla J. Cole**
Design: **Merrill R. Miller**
Editor emeritus: **J. Lorne Peachey**

Offices:
1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@MennoniteUSA.org
phone: 800-790-2498 fax: 316-283-0454

TheMennonite

Vol. 5, No. 17, September 3, 2002

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for January and December when it is published on the second and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 128562, GST no. R122192453. Subscription rates: $36.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Cover photo from MPH archives

Web site: **www.themennonite.org**

Mennonite Church USA

CONTENTS

6

7

14

20

8 The MPH story
What happened?—*Everett J. Thomas*
How it happened—*Rich Preheim*
Where to from here?—*Ron Rempel*

14 I want something else (to get me through this life)
Introducing the emerging church—*Craig Pelkey-Landes*

16 Reality check
What one college student learned during a summer in a Ministry Inquiry Program—*Rachel Paulovich*

19 Reconciliation marks AAMA assembly
Africans apologize to African-Americans for their role in the slave trade.—*Gordon Houser*

20 Walking with Zimbabweans
2003 MWC assembly to stay in Bulawayo as show of support in turbulent times.—*J. Lorne Peachey*

22 After Sept. 11
Tragedy presented needs for ministry by New York City congregations.—*Laurie L. Oswald*

DEPARTMENTS

2 A pastoral word
The difference between death and life—*Ron W. Adams*

4 Readers say

6 News digest

18 Speaking out
Holy spaces in a missional church—*Sheila Stopher Yoder*

24 For the record

29 Resources

30 Wider world
U.S. response to Sept. 11 strikes out at meeting.—*Rich Preheim*

32 Editorial
Anticipating Sept. 11—*Everett J. Thomas*

Money and missions

Your editorial “Money and Missions” (Aug. 6) touched a critical issue: To whom do missions belong? The church? The agencies? Or neither?

Mennonites, like other churches, have not always been sure about missions. Hence the emergence of separate, sometimes independent, boards and agencies. But it did not take long for mission boards and missionaries to realize that mission is more than the work of an agency; it is the work of God and the people of God—the church.

It is to the great credit of mission workers that they understood that the holy community God intended is intrinsic to the message. Yet it continues to be the rare missionary and mission board that foresee the proper moment to get out of the way so that newly established churches can function as equals. Missions in this regard are to churches what John the Baptist was to our Lord.

Part of the dilemma that Mennonite Mission Network is dealing with is that their ministry is more than bearing witness to the good news. They are also the arm of Mennonite Church USA for partnering with other churches and for relating to newer Mennonite congregations at home and abroad. Perhaps the Executive Board should clarify these expectations. In the age of the worldwide Christian movement, building and maintaining relationships is essential to being church. MMN is well-situated for this task of representation for the entire church.—*John A. Lapp, Akron, Pa.*

The people of the Mennonite Church in the United States and around the world have a wonderful history of generously supporting holistic ministries. When we learn of need, we respond. I wish you would have used the editorial page (Aug. 6) to tell us about the needs and how we can respond.

The people we have called to lead the Executive Board and our agencies are working hard to make sure the new structures serve the church efficiently. It would do more to reduce our frustrations and to build trust to read words of encouragement and support in *The Mennonite* for the valiant efforts our leaders are making than to read who may be to blame for systems that are not fully working yet.

Despite the difficulties, this act of bringing parts of the Mennonite Church back together is a public declaration of our desire as congregations and individuals to participate more completely in God’s reconciling work among us, across the street and around the world.—*Herman Bontrager, Mennonite Mission Network board member, Akron, Pa.*

In response to the editorial about Mennonite Church USA and Mennonite Mission Network budget crises: The common denominator in this broad sweep is life’s struggle with immense, untamable natural forces issuing from the heart of God’s universe—forces utterly beyond imagination or management. So now I want to celebrate the chaos and messiness of our unruly larger Mennonite Church. Be less offended and more awed, less contentious and more cooperative, less controlling and more curious, less withdrawing and more investing. The life within us and among us is diverse, messy, contradictory, laughable, “cryable” and surprisingly hopeful, having blown the top off our collective pretensions and made a habitat for new life, even an authentic evangelism.

Either that or sulk away into dark canyons of doctrinal, political and eschatological oblivion. —*Walter S. Friesen, Newton, Kan.*

The end of the world

Regarding Ted Grimsrud’s article, “The End of the World” (Aug. 6): Paul makes it clear in Romans 8 that despite the original goodness of Creation, the current condition of Creation is one of brokenness and partiality brought about by humanity’s sin (we only need look at the condition of the natural environment to see this reality). We live in a world that was created completely good but has been broken and subjected to suffering by our sin. Unlike Grimsrud, I do not put any hope in humanity’s ability (including my own) to redeem or transform this fallen world. My only hope for nature and for myself is rooted in the transformation and redemption of all Creation that will be realized at the end of time, when sin and Satan are forever bound by Jesus Christ and “creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God” (Romans 8:21 NIV).

IN THIS ISSUE

Since the beginning of the year, *The Mennonite* has published 10 news stories about the financial crisis threatening Mennonite Publishing House and, by extension, the Mennonite Church. In response to the many untoward developments along the way, readers have regularly asked us, “How did this happen?” Consequently, *Canadian Mennonite* and *The Mennonite* decided to collaborate on answers to this question and to provide a recap of the extraordinary developments of the past two years (p. 8). We also decided to project where Mennonite Church publishing—for both Canadian and U.S. congregations—may go from here (p. 13).

The purpose of our cover story is not to assign blame. Rather, we hope that a candid analysis of the situation will help the church avoid such crises in the future. We also hope that as the church responds to the MPH debt-reduction campaign, clearing the air in this way will enable us all to do our part to create a viable publishing ministry for the church.—*ejt*

This liberation will not occur through the actions of humankind—despite our good intentions—but as a result of the fulfillment of the Revelation of Jesus Christ to the apostle John. As one who has battled cancer for two years and has been forced in a new way to face my own mortality and brokenness, I heartily embrace Paul's words in 1 Corinthians 15:19 (NIV): "If only for this life we have hope in Christ, we are to be pitied more than all men."—*Conrad L. Kanagy, Elizabethtown, Pa.*

Grimsrud suggests that we should look at the Bible with new eyes, looking for what it tells us about the purpose of the world rather than looking for what it tells us about the future destruction of the world. He goes on to suggest that the book of Revelation is merely highly symbolic work.

I have a question for Grimsrud: Was not Peter a close associate of Jesus? If Jesus did not teach that this present world is destined for a violent end, then why did Peter write, "The day of the Lord will come as a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and everything that is done on it will be disclosed" (2 Peter 3:10)?—*Alfred Sauer, Moundridge, Kan.*

I was born and grew up among the Zanaki of Tanzania, who were representative of African primal societies. Biblical theism is far less similar to primal religion than Grimsrud's article assumes. One difference is eschatology; the Zanaki had no eschatological hope. But my father, with a Zanaki team, translated the Gospel of Matthew, and the community discovered the Lord's Prayer: Thy kingdom come, thy will be done on earth as it is in heaven.

Wow! That prayer of expectation that the future promise will begin to become present now was a good-news-worldview revolution; it is for that reason that, with only the rarest exception, every Sunday in every Mennonite congregation in East Africa today at the beginning of worship the congregation unites in the prayer, "Our Father who art in heaven, thy kingdom come, thy will be done on earth as it is in heaven."

After 40 years of missionary service, at the farewell for my father and stepmother, Tanzanians said, "Clyde was a tree-planting missionary. The trees he planted were signs of the eschatological hope that the gospel has brought us. In our traditional communities, we did not plant trees because we had no future hope."—*David W. Shenk, Mountville, Pa.*

Our flag

There is another view of the Hesston flag controversy ("Unflagging Faithfulness," July 2) that deserves mention. The flag is our national symbol and belongs equally to all of us. It is not the private property of the government or the military or any other group with limited membership. It is public property. Every person who is a U.S. citizen or who desires to become a citizen owns an equal share in the flag. It symbolizes our rights and privileges to publicly exercise our religious beliefs and express our moral and ethical convictions. We should view it with gratitude. If we allow self-serving politicians, symbolized by Kansas representatives Garry Boston and Robert Bethell, to hijack our flag for their own selfish purposes, then shame on us!—*John M. Eby, Pennsville, N.J.*

Regarding "Minority Report" (July 2): In response to a series of sermons on Jesus' relationship to governing authorities, in July 1999 some members of First Mennonite Church, Newton, Kan., asked the church board to consider the removal of the American flag from our sanctuary. That request began a yearlong process of conversation and discernment that included four major presentations, several congregational meetings, a congregational survey and extensive meetings by a Flag Task Force of eight people: four strongly favoring the removal of the flag and four strongly advocating the display of the flag. The task force presented papers of diverging conviction. They also developed a statement of common convictions, which included a commitment to study the Bible and our Anabaptist heritage and its relationship to our obedience to Christ. An ongoing Anabaptist Nurture Committee is one avenue of facilitating this study. For the present, the recommendation of the task force was that it would not be helpful to remove the flags. We are seeking the peace of the congregation even as we pursue the peacemaking of Jesus in our world.
—*Clarence Rempel, pastor, First Mennonite Church, Newton, Kan.*

Call to revolt

Karl McKinney's "Call to Revolt" (Pastoral Word, July 16), is to the point: To what extent is the church mirroring cultural values rather than living alternative gospel values? For example, Everett Thomas' "A Matter of Mutual Aid" editorial (June 18) supported a more extensive medical package for pastors couched in gospel terms. The ambivalence and confusion between the spiritual and the practical is unmistakable. But is this really a matter of believers taking care of their own or a more mundane political issue within the context of an institution and its employees? McKinney is right on target in challenging our notions of success and championing an inclusive, truly genuine diversity of peoples and cultures within the body of Christ.
—*John Wagenaar, Xenia, Ohio*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion.
—Editors

this date in Mennonite history

Sept. 3, 1585—The Swiss city of Bern threatens Anabaptists with expulsion and with death in case they return.

Grant to boost colleges' peace initiatives

GOSHEN, Ind.—Goshen College and two other historic peace church colleges in Indiana have received a $13.9 million grant to jointly establish a peace program in Indianapolis and to strengthen peace, justice and conflict studies on their own campuses.

The grant, from Lilly Endowment, will be divided among Goshen, Earlham College and Manchester College during the next four years. Earlham is a Quaker school in Richmond, and Manchester is a Church of the Brethren school in North Manchester.

The Indianapolis program, called Peace House, will allow students to live in the city and take courses on peace-related issues while also serving through internships and volunteer assignments. Peace House will also be a base for community outreach and conflict resolution work in the city and for conferences, lectures and other events.

On campus, Goshen will use grant money to develop a conflict transformation and mediation program.

"Many of our professors and students have longed for a way to do peace studies across the curriculum," says Goshen president Shirley H. Showalter, "and this grant should allow us to extend the learning about ways to turn conflict into a positive to everyone on campus and into the world."

MCC expanding response to Indian riots

AKRON, Pa.—Mennonite Central Committee (MCC) is expanding its support of housing reconstruction in the western Indian city of Ahmedabad, where, five months after sectarian riots, thousands of people are still living in camps outside the city.

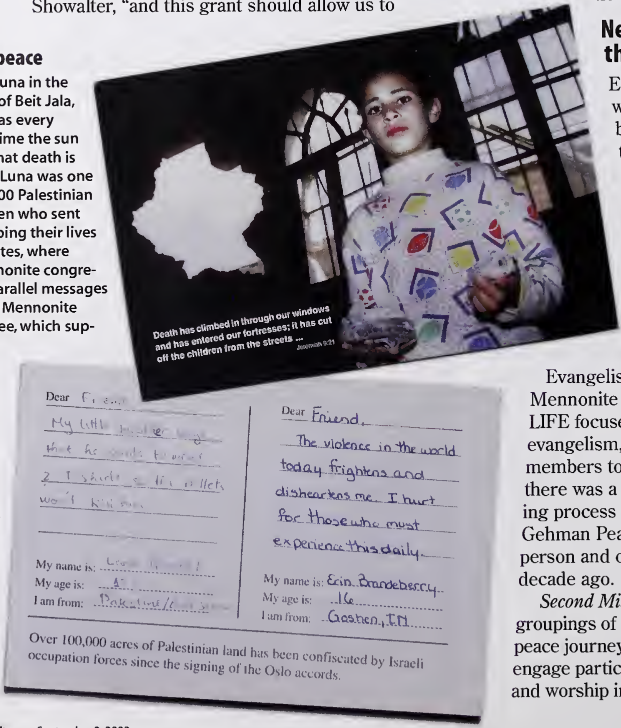
Earlier this summer, MCC funded repairs to eight damaged homes. On top of that will come an additional $50,000 to repair homes for 50 more families. On a recent visit to Ahmedabad, MCC workers learned that thousands of residents are still without the means to repair their homes. Several aid agencies are working to provide assistance, but not all families have been reached.

Hindus in Ahmedabad rioted in February after 50 Hindu political activists were killed in a nearby train attack that was blamed on Muslims. Hundreds of people were killed and 11,000 homes were destroyed during the three days of riots.

The St. Mary's Improvement Center, a local MCC partner, is overseeing the reconstruction.—*MCC News Service*

Postcards for peace

For 13-year-old Luna in the West Bank town of Beit Jala, fear is as certain as every new day. "Every time the sun comes up I feel that death is near," she wrote. Luna was one of more than 1,000 Palestinian youth and children who sent postcards describing their lives to the United States, where youth from Mennonite congregations added parallel messages to the postcards. Mennonite Central Committee, which supported the project, recently delivered the postcards to Flynt Leverett, director of Palestinian-Arab Affairs for the U.S. National Security Council. "I hope that this will put a face on the occupation," says Daryl Byler, director of the MCC U.S. Washington Office.



Death has climbed in through our windows and has entered our fortresses; it has cut off the children from the streets ...
Jeremiah 9:21

Dear Fr[illegible]
My little [illegible]
that he [illegible]
2 T shirts [illegible] bullets
won't kill him.

My name is: [illegible]
My age is: [illegible]
I am from: Palestine/[illegible]

Dear Friend,
The violence in the world
today frightens and
disheartens me. I hurt
for those who must
experience this daily.

My name is: Erin Brandeberry
My age is: 16
I am from: Goshen, IN

Over 100,000 acres of Palestinian land has been confiscated by Israeli occupation forces since the signing of the Oslo accords.

New peace resource goes the second mile

ELKHART, Ind.—As clouds of war with Iraq loom, a new resource has been released to help congregations share Christ's way of peace. *Second Mile: A Peace Journey for Congregations* is a joint project of Mennonite Church USA, Mennonite Church Canada, Mennonite Central Committee U.S., MCC Canada and the Church of the Brethren.

Second Mile is patterned after the Living in Faithful Evangelism, or LIFE, process used by Mennonite congregations in the 1990s. As LIFE focused on preparing congregations for evangelism, so the church needs to train its members to be active peacemakers. "We felt there was a need for a more intentional training process for peacemakers," says Linda Gehman Peachey, a former MCC U.S. staff person and one of the originators of the idea a decade ago.

Second Mile is divided into four "pathways": groupings of 20 pamphlets mapping a different peace journey. Each lesson is designed to engage participants in study, action, reflection and worship in an area of peace and justice.

Each pathway also includes an introductory pamphlet and one or two pamphlets on conflict transformation and spirituality of peace.

Topics include church and family relationships, restorative justice, creation care, responses to racism and sexism, and lives of service and peacemaking.*—Mennonite Church USA News Service*

Mennonite Media returns to Russian work

HARRISONBURG, Va.—Ten years after airing its last radio program to the former Soviet Union, Mennonite Media is back in Russian-language broadcasting, this time targeting the United States. *Mir Vaam,* which means "Peace be with you," is a new program aimed at more than 2,000 immigrants in Virginia's Shenandoah Valley.

"This represents a return to Mennonite Media's roots, when Russian radio broadcasts were an important part of our programming mix," says Burton Buller, director of Mennonite Media, which is a ministry of Mennonite Mission Network.

Mennonite Media had earlier broadcast Russian-language programs from 1960 to 1992.

Mir Vaam is produced by Igor Pustinovich, a native of Belarus who moved to the United States eight years ago. He is a factory worker who devotes his off-hours to the show, which airs at 2 p.m. on Sundays on WBTX, a commercial Christian radio station in Broadway. The half-hour program of music, teaching and stories is a joint project of Mennonite Media, First Russian Baptist Church in Bridgewater and SONshine Ministries, a nonprofit organization that funds special radio programming. *—Mennonite Mission Network*

Responses explored to Canadian drought

WINNIPEG—As the driest summer in more than a century winds down, Alberta and Saskatchewan grain farmers are counting their losses and cattle farmers are looking for feed. Mennonite Disaster Service (MDS) is hoping to offer some relief.

"We are exploring the question of what the faith communities can do to help the agricultural crisis," says regional MDS director Gord Friesen.

With farmers struggling to find food for nearly 6 million head of livestock, supply and demand has placed available feed out of the reach of many. The most accessible hay is from eastern Canada. But even with donated hay, transportation costs are prohibitive, making an MDS-led hay drive unlikely.

"The amount of hay that is needed and the practicality of moving that hay makes it nearly impossible for MDS to respond to the physical needs," Friesen says.

Instead, MDS will focus on community support, connecting farmers with social resources to ease some of the emotional hardships accompanying the physical damage of drought. "The whole issue is the mobilization of churches around a problem," says MDS community worker Joe Steiner. "How do we [ensure] that people are connected and don't feel isolated and alone."

Larry Bartel

Creamed

Ben Schlegel, a Hesston (Kan.) College sophomore and resident assistant, is sprayed with shaving cream by one of his residents during the annual mod Olympics Aug. 18, part of the school's opening-weekend activities.

Meanwhile, Mennonite Church Canada is calling the church to prayer. "It is with a heavy heart that I bring to you conversations with our congregations in the drought-stricken areas of Alberta and Saskatchewan in the past week," writes Marilyn Houser Hamm, the denomination's worship and spiritual formation director. "The struggle is enormous, and we as the larger faith community body have been asked to pray."*—MDS News Service and Canadian Mennonite*

AMBS balances budget with reserve funds

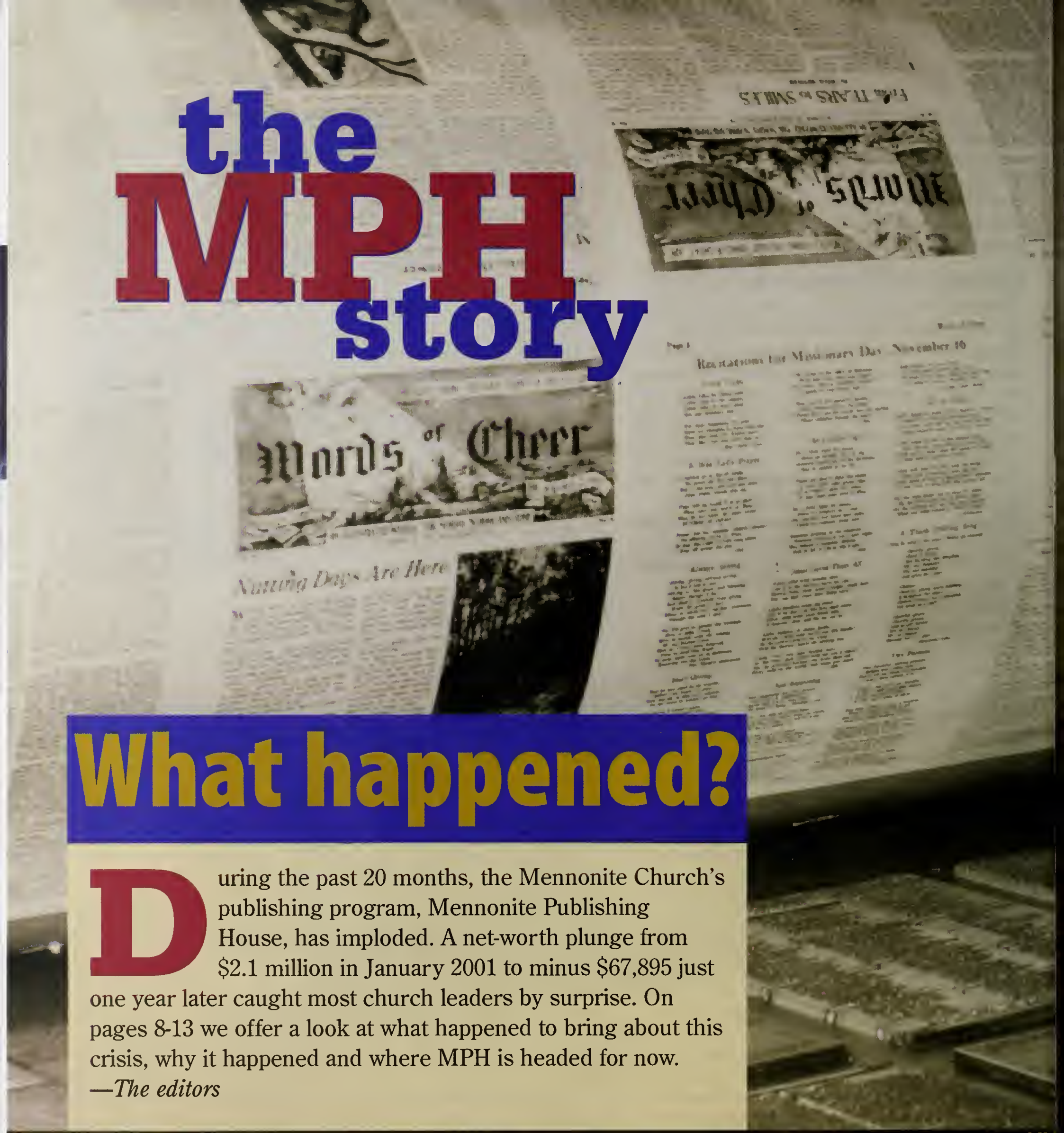
ELKHART, Ind.—With a $10,000 transfer from reserve funds, Associated Mennonite Biblical Seminary in Elkhart balanced its operating budget for 2001-2002. AMBS received nearly $1.6 million in contributions and $488,000 in giving to endowment funds.

Unrestricted giving was slightly higher than the previous year, while expenses were less than expected, say AMBS officials. The total number of gifts was also up slightly from the year before, from 4,028 to 4,229.

"Training leaders for the church is a broadly owned effort in our denomination," says AMBS president Nelson Kraybill. "AMBS could not continue with the quality program that has emerged here without this kind of generous support from across the church."

Corrections

The Native Assembly had 488 registrants. That number was incorrect in the story "Idea for Burial Lands Falls on Good Ground at Native Assembly" in the Aug. 20 issue. In the same story, speaker Richard Twiss' last name was misspelled.



the MPH story

What happened?

During the past 20 months, the Mennonite Church's publishing program, Mennonite Publishing House, has imploded. A net-worth plunge from $2.1 million in January 2001 to minus $67,895 just one year later caught most church leaders by surprise. On pages 8-13 we offer a look at what happened to bring about this crisis, why it happened and where MPH is headed for now.
—The editors

DECEMBER 2000

- Joint Executive Committee grants permission for publishing programs of General Conference Mennonite Church (Faith & Life Press, left) and the former Mennonite Church (Mennonite Publishing House Inc., right) to merge.

JANUARY 2001

- Mennonite Church USA Executive Board delays merger of assets of two former publishing programs.
- MPH board reaffirms earlier decision to save $75,000 each year by discontinuing payments to retirees for half their medical supplemental insurance.

JU

How it happened

by Rich Preheim

The parallels are easy to draw: Mennonite Publishing House is our Enron, our WorldCom, our ImClone—yet another business operation torpedoed by questionable financial activities, leaving destruction and pain in its wake. Trust, goodwill and institutional vitality—not to mention employment and income—are the casualties.

But Mennonite Publishing House is not exactly like the others. There are no allegations of greed and personal gain and no evidence that fraud contributed to the implosion. That is the good news. The bad news is that the absence of capitalistic malfeasance leaves Mennonite Church USA and Mennonite Church

Continued on page 10

001

MPH board closes Provident Bookstore in Scottdale, Pa. (right), terminates further development work on vacation Bible school curriculum and *Mennonite Directory* and decides to sell printing operation.

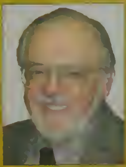
Provident Bookstores

JULY 2001

- MPH publisher Robert Ramer retires.
- Mennonite Church Canada General Board calls for full audit of MPH accounts.

AUGUST 2001

- Dennis Good becomes acting publisher for MPH, refuses to sign debenture notes (unsecured loans).



Continued from page 9

Canada trying to answer the question of how MPH came to be in such a dire financial situation, which threatens not only denominational publishing but the very denominations for which it publishes. Explanations are not easy to ascertain, because they are caught in an intricate and decades-old web of church and business dynamics.

MPH was created last year by the merger of the former Mennonite Church's publishing agency, which was also called Mennonite Publishing House, and the General Conference Mennonite Church's Faith & Life Press. But the new MPH's problems are ones inherited from the old MPH; FLP had its own history of financial difficulties, which have been resolved.

On a shoestring: The bottom line, of course, is that MPH does not have enough money and is now trying to restructure $5.1 million in debts. But tight finances have been a continuous challenge since the publishing house was formed in 1908. "We just kind of did it on a shoestring from a long, long time ago," says Glen Hostetler, the last chair of the old MPH board and the first chair of the new board.

A major reason is that the old MPH had to operate as both a business and a ministry yet was fully neither. Unlike most other denominational agencies, it was not allowed to solicit contributions but had to generate its operating revenue through other means, such as the sales of books, curricula and periodicals. "In the context of the church, it was viewed they were selling a product," says Jim Lapp, Mennonite Church (MC) general secretary from 1987 to 1995. At the same time, MPH was obligated to produce resources that were not financially viable yet deemed important to the faith community.

"[MPH leaders] had a heart for producing a product for meeting the needs of the Mennonite Church," says Dennis Good, MPH CEO from last August and until June of this year. "Along the way, the financial issues were not the highest criteria used in determining whether to move forward with publication of specific units."

[MPH leaders] had a heart for producing a product for meeting the needs of the Mennonite Church. Along the way, the financial issues were not the highest criteria used in determining whether to move forward with publication of specific units.
—Dennis Good

The netherworld between business and ministry is evident in one important way the old MPH found to make ends meet. From early in its existence, supporters made unsecured loans, called debenture notes, to the struggling publishing house. Unlike a business that issues stock or a ministry that runs on contributions, MPH had to repay the notes with interest. At the same time as MPH's use of the notes grew, U.S. securities regulations were changed over the years to limit their use, a move designed to protect investors from shaky or shady businesses. MPH had exceeded the legal limit and remained in violation of those regulations for decades when, in February 2001, the Joint Executive Committee of Mennonite Church USA and Mennonite Church Canada instructed MPH to address the debenture note problem. Shortly after being named CEO last August, Good refused to renew the notes. "My decision was an ethical response to the securities regulations," he says.

All of a sudden, MPH had to produce $2.4 million to repay 122 debenture note holders: individuals, congregations and denominational agencies. That set in motion the fund-raising and institutional transformation efforts now under way.

Final solution: Good's action was a final solution to a long-standing, albeit largely unknown, problem. There had been some attempts over the years to deal with the debenture notes. "But not diligent enough attempts," says Cal Britsch, a member of both the old MPH board in the 1990s and of the new board until it was dismissed earlier this year. A contributing factor was a sort of two-kingdoms belief, Hostetler says: While the world may place restrictions on certain business practices, "in the church, things operate a little differently."

"I don't believe any board member consciously said, 'I know we're doing an illegal thing and we're going to do it anyway,' " he says. "But I think board members were naive [about] what those legal requirements are."

While some board members may not have fully grasped that, others claim to not have even

NOVEMBER 2001

- MPH board hires Paul Silcox as consultant.

JANUARY 2002

- At a major consultation in Chicago on denominational publishing, Paul Silcox tells the group, "The extent of the problems has been known but largely ignored."
- Mennonite Church Canada General Board authorizes loan to MPH of up to $1.5 million (Cdn.).

known that the number of MPH debenture notes was more than allowed by law. "We were not aware of that," says Maurice Martin, board chair from 1989 to 1998. "I had not heard of that until this recent stuff came to light.

"I implicitly trusted the staff we had to do this."

Bob Ramer, MPH CEO from 1987 until his retirement last year and a former MPH board chair, declined to comment for this story. Ben Cutrell, his predecessor and CEO for 26 years, died in 1999.

In retrospect, former MPH and Mennonite Church leaders acknowledge the lack of accountability and oversight of the organization's operation, allowing some things to go unchecked. "If I have any regrets, it's that I didn't push to have an audit done," Martin says. "In the meantime, things are apparently coming to light."

Financial reviews: While the new MPH had a full audit this year, the old agency had not had one since 1989. Instead it had annual financial reviews, cheaper but less thorough than full audits. Martin says staff told him financial reviews were sufficient. They weren't, says current MPH board leadership. "You only give the auditing company a summary of all the allocations and all the accounts," says Ron Sawatsky, chair of the interim MPH board. "The accounting audit doesn't go down to the bottom layer."

Investigations into the organization's operations, including the audit, have exposed some disturbing developments. "MPH has been losing money for years, but this fact has been buried in bookkeeping that overvalued inventory, accumulated unfunded liabilities and charged the cost of printing against project sales that never materialized," the MPH executive committee wrote in a letter in the June 18 issue of *The Mennonite.* "We sense that the previous publishing boards were not fully apprised of the danger signals."

Among those danger signals: MPH was using seven computerized accounting systems. "In most cases they did not talk to each other," Sawatsky says, making it difficult to produce accurate financial reports. MPH also had 4,500 accounts in its bookkeeping, which he calls "tracking for the sake of tracking," producing incredibly detailed information that could not be effectively used because it was too detailed. Sawatsky says MPH had more accounts than corporate giant General Motors.

All this has compounded the effects of other

Continued on page 12

MPH and a bookstore began in this building in 1908.

This tile block building was completed in 1922.

The third building was built in 1948 to the west of the tile building.

In 1979 a warehouse was built where the original building once stood.

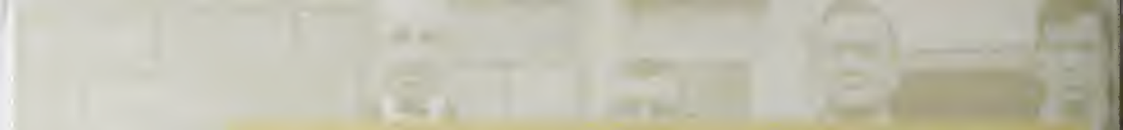
FEBRUARY 2002

Good placed on leave until June 1.
Silcox named acting publisher.
Farmers First, MPH's long-time bank in Lititz, Pa., refuses to extend more credit, gives MPH six months to pay off $900,000.
Mennonite Church USA borrows $1.5 million from Mennonite Mutual Aid, and Mennonite Church Canada prepares to mortgage property in Winnipeg so that $2.4 million can be oaned to keep MPH operating.

- Mennonite Church USA Executive Board appoints Norman Shenk to go to Scottdale, look over MPH's accounts and "render a financial opinion regarding our best response while protecting the assets of Mennonite Church USA."
- MPH board reverses its June 2001 decision to sell off the printing press, denounces plan to create a "transformation team."

MARCH 2002

- MPH board dismissed by Joint Executive Committee, which becomes new MPH Board.
- Allegheny Conference initiates fund-raising campaign to reduce MPH indebtedness.
- Grievance committee finds for retirees, names the denomination responsible for payments.



Continued from page 11

influences on MPH, such as the high cost of developing materials coupled with decreasing denominational loyalty. It is a problem not unique to Mennonites and MPH but has hit hard other denominations and their publishers, including the American Baptists, Disciples of Christ, Evangelical Lutheran Church in America and Lutheran Church-Missouri Synod, all of which have made drastic cuts in recent years. "There's something about the climate in which we publish," Martin says.

Autonomy: While earlier MPH boards were not fully aware of what was happening, denominational leadership was even less so. Under the former Mennonite Church's structure, program agencies were granted a significant degree of autonomy. The MC General Board did regular reviews of MPH, as it did of the other agencies, but did not thoroughly address financial issues. "Our focus was more around the churchly ministry [MPH] offered," says Lapp, who also served as MC moderator from 1985 to 1987.

We as a General Board did not catch the gravity of the financial plight MPH was in. So could someone have asked more questions? Yes. ... Did we? No. We as a board probably neglected that.
—Jim Lapp

"We as a General Board did not catch the gravity of the financial plight MPH was in," he says. "So could someone have asked more questions? Yes. ... Did we? No. We as a board probably neglected that."

By comparison, when FLP ran into difficulties in the mid-1990s, it turned to the Division of General Services, which provided financial oversight to the General Conference Mennonite Church, for counsel and loans totaling $610,000. They were repaid earlier this year with the transfer of FLP's majority ownership in Mennonite Press, a Newton, Kan., printing operation, to the new denomination.

"Through the General Conference structures, there was accountability of all agencies to the [GC] General Board," says Good, FLP publisher from 1997 to 2001. "The ties between program agencies to the Mennonite Church and the [MC] General Board were very loose.

"If the accountability structures that have been established are not maintained, ... it leaves open the possibility for a lot of things to happen that can turn bad."

A contributing factor was the old MPH's geographic distance from much of the rest of the church. Located in Scottdale, in southwestern Pennsylvania, it is the only denominational program agency in an area without a significant constituent concentration—Scottdale has about 275 Mennonite Church USA members in two congregations—or other denominational institutions. Elkhart, Ind., meanwhile, was home to the MC General Board, three program agencies, other MC-related institutions and thousands of church members. "In the years I worked with the General Board, we didn't have the day-to-day interchange [with MPH] we did in Elkhart [with other agencies]," Lapp says.

That means MPH was not fully in the loop. "I have no reason to denigrate anything in Scottdale," Hostetler says. "I think, though, the publishing house, ... isolated from the other Mennonite power centers, is at a disadvantage.

"[MPH leaders] tend to close ranks, and they do it for reasons of self-preservation."

For those at the highest levels who have been through MPH's woes, the experience has demonstrated their own weaknesses to deal with the complexities of finance. "Good church people are not necessarily good business people," says Britsch, an accountant who was a member of the first finance committee of the old MPH board.

Says Sawatsky: "It pushes the question: Is this a ministry or is this a business? ... We've had the ministry side, we haven't had the business [side]. We need a good balance between the two."

Rich Preheim is associate editor of The Mennonite.

Disclosure

On Feb. 1 *The Mennonite* became a corporation separate from Mennonite Publishing House and the other boards and agencies of Mennonite Church USA. However, *The Mennonite* and MPH continue a close business relationship. *The Mennonite* currently has two contracts with MPH: one for printing the magazine and a second for services that MPH provides to *The Mennonite* such as design, bookkeeping and subscription fulfillment.—*ejt*

All photos courtesy of MPH.

APRIL 2002

- Mennonite Church USA Constituency Leaders Council agrees to support the fund-raising campaign.

MAY 2002

- Dennis Good resigns as publisher.
- Fund-raising committee named.

JUNE 2002

- MPH executive committee releases audited financial statements for fiscal year ending Jan 31, 2002 (MPH's first audit since 1989). Net worth: minus $67,000.
- Financial update from MPH executive committee reports that 31 jobs have been eliminated, including about a third of the work force at MPH's facility in Scottdale, Pa.

Where to from here?

by Ron Rempel

The challenge facing Mennonite Church USA and Mennonite Church Canada in the coming months is how to rescue Mennonite Publishing House while at the same time seeking to transform denominational publishing. The two denominations are pursuing the challenge with three related initiatives. First, they appointed Norman Shenk, former treasurer of Eastern Mennonite Missions, to provide an independent assessment of the financial viability of MPH. He worked alongside auditors in Scottdale, Pa., as they prepared the first full audit of MPH since 1989. Shortly after Shenk was appointed, the Joint Executive Committee (JEC) of the two denominations dismissed the MPH board and took over the governance of the publishing house.

The numbers kept getting worse from week to week, said Shenk at the June 20 MPH annual meeting. He also expressed guarded optimism about the financial picture emerging in the first five months of the current financial year.

The Shenk report is expected to be finished around Sept. 10, says MPH board chair Ron Sawatsky. He says the MPH executive committee is planning to issue a news release once the assessment and recommendations are complete. He also says Shenk's report "will be used primarily as an internal document to support the creation of the five-year business plan."

The business plan is critical for the second initiative—an MPH debt-reduction campaign with a goal of up to $5 million. Without a plan based in achievable figures, the fund-raisers know that they can't expect to get the larger donations needed to reach the goal. From January through June, donations to MPH totaled around $300,000. The approach to big donors is not expected to begin until January 2003.

The denominations are not planning to engage professional fund-raisers for the debt-reduction effort. The intent is to be "more church-based," said Erv Stutzman, moderator of Mennonite Church USA, at the MPH annual meeting. Sawatsky, then moderator of Mennonite Church Canada, characterized the effort as a "barn-raising versus a construction project."

The third initiative is the formation of a Publishing Transformation Team, with four from each denomination. "The mandate of the team," wrote Dan Nighswander in inviting people to the team's first consultation with constituents, "is to propose the future of the publishing ministry of Mennonite Church Canada and Mennonite Church USA, not to solve the current challenges of MPH." Nighswander, general secretary of Mennonite Church Canada, co-chairs the team along with Jim Schrag, executive director of Mennonite Church USA.

[Norman Shenk's report] will be used primarily as an internal document to support the creation of the five-year business plan.—Ron Sawatsky

The team's task, Nighswander reiterated at the consultation, held June 11 in Waterloo, Ont., is to "think outside the box" and to imagine new possibilities for how the church's publishing needs might be met. Consultation participants discussed a range of questions: (1) How much continuity, or discontinuity, should there be with the existing MPH? (2) Should the publishing model of the future be centralized or decentralized? (3) To what degree should curriculum and other publishing be nationally or regionally contextualized—without falling into the danger of parochialism? (4) What core criteria should govern what is published?

At the Mennonite Church Canada Assembly in Saskatoon in July, some members of the Publishing Transformation Team hosted one of the many workshops. The team sought advice from participants on publishing priorities, particularly in the area of congregational literature and trade publishing.

The work of the Publishing Transformation Team continues this fall, with a report due at the Oct. 19 meeting of the JEC. At that meeting, the JEC will do further work on the job description of Phil Bontrager, who was appointed July 23 as MPH interim CEO for a four- to six-month period to give the MPH board time to fill this critical position.

Ron Rempel is editor of Canadian Mennonite.

JULY 2002

- **Phil Bontrager appointed interim publisher.**
- **Paul Silcox discontinues consultant work with MPH.**

—Compiled by Everett J. Thomas, editor of *The Mennonite.*

CLEO Photography

I want something else (to get me through this life)

Introducing the emerging church

by Craig Pelkey-Landes

While I'm convinced that a big chunk of Mennonite young people—and exponentially more unchurched young people—are not anxious to connect with established Mennonite congregations, I am bursting with hope. God is creating new spaces for young adults who are disenchanted with church as they have known it. God is creating space for such people to experience the love of Christ and the joy of drawing others to life in Christ. We can be a part of this, if we're interested.

Can the church create new wineskins to unleash the passion of young adults? We need to.

I'm part of a movement—perhaps a loose coalition of movements—that has been taking shape over the last decade. Some describe it as the emerging church because it is emerging from the passion of a new generation. I want to spread the news about it, because what God is doing in our world simply amazes me. When I hear about the dearth of young leaders excited about ministry within the

Mennonite Church, it does not match my experience beyond the Mennonite Church. God has been moving among young adults in a powerful way in recent years.

This movement is stridently evangelical. It is worldwide in scope, from Prague to St. Louis, from Cape Town to Tokyo. It transcends denominations. It transcends debates about "traditional" and "contemporary" worship. It's a movement of 25-year-old church planters, Vineyard house churches, nondenominational megachurches. There are Anabaptist cell churches where old-timers are in their mid-30s. There's at least one youth-driven international nonstop prayer ministry. There are Gen-X (young adults in their mid-20s to early-30s) congregations with paid staff and large infrastructures. There are bands of Jesus followers who function with unpaid leadership and gather on back porches and in coffee shops (and in bars for that matter).

God is drawing this assortment of weirdos under the umbrella of reaching a generation (or two or three) for Jesus Christ. Young adults across a wide theological spectrum are making room to express their devotion to the cause of Christ.

Here are some distinctive attributes of this movement:

The gospel is enculturated. I met a guy from Portland, Ore., who described himself as "pastor number 15 on the staff in a baby-boomer megachurch." After awhile he had had enough. This 55-year-old gent took off the sport coat and sans-a-belt slacks, covered himself in tattoos (not washable henna), got a Salvation Army wardrobe and now co-pastors with his wife a congregation of outcast skateboard punk rockers and Goths in the "bad" section of Portland. Their "traditional" service is the one in which they discourage the use of expletives in sharing time.

Theological hairsplitting takes a back seat to missional impulse. The great thing about the face-to-face and email conversations I have with people involved in these ministries is that we don't start off with what we believe about scriptural inerrancy or where we stand on the issue of women in ministry. We ask each other, How are you reaching your generation for Jesus Christ? Even when we ask theological questions, it's not to get people on our side of this or that issue. It's more about getting to know people than about arguing an irrefutable position. Why do you think "whatever" is such a popular word among youth and young adults these days?

Evangelism and social action are not at opposite ends of a continuum. They are inseparable.

The world as many young adults understand it is vastly different from the world as those leading and worshiping in existing churches understand it.

God is creating new spaces for young adults who are disenchanted with church as they have known it.

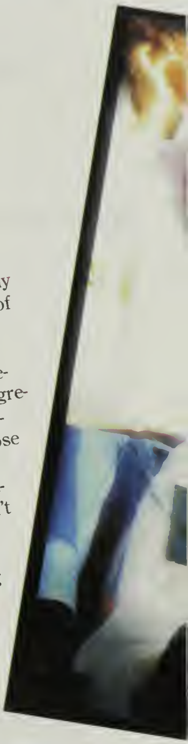
Mission is not focused exclusively on the soul of a person Jesus misses (people formerly known as "lost"), and having a social conscience does not mean being unconcerned about a person's relationship with Jesus.

This is not a movement that will sweep every 20-something off his or her feet. Not every 11th- and 12th-grade girl and boy is going to rush out, grow dreadlocks and start a church in study hall. It's a matter of God's Spirit blowing where it will. It means meeting some youth and young adults where they need to be met in order to encounter the risen Christ. That's why I'm excited. That's why I'm hopeful. God is already at work in the hearts of potential young leaders. God yearns to be known and to transform the lives of young people.

For the most part, making room for this movement is not going to happen within existing congregations. The world as many young adults understand it is vastly different from the world as those leading and worshiping in existing churches understand it. I'm talking about a church-planting movement for the emerging church. I don't see another way for the church to reach the vast majority of young adults in our culture.

Is there room for an edgy church-planting movement among us, alongside the leadership initiatives geared toward existing congregations? There has to be. TM

Craig Pelkey-Landes is lead storyteller and emerging-church catalyst with MRN church resources.



Resources on the emerging church

A New Kind Of Christian by Brian McLaren (Jossey-Bass, 2001, $22). Hands down the clearest, most readable description thus far of the differences between modern thought and postmodern thought and the wonderful opportunities for the church in the postmodern world.

www.24-7prayer.com What began three years ago in the prayer life of one guy from England has mushroomed into a worldwide, young-adult driven, nonstop prayer network.

www.theooze.com Online community and information site, connecting the emerging church in North America.

www.dawnministries.org/genx/wolfgang.html Web log for Wolfgang Fernandez. Encounter the emerging church from Chile to Japan.

Reality check

What one college student learned during a summer in a Ministry Inquiry Program

by Rachel Paulovich

I was where I have always wanted to be, doing what I have always wanted to do.

In summer 2001, I arrived at Trinity Mennonite Church, Glendale, Ariz., for my Ministry Inquiry Program experience after a busy spring semester at Goshen (Ind.) College. I felt exhausted physically, mentally and spiritually. I felt inadequate. Did they expect me to know the Bible backward and forward? To have perfect answers for impossible questions? To always do the right thing? To talk about God all the time and have great ideas for bringing the church to life? At last I realized that all they expected of me was to be myself. I was there to explore what a life in ministry might be like. I was there to offer my gifts and talents, my joys and hopes, my love for God and my desire to express my faith.

I realized I would not make it through the summer on my own. I offered myself to God, believing that only by God's Spirit would I complete the program successfully. I went with open hands, ready to learn, grow and be filled.

I learned much about ministry and myself. Here are some of my learnings:

Faith is a way of life: Each week I tried to go to Glencroft, a retirement home, to visit members of the church who were in residence there. I have never really related to the elderly. Clara Springer, in her mid-80s, had lost her husband the previous summer. Each time I visited she looked weaker. She talked about wanting to die and not understanding why God kept her around. But she also told me about her life: growing up on a farm, struggling with miscarriages, raising two sons, teaching as a missionary. Each time I came her face brightened, and she told me how glad she was to see me. Before I left, we prayed together. At first I prayed for her. After the second or third visit she also prayed for me. I felt blessed by her friendship.

The importance of the congregation: A church needs to be built on a solid core of leadership, pastors who can identify and speak to the needs of a congregation, identify and affirm the

Loving and joyful: At far left, the author (dressed as the "ghetto superstar") and Natasha. At left are Rachel's girls at Camp Keola: (back, from left) Shalonda, Jennifer, Odeshewa, Natasha, (front) Crystal, Jonesha, Gloria and Monique.

strengths of a congregation and offer their passion and love for God in a way that is contagious. Yet the church will not achieve its full success if the members are not ready to give time and resources to the church.

You cannot make people spiritual: When teaching, you realize you cannot make your students understand a concept. You can only offer them experiences in which to practice and learn the concept. The same goes with spirituality. You cannot make people spiritual; you can only offer them settings where they feel the freedom to be as they are and pray they will find a relationship with God.

At the end of July, I accompanied my Mennonite Youth Fellowship to Camp Keola in California for a week of junior high camp. I knew I would be a counselor, but I assumed I would be with my church's girls. Instead I had eight African-American girls from inner-city Los Angeles. They did not want to be there or be messed with, and they let everyone know that. Here I was, this little white girl from Goshen who had had a pretty easy life. I felt incompetent, especially after one of my girls stabbed another camper with a chisel during crafts. Feeling a failure as her counselor and sad for her actions, I cried for three hours that day. It didn't help that I only slept maybe four hours the first three nights combined because of the snoring. I was a mess. Why had God put me there? There had to have been a better girl for the job.

Even though I wasn't completely convinced, my girls respected me. It was the rest of the camp they were unsure of. Each night before turning out the lights, I shared a devotional and prayed with them. One night I acknowledged we were from different worlds. But I said I respected them and thought they were an amazing bunch (which they are).

We ended up having great fun together. We even spent four hours crying and sharing life stories one night, some of which were nightmares I could not imagine. My heart broke for these girls. I couldn't save them, heal them or erase all the bad things that had happened. But I could love them, and Christ opened my heart to them. They taught me more about ministry in that week than I ever expected to learn.

Ministry is about meeting people where they are and sharing yourself with them. I was pulled down off my high horse and given a reality check. These girls had been through hell, yet they were surviving. They were talented, loving and joyful. They were covered in grace, and I was able to share in their lives. It would have been easy to have my group of Trinity girls. They would have listened to me from the beginning. They would have been excited about campfire and singing. And I would have left feeling secure and on top of my ability to lead and work with youth. Instead I was tested and challenged to see where my faith really was. I felt like a failure. But I am not a failure; I am covered in grace.

I am a child of God, who wants to use, guide and bless me. I learned that I have gifts well-suited for ministry and that maybe they need some channeling. I think I'll work seminary into my future. I realized how much I care about people and that when I develop healthy relationships, I feel peace and joy and that that is what I want to do forever. I want to talk to people and care about people (and wear fancy hats, but that's beside the point).

Ministry is about meeting people where they are and sharing yourself with them.

In *Let Your Life Speak*, Parker J. Palmer writes about vocation being where, as Frederick Buechner writes, "your deep gladness meets the world's deep need." I was filled with deep gladness that summer in everything I did. I was where I have always wanted to be, doing what I have always wanted to do. I hope I was also meeting some of the world's need. I know my soul was satisfied like it had never been. My life was Spirit-filled and Spirit-led. I am thankful for my experience and eager to see where God takes me next.

Rachel Paulovich teaches at Chicago Mennonite Learning Center and is a member of East Goshen (Ind.) Mennonite Church.

Holy spaces in a missional church

Sheila Stopher-Yoder is disabilities resources consultant for MMA, Goshen, Ind. She and her family attend College Mennonite Church in Goshen.

Reading "Holy Spaces" in the Jan. 8 issue of *The Mennonite* (page 8) raised images in my mind of how a missional congregation may become a holy space. Since our 15-year-old son Justin uses a wheelchair, the kind of space our family considers holy may differ from that of the typical church member.

When our family arrives at church, we pull into one of the designated van-accessible, "handicapped" parking spaces. My husband or I walk around the van to lower the lift on the passenger side allowing Justin to exit. We not only appreciate the site, near the building, but also the extended eight-foot width. This space allows the lift to lower and Justin to exit without scratching the neighboring car. This is a holy space.

Justin wheels on ahead, with no concern about waiting on us, his parents, and enters the church building independently using the automatic door. He greets and is greeted by many people as we hang up coats and make our way to the sanctuary. Before entering he may decide to stop off at the easily accessible restroom, as much to check his hair as to take care of other matters. This is a holy space.

A sign near a door in the sanctuary informs attendees that assistive listening devices are available in the church office. The bulletin is available in large print. I don't use them yet, but many of my older brothers and sisters in the church do. I'm thankful. I need their participation in the church body. I also plan to age with this congregation. At 47, my husband and I are already asking each other, "What did you say?" while holding the hymnal at arm's length, adjusting for our bifocals. This is a holy space.

Are our congregations holy spaces for people who use wheelchairs, families who have a member with autism, the person with schizophrenia, the child with hearing or vision loss?

Like many others in the congregation we have "our" bench. It's an area where a pew has been removed. Justin is not relegated to sitting in the aisle. Four or so other spaces like this are scattered through the sanctuary. All of them are filled. Today the worship music includes our bell choir, made up of people with cognitive disabilities. Again I am thankful for the gifts I receive from these brothers and sisters. Following worship, Justin joins the Mennonite Youth Fellowship class in the basement via the elevator. This indeed is holy space.

I leave church having worshiped with God's people, feeling inspired, refreshed and cared for. The ramp, accessible restroom and large-print hymnal are expressions of Christ's love shown tangibly through the church. My family feels welcomed, loved and part of the body.

However, many people with disabilities do not feel welcome in church. I have heard stories of pain, such as these: "We were asked to leave our daughter at home because she makes noises during worship." "I was the only one who needed the accessible restroom so the church voted against it." (What about people in the community?) "My church told me if I had more faith I wouldn't need to take an antidepressant."

The National Organization on Disabilities commissioned a 1994 survey of the experiences of Americans with disabilities. "Overall attendance at religious services is about 10 percentage points less for people with disabilities than for the nondisabled population, but people with disabilities are nearly twice as likely to never participate in religious services," the survey reported.

Sometimes people cannot participate because of structural barriers; other times the barriers are related to communication methods or attitudes. The author of "Holy Spaces" encourages a congregation to ask, "What would the building look like if it shouted to every passing stranger: 'Welcome. Come in.'?" Does he really mean every passing stranger, "the poor, the crippled, the lame and the blind" (Luke 14:13b)?

This is a challenge for the missional church. Are our congregations holy spaces for people who use wheelchairs, families who have a member with autism, the person with schizophrenia, the child with hearing or vision loss? Or must they go to the McDonald's down the road to find an accessible restroom, large-print menu, to be hired to use their skills and be allowed to eat at the table?

The Americans With Disabilities Act was passed in 1990. Churches successfully lobbied to be exempt from this new civil rights law, arguing "separation of church and state." Many say, "We are committed to following a law higher than the ADA." I hope so. When? This year, next year or 12 more years? TM

Sheila Stopher-Yoder is available to assist churches with facility reviews, preaching and teaching on disabilities and coordinating disability resources. She may be contacted at 800-348-7468. A selection of disabilities resources is available at www.mma-online.org/resources.

Reconciliation marks AAMA assembly

Africans apologize to African-Americans for their role in the slave trade.

With a call to move beyond business as usual, the African-American Mennonite Association marked a time of reconciliation with their African sisters and brothers at AAMA's biennial assembly Aug. 9-11 in Inglewood, Calif. About 70 people met under the theme "United to Build God's Kingdom."

In a workshop called "The Missing Link," Femi Fatunmbi of African Mennonites for Mission Partnerships (AMMP), an organization of African congregations in the United States, used the biblical story of Joseph and his brothers to call for reconciliation. He compared African-Americans to Joseph and Africans to Joseph's brothers, who sold him into slavery. "Our forefathers were wrong," Fatunmbi said.

He then held the hands of AAMA president Leslie Francisco III and confessed the sin of his forebears in Africa of selling their own people into slavery. Fatunmbi expressed repentance, and Francisco responded by offering forgiveness.

AMMP congregations, all located in California, reach out to Africans in the United States and send leaders back to Africa to nurture churches there. The organization was formed in 2000.

Francisco reported that when he and Fatunmbi first met, he felt a divide between them. They discussed their differences frankly, he said. Quoting Psalm 102:13, Francisco said, "The appointed time has come," and called on Africans and African-Americans to work together to build God's kingdom.

Francisco emphasized the need for blacks to work together among themselves. He said he has asked himself why he stays in the Mennonite Church, since "they don't give us anything." But he felt God telling him, "Get out of that 'gimme' mentality. They need you."

In the opening worship, Alvin Isaacs, pastor of the host congregation, Calvary Christian Fellowship, offered a similar message. He referred to the June 6 beating of an African-American man by police officers in Inglewood, an incident that was caught on videotape. Isaacs said his response was to pray, but despair in many African-American communities drives people to riot rather than to pray. "The gospel should address that despair," he said.

In too many urban cores, Isaacs said, there are churches where people come to praise and then go back home. As with Nehemiah, God prepares leaders and "equips us to do the work we must do in urban areas," he said. Just as Nehemiah had the ear of the king, African-Americans may need some political influence. "People don't hear about Jesus until they're cured of their crack illness," he said.

Femi Fatunmbi (left) of African Mennonites for Mission Partnerships and Leslie Francisco III of the African-American Mennonite Association clasp hands during a reconciliation ceremony at AAMA's biennial assembly Aug. 9-11.

Gordon Houser

Michelle Armster of Mennonite Central Committee U.S. Peace and Justice Ministries told the stories of two biblical women who used jars (from 2 Kings 4:1-7 and Mark 14:1-9). The women did what they could do, and "it was more than enough," she said.

African-Americans live with misinformation about themselves and their communities and underestimate themselves, Armster said. "We're still interpreting the Bible through the lens of people who said that Africans had no souls," she said.

In a business session, Francisco reported that a key program of AAMA is sponsoring rallies to help congregations be more effective and more relevant in their communities. A rally was held in the past year in the Chicago area. He added that giving from AAMA congregations was down but that AAMA's income was up.

Karla K. Francisco, coordinator of AAMA's Lark Program, which offers scholarships to students, reported that 16 students were enrolled in the program last fall, nine in the spring semester and six during the summer.

AAMA, which began in 1982, is a ministry of Mennonite Church USA that speaks for inclusion of African-Americans in all aspects of the church and for adequate resources for ministry. It includes 62 member congregations.—*Gordon Houser*

We're still interpreting the Bible through the lens of people who said that Africans had no souls.
—Michelle Armster

After 107 years, 'auf Wiedersehen' to German services

German-language worship services had been a mainstay of Winkler (Man.) Bergthaler Mennonite Church since the congregation was formed in 1895 by German-speaking immigrants. That ended earlier this year when the last such service was held. "Although there are still some German immigrants coming into the community, most are fluent in English," says pastor Menno Janzen. Winkler Bergthaler didn't introduce English until the 1960s. Since 1972, the congregation had held a Sunday German-language service, followed by an English service. The German service was regularly attended by about 175 people. The early service is now for traditional English worship, while the second one is more contemporary.—*Canadian Mennonite*

SLOW
DOWN
BLIND BEND
Chibuku
Inkezo Yabaheane

Members of the Mennonite World Conference Executive Committee stroll past a re-creation of rural African huts at the Zimbabwe International Exhibition Center in Bulawayo, site of next summer's MWC assembly.

J Lorne Peachey

Walking with Zimbabweans

2003 MWC assembly to stay in Bulawayo as show of support in turbulent times.

Proclaiming the importance of supporting Zimbabweans in their time of turmoil, the Mennonite World Conference Executive Committee has reaffirmed the earlier decision to hold next year's MWC assembly in Bulawayo, the southern African country's second-largest city.

"We believe the church is called to be present as a sign and announcement of God's love for the world," the Executive Committee said in a statement from its Aug. 2-6 meeting in Bulawayo. "MWC exists to support member churches wherever they are located. We urge all member churches to accept the responsibilities of interdependence and solidarity with each other."

Since MWC's decision two years ago to meet in Bulawayo, Zimbabwe has been increasingly wracked by social and political instability. President Robert Mugabe's controversial land-redistribution program and contested elections have led to allegations of human rights abuses by the government. The land redistribution coupled with a lack of rain for several years have also created food shortages. In addition, safety concerns have been heightened by the Sept. 11 terrorist attacks in the United States.

Mennonite World Conference president Mesach Krisetya plants an albezia gummifera, an indigenous evergreen tree, outside Mpopoma Brethren in Christ Church in Bulawayo, Zimbabwe, after the worship service on Aug. 4. Each year since 1998, the MWC Executive Committee has planted a tree during its annual meeting.

J. Lorne Peachey

To discern their response, MWC officials met with church leaders and local assembly planners and worshiped in six of the 14 Brethren in Christ (BIC) congregations in Bulawayo. The visitors learned that all congregations have monthly prayer sessions to prepare for the assembly.

"The church in Bulawayo would not have the courage to call brothers and sisters from around the world to come here if it were not peaceful," said bishop Danisa Ndlovu, the head of the 27,000 member BIC church in Zimbabwe. "Our hearts would break if our invitation were turned down."

He said Zimbabweans would appreciate their sisters and brothers in the faith coming to Bulawayo to better understand the challenges facing African churches.

"Mennonites and BICs have to realize we are living in a world of injustice and violence," said MWC president-elect Nancy Heisey. "This is the world in which we are called to be a people of God. An assembly in Zimbabwe can be a critical response to the kind of world in which we live."

Executive Committee members and staff spent Sunday afternoon in prayer, fasting and small-group discussions. In the evening they shared what they heard and what they felt the Spirit saying to them.

"The idea to meet in Bulawayo … came through searching and prayer," said Joram Mbeba of Tanzania. "While we can't deny the physical realities, we need not be fearful."

Said Hugo Moreira of Uruguay: "We will have to get used to meeting in different parts of the world in the face of suffering. I do not believe that things [around the world] are going to get better."

In a devotional, president Mesach Krisetya of Indonesia compared Mennonites and Brethren in Christ to oysters: "extraordinary creatures who can use a wound to build a pearl."

"We don't have the power of guns and politics," he said. "But we do have the power to overcome evil with good. That is why we must come to Bulawayo in 2003."

An estimated 5,500 people are projected to attend next year's assembly, called Africa 2003 and scheduled for Aug. 11-17. But treasurer Paul Quiring of the United States told the Executive Committee that, as in past years, registration fees may not cover assembly costs. The committee encouraged staff to promote the assembly and find other ways to fund it.

In other business, the Executive Committee appointed representatives to a joint MWC-Lutheran World Federation study commission to examine the language of the Augsburg Confession. Still in use by Lutherans worldwide, it condemns Anabaptists, a point of concern for some Mennonite groups in their relations with other churches.

The Executive Committee also approved a memo of understanding and cooperation with Mennonite Central Committee, calling for the two groups to have observers at each other's meetings and to cooperate when at work in the same countries. MCC pledges to give priority to working with MWC member churches, and MWC agrees to alert MCC to special needs that arise in areas where its churches are located.

While we can't deny the physical realities, we need not be fearful. —Joram Mbeba

Two other meetings were held in conjunction with the Executive Committee's annual meeting. Thirteen Mennonite and BIC women theologians from across Africa met to share their struggles in having their leadership skills recognized. The women represented regional gatherings held since last November in Congo, southern Africa and East Africa. The meetings were sponsored by MWC.

Not present were any women from Ethiopia. Earlier this year, Ethiopian church leaders had decided their women should not participate in the regional gatherings. Those present in Bulawayo wrote a letter of encouragement to the Ethiopian women.

The Executive Committee also met with the Global Anabaptist Mission Consultation Continuation Committee to explore the creation of a network for Mennonite and BIC global mission work. The group agreed to hold a global mission gathering next year in Bulawayo prior to Africa 2003.—*J. Lorne Peachey with Ferne Burkhardt of MWC News Service*

"The most sensitive presentation . . ."

Among our features, open year-round to the public:

- "**20 Questions: A Discovery Museum for All Ages**," an interactive museum developed around the 20 most asked questions about the Mennonites and Amish. Highlights differences and similarities among modern and Old Order groups. One track for adults, one for children.
- Newly Revised "**Who Are the Amish?**," a dramatic three-screen documentary about the Amish.
  "The photography is lush, the narration intelligent."
  — **The New York Times**

"We found the most sensitive presentation of Amish life at The People's Place."
— **National Geographic Traveler**

- **The People's Place Book Shoppe**, specializing in books about the Mennonites and the Amish. More than 500 titles.
- **The People's Place Quilt Museum**, featuring exhibits of antique Amish and Mennonite quilts. Nationally recognized.
- **The Village Pottery**, featuring the finest work by more than a dozen Mennonite-related potters and ceramic artists.

THE PEOPLE'S PLACE

Route 340, P.O. Box 419
Intercourse, PA 17534
(In the heart of the Old Amish settlement.)
9:30 a.m.–5 p.m. daily.
Closed Sundays.
800/390-8436
www.thepeoplesplace.com

After Sept. 11

Tragedy presented needs for ministry by New York City congregations.

Mennonite Church USA photo by Laurie L. Oswald

Instructor Teresa Mejíab (left) shows Sandra Alejandro, El Salvador, how to create a pattern during a sewing class at International Christian Community, a Mennonite congregation in Brooklyn, N.Y. The congregation has received funding from Mennonite Disaster Service's Restoring Hope Project to respond to needs after the Sept. 11 terrorist attacks.

At first glance, New York City Mennonites survived the horrific attacks of Sept. 11. No one was killed in the collapse of the World Trade Center towers. No planes crashed into Mennonite meetinghouses. In fact, local Mennonites were able to provide immediate aid for victims and Ground Zero workers.

But like a stone tossed into a lake, the attacks have sent ripples through the city where 16 member congregations of Mennonite Church USA worship and minister.

Friendship Community Church is located near two popular tourist attractions: the Bronx Zoo and the New York Botanical Garden. "A lot of people travel into New York to see these places, but the reality for people who live here is much different," says Ken Thompson, pastor of the African-American congregation. "Economic conditions make it difficult to live in this city at any time, but Sept. 11 has made it that much more difficult."

An estimated 121,000 jobs have been lost since the attacks. Even though no one at Friendship has lost a job as a direct result of Sept. 11, Thompson says finding a better job is now next to impossible. Those are bleak circumstances for the congregation's neighborhood; 58 percent of families within a mile of Friendship get by on $9,500 a year.

"Everybody is having to do more with less," Thompson says. "People are experiencing tensions at home, and some families have even left New York."

Friendship is responding with a community outreach center in the church basement that will offer after-school activities for children, job training and living-skills programs for youth and single parents, literacy and vocational programs for adults, and a soup kitchen and food pantry.

"Our first order of business is helping bring stability, direction, purpose and growth to [people's] lives through meaningful ministry," Thompson says. "Our faith serves as an inspiration for this work, so that it remains relevant, meaningful and transforming. Only the Spirit of the gospel, through practical demonstration, can do that.

"That's what I appreciate about the Anabaptist view of the gospel. It's a gospel lived right now, every day in every way."

In addition to the community center, Friendship has plans to convert the first floor of the parsonage into a coffeehouse and start a grade school that will emphasize peace and missions.

In Brooklyn, International Christian Community is providing sewing and English instruction to a Hispanic community. Carmen Bermudez commutes three hours from Long Island for the sewing classes. She says they are helping her become more employable.

"I have a dream of putting up my own factory and selling clothes at low cost but good quality," says Bermudez, who came to the United States from Argentina last year. "And I will need to be able to provide services to the customers who are from all over, so I will need to know both Spanish and English."

"We are finding ways to reach out to these people who are trying to establish a life here," says Victor Amador, pastor of the 175-member congregation. "As Mennonite churches here in New York, we can get together and develop strategies that matter not just today but also for 10 to 12 years from now."

Amador's congregation and Friendship are among the Mennonite and Brethren in Christ congregations in the city that have received financial support from Mennonite Disaster Service's (MDS) Restoring Hope Project, for post-Sept. 11 restoration ministries in New York City and Washington. MDS volunteers have also provided labor for remodeling and construction projects.

"Restoring Hope is about building up all the churches here that weren't prepared to deal with this situation in a realistic way," says Michael Banks, pastor of King of Glory Tabernacle, a predominantly African-American congregation in the Bronx. "I had heard of MDS for years and never quite understood the connection between what it does and the good news of Jesus Christ, and now I know. MDS and its representatives are truly agents of grace and peace."

King of Glory will use a Restoring Hope grant to fund a facilitator to train young people to begin small businesses. Sessions will be held in the congregation's basement, remodeled with MDS help to

Washington also suffers

It has taken a little longer to feel, but Mennonites in the Washington , D.C., area have also suffered from Sept. 11.

"Our experience with other disasters has taught us that significant events are often not clear until months after the main event," says Paul Unruh of Mennonite Disaster Service (MDS).

As in New York City, MDS is responding to the needs of area constituent congregations with its Restoring Hope Project.

One congregation suffered loss of employment in five of 20 families. Another stopped meeting after the drop-in center where it met ran out of funds and closed its doors. One member, a government mailroom employee, went through 60 days of anthrax treatments. Another quit her airport job because of fears of another attack. —*MDS News Service* be turned into a peace center called Olive Branch Fellowship Hall.

"For me, as an urban Anabaptist peacemaker, Sept. 11 provided the church with a window of opportunity to show how peacemaking is relevant to the 21st century," says Banks, a longtime peace advocate. "It's unfortunate that this violence occurred. But it's shown Mennonites in the city how important it is to provide a peaceful alternative to militarism."

King of Glory has formed Groundswell, a group of urban peacemakers that Banks describes as grounded in the spirituality of Christ and called to transformation through the practice of nonviolent action. Groundswell will offer workshops at Olive Branch and elsewhere.

Another focus of the congregation is interfaith dialogue. Banks says King of Glory's meetinghouse is well-suited for that because it once was a synagogue. Ever since the congregation moved there in 1978, it has always had at least one Jewish member.

"We want to create a space where we can invite people to look at such topics as the Israeli-Palestinian conflict in the Middle East, the conflict between Islam and the West and our part in the violence found around the world.

"It's important that church leaders, educators and pastors understand this is a time when being Mennonite doesn't mean shrinking back but a time to step up to the plate and help address some serious strongholds regarding violent attitudes towards others."

While the events of Sept. 11 created their own repercussions, Manhattan Mennonite Fellowship was dealt a double blow. Seven months after the attacks on the World Trade Center, the congregation—the Mennonite congregation closest to Ground Zero—lost its pastor, 59-year-old Arlene Pipkin, to cancer on Easter Sunday.

"Sept. 11 and Arlene's passing came together with one main message," says member Mel Lehman, a part-time administrative assistant at the church. "Arlene left us with one great sermon, that was: 'Don't be afraid. It's tough, but you can make it. I'm making it, and you can make it.' "

Deacon Clarke Bell calls Pipkin's death a paradox because it was life-giving. "Amidst all this tragedy, we saw how life is a gift and how it keeps on and continues to be a gift within our community as we choose to love each other and give strength to each other," he says.

Bell works at a drop-in center for the homeless just a 10-minute walk from Ground Zero. Shortly after the attacks, many of the homeless in the area came to the center traumatized, having seen people jump from the crippled towers. Since then, he says, housing has been difficult to find.

"As Christians, it's our challenge now to read the signs of the times and to take seriously the perspective of the poor," Bell says, "to challenge the principalities and powers, to take a look at how we understand money and economic power in light of the attack."

But despite all the difficulties, he says there is no other place he would rather be. "I love New York," Bell says. "I love the challenge of engaging in mission here. I love Jesus. And Jesus loves me. I am excited about the gospel and sharing it in New York City."

The city's Mennonite and Brethren in Christ congregations will hold a joint worship service on Sept. 14 to commemorate the first anniversary of the attacks.—*Laurie L. Oswald of Mennonite Church USA News Service*

Our faith serves as an inspiration for this work, so that it remains relevant, meaningful and transforming.
—Ken Thompson

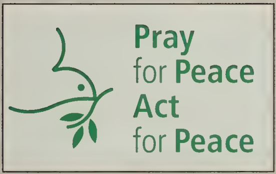
Peace flags can display alternative response

At a time when many people will commemorate the first anniversary of the Sept. 11, 2001, terrorist attacks with patriotic displays of the Stars and Stripes, Mennonite Church USA is also encouraging flying flags—of reconciliation, not revenge.

The Mennonite Church USA Peace and Justice Support Network is offering peace flags: white banners with the green message "Pray for Peace, Act for Peace," plus the denominational logo of a dove. The flags are available via the network's Web site (http://peace.mennolink.org) or by phone (866-866-2872, ext. 277).

"We don't want to underestimate the impact that Sept. 11 had on many of our neighbors or thumb our noses in disregard for the insecurities it creates or the patriotic responses it elicits," says Ervin Stutzman, Mennonite Church USA moderator. "But as we share the pain of those losses, we also need to think through some alternatives we can offer for how our country should respond. We don't want to mindlessly support a retributive response … but work for a way to build understanding."

Also available on the network's Web site are other Sept. 11-related materials, including worship resources, a peace litany and links to other Web sites.—*Laurie L. Oswald of Mennonite Church USA News Service*



The peace flag developed by Mennonite Church USA's Peace and Justice Support Network.

CALENDAR

Riverview Mennonite Church, White Pigeon, Mich., 50th anniversary, Sept. 22. For more information, call 269-483-7351.

"Voices From the Edge," young adult (18-35) conference, Sept. 27-29 at Laurelville Mennonite Church Center. For information, contact Ken Hawkley at KenH@MennoniteUSA.org.

Oregon Mennonite Historical and Genealogical Society fall meeting, Sept. 28-29, at Zion Mennonite Church, Hubbard, Ore. For information, contact Margaret Shetler, 503-873-6406, ralphshetler@juno.com; or Ray Kauffman, 541-926-5046, kmanrt@msn.com.

WORKERS

Burdette, Robert, was installed June 23 as interim pastor of Moorhead Mennonite Church, Millersburg, Ohio.

Conn, Jeremy "Jay," was licensed July 14 as associate pastor of Martins Creek Mennonite Church, Millersburg, Ohio.

Diaz Keeler, Yvonne, begins in January as Mennonite Central Committee Great Lakes regional director.

Flinner, Matthew, was licensed July 14 as youth pastor of Martins Creek Mennonite Church, Millersburg, Ohio.

Hamsher, Bruce, was installed April 7 as associate pastor of Berlin (Ohio) Mennonite Church.

Hostetler, Merle, was ordained June 2 as pastor of East Goshen Mennonite Church, Goshen, Ind.

Lanctot, Nina Bartelt, was ordained May 26 for ministry at Belmont Mennonite Church, Elkhart, Ind.

Linsenmeyer, Rebecca "Bek," was ordained Aug. 4 in Denver for chaplaincy at the Women's Correctional Facility.

Schrock, Dan, was installed May 19 as a pastor at Berkey Avenue Mennonite Fellowship, Goshen, Ind.

BIRTHS & ADOPTIONS

Ashburn, Chloe Marie, July 20, to Todd and Lynnette King Ashburn, Mishawaka, Ind.

Birk, Cameron John, Aug. 9, to Steve and Jaclyn Jesse Birk, Goshen, Ind.

Clemens, Jacob Ryan, Aug. 5, to J. Quentin and Rachel O'Brien Clemens, Westmont, Ill.

Friend, Klaine Jorryn, July 22, to Brian and Kenda Resler Friend, Indianapolis.

Fuimaono, Talia Noelani Teuaililo, Aug. 1, to Pouleta and Jackie Anderson Fuimaono, Canton, Ohio.

Godshall, Levi, May 15, to Steve and Sara Leichty Godshall, Lancaster, Pa.

Halsey, Bridget Colleen, Aug. 8, to David and Jennifer Coblentz Halsey, Canton, Ohio.

Hartman, Sarah Jewell, July 26, to Luke and Staci Kauffman Hartman, Hesston, Kan.

Hershberger, Lucas Wade, July 3, to Paul and Leah Mullet Hershberger, Phoenix.

Hodges, Jade, Aug. 6, to Daryl and Karla Hodges, St. Louis.

Kaufman, Amani Marie Shenk, May 12, to Christine Kaufman and Tim Shenk, Lancaster, Pa.

Lemu, Abdee, July 21, to Yeshi Lemu, Minneapolis.

Martin, Gabrielle Peifer, July 2, to Bryan and Andrea Peifer Martin, Lancaster, Pa.

Miller, Tyler Benjamin, May 9, to Lois Miller, Phoenix.

Morris, Baileigh Elizabeth, July 26, to Ty and Kerri Koederitz Morris, Jefferson City, Mo.

Reimer, Nathaniel, May 13, to Melissa Miller and Paul Reimer, Naperville, Ill.

Schaupp, Katherine Elizabeth, Aug. 15, to Darren and Cindi Kenagy Schaupp, Nairobi, Kenya.

Shantz, Kayleena Jin Keener, March 2, received for adoption Aug. 3 by Stan and Kathy Keener Shantz, Glendale, Ariz.

Strite, Ethan Michael, Aug. 2, to Kevin and Michelle Strite, Goshen, Ind.

Woodring, Natalia, June 16, to Daniel and Barbara Smith Woodring, Edinburg, Texas.

Zook, Vincent Douglas, July 9, to Jeremiah and Melanie Zook, Fayetteville, Pa.

Zumbach, Isaac Robert, June 12, to Brian and Amy Forrester Zumbach, Henderson, N.Y.

MARRIAGES

Abrahams/Weidner: Nathan Abrahams, Newton, Kan., and Elizabeth Weidner, Elkhart, Ind., July 28 at Camp Friedenswald, Cassopolis, Mich.

Abts/Hendricks: Matthew Abts and Shelly Hendricks, Aug. 3 at Faith Mennonite Church, Minneapolis.

Aeschliman/Brockway: Kristie Aeschliman, Stryker, Ohio, and Joshua Brockway, Canton, Ohio, June 15 at Petersimo Chapel, North Manchester, Ind.

Alderfer/Hackman: Joshua Alderfer, Telford, Pa., and Natasha Hackman, Perkasie, Pa., Aug. 10 at Franconia (Pa.) Mennonite Church.

Atherton/Eshleman: Jeannie Atherton, Waynesboro, Pa., and Matthew Eshleman, Waynesboro, June 15 at Marion Mennonite Church, Chambersburg, Pa.

Bauman/Shantz: Marcia Bauman, St. Jacobs, Ont., and Larry Shantz, Bloomingdale, Ont., Aug. 2 at St. Jacobs Mennonite Church.

Bernklau/Roth: Stefanie Bernklau, Windsor, Colo., and Justin Roth, Newton, Kan., Aug. 3 at Bethel Lutheran Church, Windsor.

FALL 2002 TOURS

IRELAND (September 20 - October 1)
FALL FOLIAGE TOUR in NEW ENGLAND (October 8-14)
SERVICE TOUR to ISRAEL (NAZARETH VILLAGE) (October 25 - November 7)
VIETNAM (November 6-24)
CHRISTMAS SERVICE TOUR to PENNSYLVANIA (November 28 - December 3)

2003 TOURS

JAMAICA SERVICE TOUR (January 24 - February 2)
PARAGUAY SERVICE TOUR (April 3-17) • *RUSSIA and UKRAINE* (May 23 - June 6)
From PENNSYLVANIA to ONTARIO (May 28 - June 2)
In the FOOTSTEPS of the APOSTLE PAUL (May 30 - June 15)
EUROPEAN HERITAGE (June 9-25)
CHINA (June - TBA) • *ALASKA* (June 25 - July 7)
MAJESTIC CANADIAN ROCKIES (July 7-20)
MENNONITE WORLD CONFERENCE (AFRICA 2003) (8 tours offered in August)
GERMANY and SWITZERLAND (October 9-23)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

IT'S NOT TOO LATE TO JOIN A TOURMAGINATION TOUR IN 2002 & 2003

CALL 1-800-565-0451
FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • *WEB: www.tourmagination.com*

9 Willow Street
Waterloo, ON, Canada N2J 1V6
Reg. #1567624

1011 Cathill Road
Sellersville, PA, USA 18960

Birkey/Gonder: Linda Birkey, Bloomington, Ill., and Richard Gonder, Bloomington, Aug. 3 at Bloomington.

Boschmann/Gerber: Mario Boschmann, Wichita, Kan., and Katrina Gerber, Wichita, Aug. 9 at Bethel College Mennonite Church, North Newton, Kan.

Brantley/Rima: Charles Brantley, Canyon, Texas, and Krissy Rima, Perryton, Texas, July 20 at Perryton Mennonite Church.

Brunner/Eby: John Brunner, Seattle, and Janette Eby, Seattle, July 7 at State Park, Seabeck, Wash.

Clarke/Clouse: Charles Clarke, Wellman, Iowa, and Tammy Clouse, Wellman, Aug. 3 at Wellman Mennonite Church.

Dirks/Smith: Ashley Dirks, Haven, Kan., and Lee Smith, Hutchinson, Kan., Aug. 3 at South Hutchinson Mennonite Church.

Fleming/Keener: Bethany Fleming, Wellman, Iowa, and Steven Keener, Goshen, Ind., July 20 at East Goshen Mennonite Church.

Glick/Hoiting: Anne Glick, Middleton, Wis., and Jan Hoiting, Groningen, the Netherlands, June 15 at Madison (Wis.) Mennonite Church.

Graber/Maddimadugu: Brent Graber, Elkhart, Ind., and Esther Maddimadugu, Elkhart, Aug. 3 at Associated Mennonite Biblical Seminary, Elkhart.

Halteman/Zwart: Megan Halteman, Wheaton, Ill., and Jeffrey Zwart, Toronto, Aug. 3 at Lombard (Ill.) Mennonite Church.

Hanck/Sands: Joni Hanck, Hopedale, Ill., and Doug Sands, Hopedale, July 20 at Hopedale.

Hasenbuhler/Pope: Julia Hasenbuhler, Hagerstown, Md., and Bob W. Pope Sr., St. Thomas, Pa., June 29 at Marion Mennonite Church, Chambersburg, Pa.

Hochstedler/Huber: Mary Hochstedler, Goshen, Ind., and Ron Huber, Wakarusa, Ind., Aug. 3 at Yellow Creek Mennonite Church, Goshen.

Hook/Schlabach: Donald Hook, Hudson, N.H., and Krista Schlabach, Millersburg, Ohio, June 22 at Berlin (Ohio) Mennonite Church.

Kanagy/Kauffman: Renee Kanagy, Iowa City, Iowa, and Bradley Kauffman, Kalona, Iowa, July 27 at Oak Grove Mennonite Church, West Liberty, Ohio.

King/Luginbuhl: Kevin King, Archbold, Ohio, and Alison Luginbuhl, Bluffton, Ohio, June 29 at First Mennonite Church, Bluffton.

Kurtz/Waller: Benjamin Kurtz, Harrisonburg, Va., and Alyssa Waller, Harrisonburg, July 27 at Ridgeway Mennonite Church, Harrisonburg.

Litwiller/Yasko: Ryan Litwiller, Hopedale, Ill., and Jaclyn Yasko, Joliet, Ill., July 27 at Hopedale Mennonite Church.

Matthews/Horning: Cherilyn Matthews, Bluffton, Ohio, and Jason Horning, Pettisville, Ohio, July 6 at Bluffton College.

Mullet/Siegrist: Katrina Mullet, Elkhart, Ind., and Donald Brent Siegrist, Harrisonburg, Va., July 13 at Olive Mennonite Church, Elkhart.

Myers/Roth: Lora Myers, Clear Spring, Md., and Cedric Roth, Chambersburg, Pa., July 13 at Antrim Brethren in Christ Church, Greencastle, Pa.

Niehage/Williams: Julia Niehage, Moundridge, Kan., and Asley Williams, Alamo, Tenn., July 13 at First Mennonite Church of Christian, Moundridge.

class of 2002

remember to **bring the camera**
remember to bring a hanky
don't forget to **remove the lens cap**
never forget how lovely she is

celebrate how far she's come
picture how far she'll go

invite her to study
life's next lessons
with other **Mennonite women**

Timbrel
The magazine for Mennonite women

Give Timbrel to the graduate in your life and we'll send a gift card in your name.
Send your check for $9 U.S. (six issues) to P. O. Box 347, Newton, KS 67114.
Or call toll-free (800) 794-5101, ext. 227; mw@mennoniteusa.org

ad·vance·ment *n.* 1. the act or process of moving forward; progress.

We can help your nonprofit organization reach new levels of service.

A ministry-centered approach to fund raising,
constituency relations,
integrated marketing and communications,
board and organizational development.

ADVANCEMENT Associates
Building relationships. Advancing your mission.

3816 La Mesa Drive,
Fort Collins, CO 80524-9529

866-777-1606 toll free
info@advanassociates.com
www.advanassociates.com

Peters/Schmidt: Jason Peters, Goessel, Kan., and Renae Schmidt, Whitewater, Kan., July 27 at Grace Hill Mennonite Church, Whitewater.

Prough/Vardaman: Roger Prough, Bristol, Ind., and Jennifer Vardaman, Shipshewana, Ind., Aug. 3 at Clinton Frame Mennonite Church, Goshen, Ind.

Schluter/Steckly: Mandy Schluter, Nora Springs, Iowa, and Mike Steckly, Wellman, Iowa, July 6 at Nora Springs.

DEATHS

Bixler, Wilma Shaum, 84, Goshen, Ind., died Aug. 9. Spouse: Glen Bixler. Parents: Harvey and Matilda Weise Shaum (both deceased). Other survivors: children Glen, Mary Jane Roth; five grandchildren; nine great-grandchildren. Funeral: Aug. 12 at Rieth-Rohrer-Ehret Funeral Home, Goshen.

Bucher, Martin H., 87, Lititz, Pa., died Aug. 5. Spouse: Ursula Houck Bucher (deceased). Parents: Levi and Ella Hostetter Bucher (both deceased). Survivors: children Helen Heurich, Elsie Leininger, Mary Strohm, Susan Brechbill, Ethel Caldwell, Joanne Shenk, Paul; 23 grandchildren; 34 great-grandchildren. Funeral: Aug. 9 at Landis Homes, Lititz.

Engel, Wallace C., 85, Princeton, Ill., died Aug. 13. Spouse: Eleanor Burkey Engel. Parents: Phillip and Sara Radeau Engel (both deceased). Other survivors: children Sharon Royer, Jason; five grandchildren; four great-grandchildren. Funeral: Aug. 17 at Willow Springs Mennonite Church, Tiskilwa, Ill.

Erck, Harold Walter, 93, Downers Grove, Ill., died June 28. Spouse: Doris Erck. Parents: Fred and Caroline Erck (both deceased). Other survivors: children Robert, June Wetzel; two grandchildren; three great-grandchildren. Memorial service: July 27 at Lombard (Ill.) Mennonite Church.

Friesen, Jacob E., 76, Henderson, Neb., died Aug. 6. Spouse: Elsie Regier Friesen. Parents: Bernhard and Margaretha Epp Friesen (both deceased). Other survivors: children Donovan, Diane Harrison; four grandchildren. Funeral: Aug. 9 at Bethesda Mennonite Church, Henderson.

Geiser, Agnes Amstutz, 78, Dalton, Ohio, died July 22. Spouse: Elmer Geiser. Parents: Albert and Della Gerber Amstutz (both deceased). Other survivors: children Karen Mishler, Arlene Frazier, Marceil, Olin; three grandchildren. Funeral: July 25 at Sonnenberg Mennonite Church, Kidron, Ohio.

Graber, Alta Kauffman, 87, Hesston, Kan., died Aug. 15. Spouse: Milton Graber. Parents: Harry and Annie Boeckner Kauffman (both deceased). Other survivors: children Betty Hartzler, Jerry Graber, Jim Graber; seven grandchildren. Funeral: Aug. 17 at First Mennonite Church of Christian, Moundridge, Kan.

Hamman, Robert C., 78, Harrod, Ohio, died July 26. Spouse: Doris Garmatter Hamman. Parents: Raymond and Ruth Ritter Hamman (both deceased). Other survivors: children Emilie Ruth, Bobbie Jean, Doris Schumacher, Martha Eisele; six grandchildren. Funeral: Aug. 2 at First Mennonite Church, Bluffton, Ohio.

Harnish, Roy W., 81, Hagerstown, Md., died June 30. Spouse: Dora Engle Harnish. Parents: Jacob T. and Ella Weaver Harnish (both deceased). Other survivors: children Melvin, Joseph, Merle; six grandchildren; seven great-grandchildren. Memorial service: July 3 at Hagerstown Church of the Brethren.

Hartman, Alice Ruth Hartzler, 96, Traverse City, Mich., died Aug. 2. Spouse: Elmer Hartman (deceased). Parents: Simon and Magdalene Butler Hartzler (both deceased). Survivors: children Eunice Byler, Miriam, John, Peter, Dennis, Ralph, Leonard; 33 grandchildren; 71 great-grandchildren; two great-great-grandchildren. Funeral: Aug. 4 at Traverse City, and Aug. 6 at Christian Fellowship Church, East Rochester, Ohio.

Hostetler, Jonathan J. "J.J.," 97, Goshen, Ind., died Aug. 7. Spouse: Gladys Bontrager Hostetler. Parents: Noah J. and Lizzie Eash Hostetler (both deceased). Other survivors: children Richard, Coral, Herbert, Samuel; nine grandchildren; eight great-grandchildren. Funeral: Aug. 11 at College Mennonite Church, Goshen.

Kauffman, Ella Irene Yoder, 98, Goshen, Ind., died July 27. Spouse: Elmer N. Kauffman (deceased). Parents: Joseph and Lydia Rufenacht Yoder (both deceased). Survivors: children Elmer, Kenneth, Dean; 16 grandchildren; 21 great-grandchildren; one great-great-grandchild. Funeral: July 31 at Greencroft Meetinghouse, Goshen.

King, Allen E., 84, South Hutchinson, Kan., died Aug. 11. Spouse: Fannie Yutzy King (deceased). Parents: Levi Oliver and Anna Erb King (both deceased). Survivors: children Vernon, Nicholas, Kenneth; eight grandchildren; one great-grandchild. Funeral: Aug. 14 at South Hutchinson Mennonite Church.

Landes, Ernest C., 87, Souderton, Pa., died July 26 of a stroke. Spouse: Alma Frederick Landes. Parents: William S. and Bertha Cramer Landes (both deceased). Other survivors: children Arlene Miller, Marvin; seven grandchildren; 10 great-grandchildren. Funeral: July 31 at Towamencin Mennonite Church, Kulpsville, Pa.

Miller, Agnes Hahn, 90, New Paris, Ind., died Aug. 2. Spouse: Floyd Miller (deceased). Parents: Charles and Emma Lechlitner Hahn (both deceased). Survivors: children Doris Ebersole, LaVerne, Keith, Kenneth; 10 grandchildren, 23 great-grandchildren. Funeral: Aug. 7 at Waterford Mennonite Church, Goshen, Ind.

Miller, Paul Joseph, 82, Hesston, Kan., died July 31. Spouse: LaVern Swavey Miller. Parents: Ira and Matilda Miller (both deceased). Other survivors: children Mary Bellmore, Bob, Bill, Jon; nine grandchildren. Funeral: Aug. 3 at Hesston Mennonite Church.

Coming September 2002

TheMennonite's Web site is all new

Spread the faith and embrace yours.

Read *The Mennonite.*

800-790-2498

Some exciting new features of the site include:

- Discussion guide for each issue to be used as curriculum for Sunday school classes or small groups
- Ability to sign-up for and receive TMTopicMail
- Online polling

And much more!

www.TheMennonite.org

Nighswander, Elva Laura Martin, 76, Ajax, Ont., died May 9 of cancer. Spouse: Harvey Nighswander. Parents: Abram and Mary Riehl Martin. Other survivors: Rosalie Stephenson, Dan, Cynthia, Mary Fountain, John, Ruth Phillips, James, Kathy, Amy Frendo-Cumbo; 18 grandchildren; one great-grandchild. Funeral: May 13 at Rouge Valley Mennonite Church, Markham, Ont.

Pankratz, Agnes Dick, 102, Henderson, Neb., died Aug. 2. Spouse: John D. Pankratz (deceased). Parents: Anna Brandt and Gerhard Dick (both deceased). Survivors: children Lucille Friesen, Lu Bergen; nine grandchildren; 22 great-grandchildren; 10 great-great-grandchildren. Funeral: Aug. 5 at Bethesda Mennonite Church, Henderson.

Peterson, Ina Mae Boshart, 92, Wayland, Iowa, died July 16 of Parkinson's disease. Spouse: Kenneth Peterson (deceased). Parents: William and Ina Eicher Boshart (both deceased). Survivors: children Anna Marie, Carroll; seven grandchildren; seven great-grandchildren. Funeral: July 19 at Wayland Mennonite Church.

Rivera, Lenin, 77, West Unity, Ohio, died May 7. Spouse: Joanne Keller Rivera. Parents: Blas and Paula Rivera (both deceased). Other survivors: children William Todd, Brenda Beck, Alan Len, Michael; six grandchildren. Funeral: May 10 at Solid Rock Community Church, West Unity.

Rosfeld, Helen Goertz, 91, Newton, Kan., died July 25. Spouse: Louis Rosfeld (deceased). Funeral: July 26 at Peterson Funeral Home, Newton.

Short, Lueen Fetterman, 74, Archbold, Ohio, died Aug. 11. Spouse: Allen Fetterman (deceased). Parents: Jacob and Edna Wyse Crossgrove (both deceased). Survivors: children Rick, Joan Grieser, Jane; five grandchildren; two great-grandchildren. Funeral: Aug. 14 at Central Mennonite Church, Archbold.

Smucker, Ella Saner, 95, Walnut Hill, Fla., died Aug. 2. Spouse: Cletus Smucker (deceased). Parents: John and Leana Saner (both deceased). Survivors: daughter Connie Diller; three grandchildren; one great-grandchild. Funeral: Aug. 7 at Willow Springs Mennonite Church, Tiskilwa, Ill.

Troyer, Otis E., 86, Massillon, Ohio, died Aug. 2. Spouse: Esther Miller Troyer (deceased). Parents: Eli and Fannie Boley Troyer (both deceased). Survivors: children Merlyn, Richard, Brian, Carol Hahn, Jeanette McNott; five grandchildren. Funeral: Aug. 5 at Pleasant View Mennonite Church, North Lawrence, Ohio.

Yoder, Ivan D. "Pete", 66, Orrville, Ohio, died Aug. 3. Spouse: Morrene Musser Yoder. Parents: Alpheus and Elnora Horst Yoder. Other survivors: children Joe, Jeff; six grandchildren. Burial: Aug. 6 at Smithville, Ohio.

Yoder, Lester D., 86, Wellman, Iowa, died July 30. Spouse: (1st) Carrie Slaubaugh Yoder (deceased); (2nd) Carolyn Slaubaugh Yoder (deceased). Parents: Harvey and Barbara Miller Yoder (both deceased). Survivors: children Carroll, Marcus, Wilbur, Milford, Galen; 16 grandchildren; three great-grandchildren. Funeral: Aug. 3 at West Union Mennonite Church, Parnell, Iowa.

Zuercher, Glada Grieser, 92, Archbold, Ohio, died Aug. 12. Spouse: Albert Zuercher (deceased). Parents: Albert and Priscilla Vonier Grieser (both deceased). Survivors: children David, Robert, Annabelle Kratz, Sharon Bart; eight grandchildren; two great-grandchildren. Funeral: Aug. 16 at Central Mennonite Church, Archbold.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

- **TheMennonite@MennoniteUSA.org**
- **fax 316-283-0454**
- **P.O. Box 347, Newton, KS 67114**

Promote your values through a sales career

Mennonite Mutual Aid (MMA) has opportunities for highly motivated individuals interested in a full-time career in insurance and financial services. Candidates will need to become licensed to sell life and health insurance as well as securities. A training allowance, plus bonuses, is available to qualified applicants. Opportunities exist in many areas of the U.S.

MMA is a church-related organization that helps Anabaptists practice biblical stewardship. MMA offers expertise in pursuing stewardship solutions through insurance and financial services as well as charitable-giving programs and fraternal benefits.

Send resume to:
Joy Liechty
P.O. Box 483
Goshen, IN 46527
(800) 348-7468 Ext. 202
joy.liechty@mma-online.org
www.mma-online.org

MMA®

Seeking Justice in Health Care

Mennonite Health Assembly

March 6 - 9, 2003
Greenville, South Carolina

Join old and new friends to search for better ways to offer healing and hope to all in the name of Christ. For information, call 574-534-9689 or visit www.mhsonline.org.

Event is sponsored by Mennonite Health Services and MMA

Mennonite Health Services

M M A®

Vision problems? Not enough time for reading?

Try *The Mennonite* on audiocassette. Each tape contains one issue, slightly abridged. A one-year subscription is $35.

For information, call Melanie Mueller at 800-790-2498.

TheMennonite

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Melanie Mueller, or email TheMennonite@MennoniteUSA.org.

Et Cetera Shop, an MCC thrift store in Newton, Kan., seeks full-time ***manager***. Retail experience helpful; salary negotiable, medical insurance available.

Contact Donovan Bachman, 620-327-4601; dhbach@carrollsweb.com.

Bring your favorite mug to the ***Fall Spirituality Retreat*** at Spruce Lake Retreat Oct. 18-20 for guided meditations on the theme, "The Cup of Our Lives," led by spiritual director Karen J. Weaver of Harrisonburg, Va. Enjoy personal space for your own reading, prayer, etc. To reserve these days apart, call 800-822-7505.

Hesston (Kan.) Mennonite Church, located on the campus of Hesston College, is seeking additional pastoral staff member with emphasis on ***youth ministry***. Responsibilities include nurturing spiritual growth and faith commitment, resourcing Christian ed ministries and developing leadership.

Please send cover letter and resume to Robert Nolt, South Central Conference, P.O. Box 448, North Newton, KS 67117.

Eastern Mennonite Missions seeks ***administrative assistant*** to coordinate meetings/travel and perform other office duties. Full-time position begins Oct. 7-18, 2002. Requirements: mature Christian faith; proficiency in communication, MS Office and WordPerfect; and ability to foster healthy cross-cultural communication, including with U.S. urban centers.

Contact Jeanette at 717-898-2251 or jeanetteh@emm.org. Apply by Sept. 13, 2002.

Eastern Mennonite Missions seeks ***administrative assistant*** to coordinate travel and schedules for the Africa representative, and to coordinate prayer requests and other items for the Global Ministries department. Full-time position begins Oct. 7-18, 2002. Requirements: strong Christian faith, interest in/knowledge of missions, experience in overseas/transcultural living and work (preferably African), and computer skills (MS Office and WordPerfect).

Contact Jeanette at 717-898-2251 or jeanetteh@emm.org. Apply by Sept. 13, 2002.

Ephrata Mennonite Church, a 300+ member congregation with a desire to extend God's kingdom in the Ephrata community, seeks a full-time ***lead pastor***; opening beginning Sept. 1, 2002. Responsibilities include leading the pastoral team of two associate pastors and a deacon, a strong teaching/preaching ministry, overseeing nurture and pastoral care ministries, and facilitating the implementation of the congregation's vision to reach its community for Christ.

Please contact Keith Weaver, Pastoral Search Committee Chair, 115 Swamp Church Rd., Reinholds, PA 17569; 717-336-5253; lkweaver@supernet.com.

President/CEO

The Brethren Home Community, a nonprofit faith-based continuing care retirement community located in New Oxford, Pa., is seeking a dynamic president/CEO to provide visionary leadership for a 297-bed nursing center, 111-bed assisted living center, 400 residential units and other senior services. Our community, a vessel for Christian ministry reflecting the Church of the Brethren value of compassionate service, promotes health and wholeness, provides nursing care, rehabilitation services and adult residential housing to individuals of all faiths. The Brethren Home Community is accredited by the Continuing Care Accreditation Commission of the American Association of Homes and Services for the Aging; a charter member of AAHSA and PANPHA. EOE. This position requires 5 years experience in long-term care management, with experience in health care, marketing, fund raising, staff development, personnel or financial management preferred. Must demonstrate ability for strategic planning for retirement living and senior services. Bachelor degree required, preferably in business administration, health-care administration, nursing administration or related field. Advanced degree preferred.

Forward resume and cover letter including salary requirements by Sept. 30, 2002, to Christine A. Daoularis, Director of Human Resources, P.O. Box 128, New Oxford, PA 17350; fax 717-624-5451; or send email to c.daoularis@brethrenhome.org.

Harrisonburg Mennonite Church, Harrisonburg, Va., will hold ***"Celebrating 30 Years" activities*** on Saturday, Sept. 28, to Sunday, Sept. 29. Guest speaker on Sunday morning will be Art McPhee.

For more information, call the church at 540-434-4463.

International Guest House, Washington, D.C., a mission project of Allegheny Mennonite Conference, has openings for single people for one-year ***voluntary service assignments*** beginning November 2002, March 2003 and summer 2003. Also couples for summer 2003 and 2004.

IGH, 1441 Kennedy St. NW, Washington, DC 20011; 202-726-5808; fax 202-882-2228; email igh-dc@juno.com.

Is God urging you to use your leadership abilities, management skills and three years of cross-cultural experience to ***serve others through Mennonite Central Committee?*** This year MCC needs someone to serve as country co-representative in the Congo. In 2003, MCC will need country representatives for Sudan, Somalia, Angola and Ukraine/Russia. These four- or five-year volunteer assignments require applicants with college degrees, overseas experience, language skills, communication, organizational and administration skills, strong Christian faith and a respect for a wide variety of people.

Contact Charmayne Denlinger Brubaker, Human Resources, 717-859-1151 or cdb@mcc.org for job description and more information.

Whitestone Mennonite Church, Hesston, Kan., seeks full-time ***lead pastor*** for our pastoral team. Our candidate will have a strong commitment to Anabaptist values and beliefs, dedication to the primacy of the life and teachings of Jesus Christ, and have strong preaching, pastoral care and leadership skills. The pastor we seek should encourage programs and resources for Christian education for all age groups and effectively direct additional staff, which will include an associate pastor and youth pastor.

Interested people may contact Marilyn Wilder, Pastoral Search Committee Chair, Whitestone Mennonite Church, 629 Crescent Drive, Hesston, KS 67062; 620-327-3185; marilyn@aplawpa.com.

Eastern Mennonite University Presidential Search

Eastern Mennonite University is beginning a search to replace outgoing president Joseph Lapp, who will not seek another term. As of June 2003, President Lapp will have served the institution with distinction for 16 years.

EMU, founded in 1917, is a fully accredited Christian liberal arts institution, affiliated with Mennonite Church USA. The campus is located in Harrisonburg, Va., in the heart of the scenic Shenandoah Valley. EMU attracts 1,500 students of diverse cultures and faiths. In addition to the undergraduate program, EMU offers graduate and seminary programs. EMU has a distinct international global village curriculum, with integral cross-cultural components. The graduate conflict transformation program provides international leadership. See www.emu.edu for more information.

The ideal candidate should have academic experience, an Anabaptist Christian faith commitment, strong intellectual and dynamic leadership qualities, proven abilities in organizational development, and the ability to understand and communicate effectively with diverse constituencies.

Committee members: Roxann Allen, Donella Clemens, Andy Dula, Susan Weaver Godshall, Curtis Hartman, Freeman Miller, Carlos Romero, James L. Rosenberger, Sara Wenger Shenk, Donovan Steiner, Sheryl K. Wyse and Orville L. Yoder.

The search committee invites nominations and applications in confidence, preferably by Oct. 10, 2002, to: James L. Rosenberger, Chair, EMU Presidential Search Committee, c/o Sheryl K. Wyse, Box 923, Harrisonburg, VA 22803; email SKWyse@aol.com; fax: 775-255-4758. EOE. People who bring gender, ethnic and cultural diversity are encouraged to apply.

RESOURCES

Watch and Pray: Christian Teachings on the Practice of Prayer, edited by Lorraine Kisly (Bell Tower, 2002, $23), unveils the great themes of Christian prayer—praise, supplication, thanksgiving, willingness, repentance and purification—using passages from various writings through the centuries.

A Scandalous Beauty: The Artistry of God and the Way of the Cross by Thomas Schmidt (Brazos Press, 2002, $14.99) uses literary devices, narratives and portraits of ordinary people to express beauty and imagination in the details surrounding Christ's death and its world-changing effects.

Pneumatology: The Holy Spirit in Ecumenical, International and Contextual Perspective by Veli-Matti Kärkkäinen (Baker Academic, 2002, $15.99) offers a biblical, historical and theological assessment of the Third Person of the Trinity. It examines the various theological and denominational understandings of the Spirit, assesses key contemporary theologians and inquires into several contextual approaches.

Spiritual Innovators: Seventy-Five Extraordinary People Who Changed the World in the Past Century, edited by Ira Rifkin (SkyLight Paths Publishing, 2002, $24.95), is an authoritative guide to the most creative spiritual ideas and actions of the past century. The list includes nine Buddhists and 12 Catholics.

Soul Searchers: An Anthology of Spiritual Journeys, compiled by Teresa de Bertodano (Eerdmans, 2002, $25), features 80 stories of past and current writers, thinkers and social figures whose lives show the difficulties and delights found along the pilgrimage of life.

The Bible in a World Context: An Experiment in Contextual Hermeneutics, edited by Walter Dietrich and Ulrich Luz (Eerdmans, 2002, $10), offers a fresh look at the subjects of Bible reading and hermeneutics from a global perspective. Three rising scholars (Elsa Tamez in Latin America, Justin Ukpong in Africa and Seiichi Yagi in Asia) each contribute an essay and a Bible study.

Cutting-Edge Bioethics: A Christian Exploration of Technologies and Trends, edited by John F. Kilner, C. Christopher Hook and Diann B. Uustal (Eerdmans, 2002, $22), provides a faith-based evaluation of recent technologies and trends in bioethics—including stem-cell research—from 15 noted scholars and medical practitioners.

Christian Clergy in American Politics, edited by Sue E.S. Crawford and Laura R. Olson (The Johns Hopkins University Press, 2001, $22.50), explores the political choices clergy make and their consequences. The authors study mainline and evangelical Protestant, Catholic and Mennonite communities, examine the role of white, African-American and female religious leaders and address issues of local development, city government and national and international politics.

WebMedley is a Web site management system from **FaithandValues.com**, a service of Faith & Values Media, the largest interfaith coalition of faith groups dedicated to media production, distribution and promotion. WebMedley is designed specifically for faith communities and focuses on ease of use but with features such as an online calendar and searchable sacred texts.

Mary in the Plan of God and in the Communion of Saints by Alain Blancey, Maurice Jourjon and the Dombres Group (Paulist Press, 2002, $18.95) explores "Mary" in Christianity as a point of reconciliation between Protestants and Catholics.

John Macquarrie, a Master of Theology by Owen F. Cummings (Paulist Press, 2002, $14.95) looks at the work of a premier Anglican theologian of our time.

The Message: The Bible in Contemporary Language by Eugene H. Peterson (NavPress, 2002, $39.99) has been in process for 10 years and already attracted over 7 million readers in its partial versions.

The 2002-2003 MCC Resource Catalog is available from Mennonite Central Committee, P.O. Box 500, Akron, PA 17501-0500. It lists videos, periodicals, posters, brochures, fliers, booklets and exhibits.

Churches That Make a Difference: Reaching Your Community With Good News and Good Works by Ronald Sider, Philip Olson and Heidi Rolland Unruh (Baker Books, 2002, $19.99) explores the biblical mandate and how-to's of an effective holistic ministry that combines evangelism and social outreach.

Note: Most of these are available at your local bookstore or at addresses listed.

Barn Raising
A strong foundation for a solid future

Barn raising has been a priceless service to those facing crisis in the past. Today, we are called to a modern-day barn raising to build a strong foundation for a solid future at Mennonite Publishing House. Leadership teams are creating blueprints for the future and we can all help with our prayers, support, and donations.

Publishing is essential to our mission and identity as a church. Look for details regarding Phase One of the debt recovery project, Barn Raising: A Strong Foundation for a Solid Future, in your congregation.

Help rebuild MPH by sending your tax-deductible donations through your church offering or to one of the address at left.

Mennonite Church Canada
"For MPH Barn Raising"
600 Shaftesbury Blvd
Winnipeg MB R3P 0M4

Mennonite Church USA
"For MPH Barn Raising"
P.O. Box 347, 722 Main St
Newton KS 67114

Mennonite
Publishing
House

You choose

We invite you to send us your suggestion of a biblical text you would like a Mennonite Bible teacher or pastor to explore in an article.

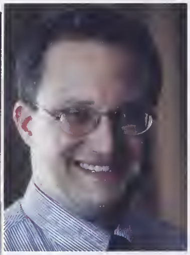
We will collect these texts and solicit writers, then publish a series of articles.

Send your suggestion to

Everett Thomas, Editor
The Mennonite
1700 S. Main St.
Goshen, IN 46526-4794
Editor@TheMennonite.org
or call 800-790-2498.

TheMennonite

U.S. response to Sept. 11 strikes out at meeting



Rich Preheim

Even though President Bush apparently is not listening, more than 40 church people gathered Aug. 5-6 to voice concerns about the United States' responses to the Sept. 11 attacks, including the growing potential of military action against Iraq.

"We must reject a view that since the attack on the World Trade Center was evil, any response to it is justified and good," Walter Altmann of the Evangelical Lutheran Churches of Brazil said in *Sightings.*

About a fourth of the participants came to the meeting in Washington from outside the United States. The gathering was sponsored by the World Council of Churches, National Council of Churches and Church World Service.

Stephen P. Bouman has literally been at the center of the Sept. 11 tragedy and its aftermath. The New York bishop of the Evangelical Lutheran Church in America, he has conducted memorial services for firefighters, crews of the hijacked airliners and other victims. He said 51 children in ELCA schools lost parents in the attacks.

But he said continuing violence denigrates the memory of the casualties. "At Ground Zero, the victims and people who lost loved ones were not crying out for revenge," Bouman was quoted in World Council of Churches News Service. "We can't let the better instincts of our congregations get hijacked by vengeance."

Many of the international visitors were critical of the United States' reactions to Sept. 11, including a lack of self-examination and perspective and its willingness to act unilaterally. Manu Rumalshah, a bishop from Pakistan, said many in his country have a "a desperate feeling of American bullishness, bloody-mindednesss and arrogance."

Meeting participants adopted a statement opposing military strikes against Iraq and support of "a viable and secure Palestinian state and a secure Israel at peace with its neighbors."

TIDBITS

In Northern Ireland, only 4 percent of children go to schools attended by both Catholics and Protestants.—*Presbyterians Today*

Two Illinois deputy sheriffs—a Muslim and a Jew—have been allowed to wear religious head coverings on duty. —*The Christianity Century*

Canadian bishops in 1992 became the first in the Catholic world to adopt a policy of zero tolerance of sexual abuse. —*Faith Today*

According to a survey of 1,500 pastors, 46 percent are overweight and 30 percent are obese, both figures higher than the general public.—*The Lutheran*

Portions of the Bible were translated into 24 additional languages last year, making Scriptures available in 2,287 languages.—*Christianity Today*

Class acts

School days have returned, and that means students have returned to halls of learning, including seminaries and theological schools. *In Trust* provides a profile of the theological student bodies across the United States and Canada.

Nearly half the students at seminaries and theological schools are married, and about a third are 25 years old or older. Thirty-eight percent are women, and 75 percent are white.

Nearly identical numbers—43 percent—graduated from public colleges and from private religious colleges. About 80 percent had no degree beyond a bachelor's, but 1.6 percent had already earned a doctorate.

Many seminarians have to spend significant time in activities apart from their studies. Forty percent work 10 to 20 hours per week, while another 20 percent work more than 20 hours. And 10 percent commute to school more than an hour one way.

Of course, those numbers change when looking at specific denominations and specific schools. *The Observer,* the magazine of the United Church of Canada, reports that women make up 65 percent to 75 percent of the student bodies at five denominational theological schools.

Land of turmoil

Zimbabwe, embroiled in conflict over President Robert Mugabe's program to return white farmers' lands to blacks, is catching church workers in its fury. Last month Tim Neill, the former vicar-general of the Anglican church in Harare, was detained by police investigating the source of a document circulated to evicted farmers, reports *Worldwide Faith News.*

Neill, who was not charged, resigned from the Anglican church last year over the election of a new bishop for Harare, a man he considered an open supporter of Mugabe. Since then, Neill has been working with a charity assisting farmers and their employees affected by the land reforms.

The document under investigation encourages farmers to seek legal redress "and appears to be protected by legal privilege," Neill's lawyers said in a statement.

Evolution of a name

The creators of an award-winning Christian children's video series have made a discovery—and a name change. The parent company of the Discovery Channel challenged the use of the name *The Discovery Team* for a video series on creation. So the series has been rechristened *The Creation Adventure Team.*

In a Gospel Communications news release, co-executive producers Ken Ham and William Zeoli said, "We believe changing the title is the best way of bringing to thousands of children the life-changing message that the series conveys." TM

It's your mission

"See, I am making all things new." — Revelation 21:5

"From the past will come the future ..."

— In the bulb there is a flower

- **Where's my CHM? COM? MBM?**
- **Has anything really changed?**

We've heard both kinds of questions at Mennonite Mission Network. We've responded that the worldwide ministries of the former mission agencies continue in more than 50 countries. The same is true for familiar North American programs — from Mennonite Voluntary Service and City on a Hill to Mennonite Media and Service Adventure.

Transformation is about becoming something new, yet any new creation retains some characteristics of its predecessors. A newborn child will naturally resemble its parents, yet at the same time, it is a totally new creation. So, while Mennonite Mission Network is a brand new organization, it also feels familiar.

Toll-free: 866-866-2872
www.MennoniteMission.net

Mennonite
Mission
Network

The mission agency of Mennonite Church USA

************************CAR-RT LOT**C-025
<10619> 65
5100 12/03 205377 Q:1 251
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

Anticipating Sept. 11

I occasionally enjoy late-night television news as presented on *The Daily Show*. The other evening Jim Lehrer, of public television's *The NewsHour with Jim Lehrer*, was on TDS. Lehrer asked a compelling question about the upcoming anniversary of the Sept. 11 attacks: Since we have been reflecting on those events almost daily in the U.S. news media for the past year, do we really need another replay of all the agony and heroism of that day?

There will probably be no answer to such a question that fits us all. But as Mennonites whose peace convictions have been tested during the past year, another question does: How have we been changed by the events of the last year that have rocked our world?

Just months after the attacks, Herald Press published a book designed to help us think about such changes. *Where Was God on Sept. 11?* is a remarkable collection of essays and letters. Donald B. Kraybill and Linda Gehman Peachey, who edited the collection, call the essays "seeds of faith and hope." The essays offer suggestions that the editors hope will "sprout from the rubble and grow into peaceful solutions."

So another way to pose the question for this year on Sept. 11 is, What seeds of faith and hope have changed our lives as they sprout and now grow among us as peaceful solutions?

What seeds of faith and hope have changed our lives and now grow among us as peaceful solutions?

Perhaps one such sprout is the changing relationship we have with other people of faith. We have rediscovered our common heritage with other historic peace churches. We have discovered that many Christians in the broader Christian church turn to us to learn about a theology of peace and justice (see p. 23). And some of us have worked hard at understanding another people of faith: those who worship God through Islam.

As we talk with other people of faith—especially those who are U.S. citizens—we are stretched to refine our understandings of pacifism. Instead of defending our pacifism against the just-war constructs of past decades, we are now called to frame our pacifism in the face of holy war against our country. In doing so, we are forced to think carefully about how we are citizens of both this country and citizens of God's kingdom.

"We are the targets of terrorism because we stand for dictatorship, bondage and human exploitation," writes Robert M. Bowman in *Where Was God on Sept. 11?* Lt. Col. Bowman, who directed the "Star Wars" program under presidents Ford and Carter, is now retired from the U.S. Air Force and serves as Archbishop of the United Catholic Church. He adds, "We are not hated because we practice democracy, freedom and human rights but because we deny these things to people in developing nations."

If Bowman—a man who flew 101 combat missions over Vietnam—is right, then a second difficult question for Mennonites this year on Sept. 11 is, What new sprouts of bitterness and desperation are emerging from the rubble in other parts of the world as a result of our country's ongoing foreign policies? Furthermore, what are Mennonites and Mennonite Church USA institutions doing to help our country understand why the fruits of such wrath are now being harvested in places like Palestine and Iraq and Colombia?

But the third compelling question for us this year on Sept. 11 is a variation on the book's title: Where has God been since Sept. 11?

Each of us must answer this question for ourselves, but congregations can answer the question corporately. In doing so, we can reflect honestly on whether God was present with us in our thoughts, prayers and actions in the days and weeks following Sept. 11, 2001. We can each take inventory of our conversations with friends and neighbors and discern in retrospect whether God's Spirit was present in those moments.

If seeds of faith and hope have sprouted from the emotional rubble of our lives, then we must continue to nurture those seedlings so that they bear good fruit for a post-Sept. 11 world desperately in need of God's healing and hope. God was with us last year on Sept. 11 and is with us always.—*ejt*

The Mennonite

www.themennonite.org

September 17, 2002

life in the desert

Page 8

12 The cry that redeems

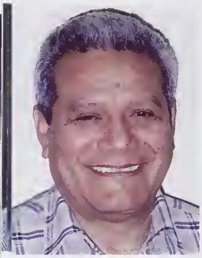
14 The elder and younger brothers

18 Conventions are for 'immigrants' and 'natives'

32 Life, love and loyalty

A PASTORAL WORD

Time for a new spirituality



Gilberto Flores serves as director of leadership development and denominational minister for Mennonite Church USA. He served 25 years as pastor and church planter in Guatemala, Honduras and Texas.

Why are you cast down, O my soul,
and why are you disquieted within me?
Hope in God; for I shall again praise him,
my help and my God.—Psalm 42:11

Disciples of Christ must find in each historical movement new and different ways of following Jesus, ones that contribute with a proper response to the challenges that the surrounding reality demands.

Following Jesus is something that penetrates deeply into the course of human history. In our particular case this means to follow Jesus in a way that is appropriate for our mission here in the United States. Latin American theologian Gustavo Gutierrez says every great spirituality is connected with the great historical movement of the age in which it was formulated.

This spirituality suggests that an encounter with Christ should lead to the liberation of disciples and empower them to express the sign of the reign of God in their context. These disciples may express conversion, gratitude, joy, spiritual childlikeness and being alone with God. Other characteristics of this spirituality relate to how Jesus lived and lives among us: solidarity, efficacy, suffering, commitment and being a person in community.

A true spirituality motivates people to produce life and bring about the transformation of reality through the life-giving message of the gospel. But this is not easy. It requires the conscious cultivation of certain values that sustain and nurture the practical walk of the church. This spirituality cannot promote alienation and disregard in dealing with the demands and challenges in the church's context. The poor—those who are alienated, who have no voice, who have no hope—need the church. Many people are anxious to hear a clear call from the church, an invitation that motivates them to be transformed and to promote transformation.

This spirituality cannot be a spirituality that validates evil and unjust, sinful aspects of society. This spirituality is like a generating dynamo that energizes the testimony and practice of the faith. It is intimately related to the totality of reality. It is not an escapist spirituality that lives in limbo, far from all that is real, for it is on the concrete level that it enters the struggle of human being. It is instead established in historical reality.

This has been the dilemma of many Christians who suffer an obvious separation between their declaration of the Christian faith and its place and mission in the reality of history. This is like living "behind history" or postponing all hope for something better. The good of the kingdom of God is seen as an eschatological future that has no present effect in the world.

This new spirituality, however, is intimately tied to the experience of Jesus in the life of the believing community, both in its totality and in each individual in that community. This being with Christ, this spiritual act of following Jesus is described in four words: encounter, experience, reflection and prolongation. The Lord initiates this encounter; the human response is to open one's heart and allow it to be filled with the truth of Christ. What follows is to live the Christian experience in the concreteness of this world while engaging in the faith pilgrimage.

German theologian Dietrich Bonhoeffer wrote that living the worldliness of the Christian faith lets one reflect on the experience and prolong the joy of living in the presence of Jesus each day. This involves cross, commitment, love and hope. In these particular times of transformation and missional church emphasis, when the church is facing new challenges and is looking for better ways to be a sign of the reign of God around the world and across the street, we need a new spirituality.

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing: **Marla J. Cole**
Advertising: **Melanie Mueller**
Secretary: **Marla J. Cole**
Design: **Merrill R. Miller**
Editor emeritus: **J. Lorne Peachey**

Offices:

1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@MennoniteUSA.org
phone: 800-790-2498 fax: 316-283-0454

TheMennonite Vol. 5, No. 18, September 17, 2002

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for January and December when it is published on the second and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 128562, GST no. R122192453. Subscription rates: $36.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Cover and pages 8 and 9 photos by D. Jeanene Tiner

Web site: **www.themennonite.org**

Mennonite Church USA

CONTENTS

AMBS
LIBRARY
ELKHART, IN

6

7

17

19

8 Life in the desert
Jesus calls us to stop our harried lifestyle, to listen and wait for God in the desert.—*Donna Engel*

12 The cry that redeems
When we acknowledge our needs before God and God's people, we find healing.—*Ginnie Burkholder*

14 The elder and younger brothers
A paradigm for nurturing grace in family, congregation and church school—*Sheldon Burkhalter*

19 Loan to retire MPH debenture notes
Agency still seeking to raise $5 million to retire all outstanding debts.

20 Hispanic outreach leads congregation across boundaries—*Laurie L. Oswald*

21 'Tentmakers' end Bolivian ministry
Family spent 26 years paying their own way to help improve agriculture, elderly care.—*Lynda-Hollinger Janzen*

22 Team brings SOUL to Bible schools
MCC-organized effort in Miami benefits congregations and team members.—*Rachel B. Miller Moreland*

23 Mennonite Mission Network helps Lithuanian college continue growth—*Charles T. Jones*

DEPARTMENTS

2 A pastoral word
Time for a new spirituality—*Gilberto Flores*

4 Readers say

6 News digest

18 Leadership
Conventions are for 'immigrants' and 'natives.'—*Jorge Vallejos*

26 For the record

30 Mediaculture
Nothing to fear but boredom—*Gordon Houser*

32 Editorial
Life, love and loyalty—*Rich Preheim*

Labor justice

Kudos to Everett J. Thomas for raising the issue of labor justice in his Aug. 20 editorial ("Labor Is a Justice Issue"). However, I encourage more thought about possibilities for cooperation between Mennonites and labor organizations.

When I tell other Mennonites that my career aspirations are to work with labor organizations in a legal context, I am often met with skepticism at best. I expect that many Mennonites are uncomfortable with the coercion that a labor organization implies by its existence. Many white Mennonites also come from an agricultural background that is isolated from the more urban issues of wage labor. However, I encourage Mennonites who are rightly concerned about the economic lives of the working class in North America to recognize that labor unions have done more than any other organization to improve wages and working conditions for this group.—*Josiah Aeschliman Groff, Lancaster, Pa.*

Thank you for the wonderful editorial of Aug. 20. I see the working poor every day. I was both amazed and dismayed by Barbara Ehrenreich's book *Nickel and Dimed* and have asked all my staff at Church Community Services to read it. Her conclusions about the poor being benefactors to everyone else are right on. I'm so glad you brought this issue to the wider Mennonite church and compared it to a natural disaster. As with the flow of donations to New York, agencies like mine see money flying out of the local community where it is desperately needed. Natural disasters and terrorism tug at the heartstrings and Americans open their pocketbooks. But the poor are always with us.—*Jeni Hiett Umble, Elkhart, Ind.*

IN THIS ISSUE

While our government leaders beat the drums of war against Iraq, Mennonite mission workers are quietly sowing seeds of healing and hope around the world. In Lithuania (p. 23), Steve and Betsy Dintaman join other mission workers in a school that began in a former Soviet army barracks. Karen and Wendell Amstutz (p. 21) conclude 26 years as farmers and missionaries in Bolivia. Their decades of service have left permanent changes in Bolivia with a new citrus industry and increasing concern for the elderly. In this country, workers are also bringing change to urban settings. In Miami, for example, a Summer Outreach Leadership Team (SOUL) inspired children to transform their violent toys into a "peace machine" (p. 22).

While we must continue to offer our voice in the national debate on war, we also can celebrate the seeds of peace and reconciliation that our mission workers are quietly planting across the street and around the world.—*ejt*

The working poor

Regarding the plight of the working poor ("In Pursuit of a Living Wage," Aug. 20), the statistics cited are accurate, to be sure. However, what's left out is the fact that nobody is supposed to support a family of four on minimum wage. Minimum wage jobs are intended to be entry-level jobs for teenagers. One of the best things we can do for the working poor is to provide job training so they can secure jobs that pay more than minimum wage. We would be sinning against them by keeping them working for minimum wage when it is clear that they will never be able to climb above the poverty line in those jobs. They deserve better than minimum wage.—*John H. Aukerman, Anderson, Ind.*

Journalists are dying

John Drescher is very astute with his list of the seven elements needed to fight a war ("Psychology of War," Aug. 6). I take issue, however, with an assertion made in his fourth point on control of the news. He writes, "Cameras are not allowed to show those killed by our forces."

While the U.S. armed forces have severely curtailed media access to the frontlines since the Vietnam War, they do not control content. While controlling access may have the effect of controlling content, the deaths of more than a dozen foreign correspondents covering the war in Afghanistan indicate that journalists are doing their best to bring back the entire story, not just the propaganda offered at the daily Pentagon briefing.—*Chris Lehman, Sycamore, Ill.*

No one is nonethnic

Thanks to Lawrence Hart ("Can Anything Good Come Out of Nazareth?" Aug. 20) for reminding us again that our church is so much more than those Europeans who began the Anabaptist movement and their descendants. In fact, he emphasizes that those who can trace their ancestry along those biological lines are now in the minority. I give thanks for that. Maybe we can sometime soon completely eradicate that offensive term "nonethnic Mennonite." Ethnicity has to do with culture and is not a factor of spiritual identification. No one is a nonethnic anything. Let's give thanks for the bonds that hold us together as a spiritual body, whether our last names are Hart or Osborne or whatever.
—*Millard Osborne, Harrisonburg, Va.*

Through the hours of the day

I have had my most rewarding experiences of personal retreat by observing the Benedictine hours of the day ("Bidden or Not Bidden," Aug. 20) during daylong bicycle trips. I drive to a location two to three hours away from home the evening before my ride and spend the night at a campground, motel or friend's house. The special character of the hours are particularly adaptable to the feelings I experience on my ride the next day. I've prepared my own guide for these trips in which I've summarized the descriptions of the hours and included some appropriate readings. I'd be happy to share this resource with anyone interested (housers@ onemain.com).—*Rod Houser, Lancaster, Pa.*

Time to stop a war

Does Jesus want an expanded U.S. war against Iraq? Would Jesus want this quick boost to the U.S. war economy? Does he desire a war to keep a political party in power through midterm elections? Is Jesus seeking revenge for attacks on the World Trade Center? Is this the Jesus we follow?

Sure, we historic peace churches have sent delegations to Iraq to make human contact with "the enemy." We have sent relief supplies to assist a nation devastated by the Gulf War and 12 years of sanctions. We even offered world-class mediators before the 1990 war against Iraq.

Does Jesus want us to stop the war? Are we here "for just such a time as this" (Esther 4:14)? We could prevent another half million Iraqi children from dying. Our efforts would keep 200,000 U.S. ground troops from being wasted. It is easy to start a war. It is time for the peace churches to help stop a war.—*Cliff Kindy, North Manchester, Ind.*

The MPH story

After article upon article about Mennonite Publishing House's (MPH) financial woes, I still wonder how we got into this position. We've been told that the problem is one of getting into debt deeper than prudent, to more debt-holders than permitted. And the accounting has not always been the most transparent. A company like MPH can go into debt in at least two ways: by spending on capital that doesn't pay back as quickly as anticipated or by spending more on normal expenses than income supports. Assuming that the debt is from spending more than the income, there are three categories where this can happen: Provident Bookstores, denominational materials and other books. It isn't always clear what should fall into the category of "denominational materials," but some things are obvious: the hymnal, periodicals like *Builder* and *With*, Sunday school and vacation Bible school curricula.

At this point, we are left to our own imaginations as to which of the above is the key source of the losses leading to the current debts. To whatever extent it is denominational materials, the denomination should underwrite the risk of producing those, as part of its congregational resourcing mandate. —*R. Victor Klassen, Webster N.Y.*

The Sept. 3 articles ("The MPH Story: How It Happened" by Rich Preheim and "Where to From Here?" by Ron Rempel) address the issue of MPH's future location. If MPH is pulled from Scottdale, Pa., Mennonite Church USA will lose the chance to operate in a unique environment.

Our local churches understand clearly what is required to open our hearts to people of all backgrounds. We have found the courage to set aside many traditions in order to welcome new members from our locale. Publishing should stay in a community that lives this mission concept every day. Mennonite Church USA will have a very hard time becoming truly missional if church leadership views Mennonite power centers as superior to any other part of this country. MPH has been a locally respected company over the years. It has been viewed as a place of integrity. The community will view moving MPH as a political move, lowering the church in their eyes.

Please consider Mennonite Church USA's loss if MPH is moved away from Scottdale.—*Linda Butti, Scottdale, Pa.*

The opening paragraph in Preheim's article reads: "The parallels are easy to draw: Mennonite Publishing House is our Enron, our WorldCom, our ImClone—yet another business operation torpedoed by questionable financial activities, leaving destruction and pain in its wake."

While the second paragraph does go on to say that it "is not exactly like the others," the implication of the first paragraph leaves a bitter taste in my mouth, not to mention pain in my heart. Employees and retirees of MPH have given years of service to MPH, most with a decided lack of personal gain. They deserve better than to be compared to Enron.—*Laurie Weaver, Scottdale, Pa.*

Going to Zimbabwe

I recently returned from Zimbabwe. Our brothers and sisters in the Brethren in Christ churches of Zimbabwe are working diligently to host the next global assembly of Mennonite World Conference in August 2003. They realize the current negative image of Zimbabwe overseas and despair that people will not come to the assembly as a result.

There is great anxiety that the church in Africa will not be supported. There is concern that once again Africa will be the left-out continent. Those of us who do not go out of fear or principle will miss out on an immeasurable experience. My host, Ronald Lizwe Moyo, put it best: "Shouldn't our brothers and sisters around the world want to support us and stand beside us even if times are bad? In fact, isn't that the time Christ would say they must stand beside us?"—*Ray Dirks, Winnipeg*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. *—Editors*

MEDA gets faith-based initiative funding

LANCASTER, Pa.—Mennonite Economic Development Associates has reaped the first benefits from President Bush's long-touted project for faith-based initiatives. MEDA has received a $200,000 contract from the U.S. Department of Labor to help faith-based organizations in Pennsylvania create jobs for low-income people.

The funds are part of a $918,000 grant to help strengthen existing workforce development programs. MEDA will serve as a consultant.

"After a long development process, the Bush administration's targeted funding to faith-based organizations in the U.S. is beginning to happen," says Howard Good, MEDA vice president of North American Services. "The primary purpose of this new funding is to increase capacity among small faith-based and community-based organizations that are doing effective work but lack access to public funding. A second purpose is to provide a more level playing field for these small groups when it comes to competing for funding."

Good says additional funding will be available from the departments of Health and Human Services, Justice, and Education, Housing and Urban Development.—*MEDA News Service*

this date in Mennonite history

Sept. 17, 1935— Paraguayan Mennonites organize the mission association Licht den Indianern (Light to the Indians).

Mennonite Church USA photo by Laurie L. Oswald

Bread of life

Grace Pam (left) of Los Angeles Faith Chapel and another church member unload food for the congregation's food pantry. Pam, a native of Nigeria, directs the food pantry and a clothing ministry for the homeless. Los Angeles Faith Chapel is a member of Pacific Southwest Conference, whose congregations worship in 11 languages. The conference has 43 congregations and more than 20 emerging congregations.

Colombia revokes CPT workers' deportation

CHICAGO—Two weeks after issuing the first deportation orders against four Christian Peacemaker Teams members, the Colombian government has revoked that decision, CPT learned Sept. 6. That allows two workers still in Colombia to remain in the country, while two others who had left will be able to return.

The government had charged the four with violating the terms of their tourist visas. Duane Ediger and Scott Kerr received their deportation orders on Aug. 23; they left Colombia several days later, when their assignment was scheduled to end. The deportation order would have prevented them from returning for 18 months. The other two CPT workers, Ben Horst and Chris Schweitzer, received their orders Aug. 29 but remained in the country pending their appeal.

Recent changes in Colombia's immigration regulations mean CPT workers no longer qualify for the type of long-term visa they used to receive. While other visa arrangements are being developed, some CPT workers have no option other than tourist visas to enter the country. CPT has six workers in Colombia.

The deportation orders came three weeks after CPT received a death threat from a paramilitary group apparently upset with public statements team members have made. CPT has denounced violence and human rights abuses by all armed groups in the country, including the paramilitary, guerrillas and state forces.

The CPT members in Colombia responded to the death threat with a "Statement of Conviction," urging no force be used to save their lives and no violence be used to punish the perpetrators. "If we are killed, we hope that our deaths will promote the sort of soul-searching that leads to a rejection of armed conflict characteristic of the violence here," the team members wrote.—*CPT News Service*

First global history book due next year

BULAWAYO, Zimbabwe—The Global Mennonite History Project's first book, telling the story of Mennonites and Brethren in Christ in Africa, is expected to be released at Africa 2003, next August's Mennonite World Conference assembly in Bulawayo.

The Africa volume will be followed by the Latin America book later in 2003. The Asia history is scheduled for release in 2004, and North America and Europe by 2006.

The Global Mennonite History Project, sponsored by Mennonite World Conference, will record church history around the world. The editor is John A. Lapp, a historian and former executive secretary of Mennonite Central Committee. The series

MCC

Walled in

Walls go up on houses in the Shomali Valley, north of the Afghan capital of Kabul, where villages are being rebuilt after years of upheaval. Through Church World Service, Mennonite Central Committee is providing $300,000 to help build 1,500 houses.

is designed for leadership training in Bible colleges, college freshmen and high school seniors. Pandora Press, Kitchener, Ont., will publish 1,000 copies in English, 300 in French and 100 in Spanish. Other language groups will be free to translate and publish the books.—*MWC News Service*

Dutch Mennonite project assists COs

AMSTERDAM, Netherlands—Mennonites in the homeland of Menno Simons have created a database to help conscientious objectors officially record their convictions about military service. Ed van Straten, former general secretary of the Algemene Doopsgezinde Societeit (ADS), the Dutch Mennonite church, and now a Mennonite World Conference staff member, says the register is intended to help conscientious objectors to war prove their convictions should the Netherlands reestablish compulsory military service.

Recent changes to laws on military service have raised concerns about the return of conscription. Since 1919, the Dutch constitution has guaranteed conscientious objection.

Van Straten says the register has not attracted large numbers. It is open to anyone who refuses military service based on pacifist convictions. —*Mennonite Weekly Review*

Hesston team scores academic award

HESSTON, Kan.—The Hesston College 2001 volleyball team has been honored for its accomplishments in the classroom. It was one of 121 college volleyball programs to receive the American Volleyball Coaches Association/Molten Team Academic Award.

The Larks, who posted a 3.45 cumulative grade point average (on a 4-point scale), was one of nine two-year colleges honored, and the only one in the National Junior College Athletic Association Division III.

"This shows the quality of young people on our team year after year," says head coach Vanessa Schroeder. "This award also helps break the stereotype that many athletes focus their efforts on the court or playing field rather than in the classroom."

Canada general secretary gets another term

WINNIPEG—Dan Nighswander, the first general secretary of Mennonite Church Canada, has been reappointed to a second three-year term as the new denomination's top executive.

Nighswander

Nighswander in 1999 became general secretary of the Conference of Mennonites in Canada, succeeding Helmut Harder, and helped lead the transformation of the body into Mennonite Church Canada as part of the merger of the General Conference Mennonite Church and Mennonite Church.

Joy Kroeger, Mennonite Church Canada assistant moderator, says the denomination's General Board has "really valued Dan's leadership, his ability to keep the big picture in focus as we've developed new structures for Mennonite Church Canada."

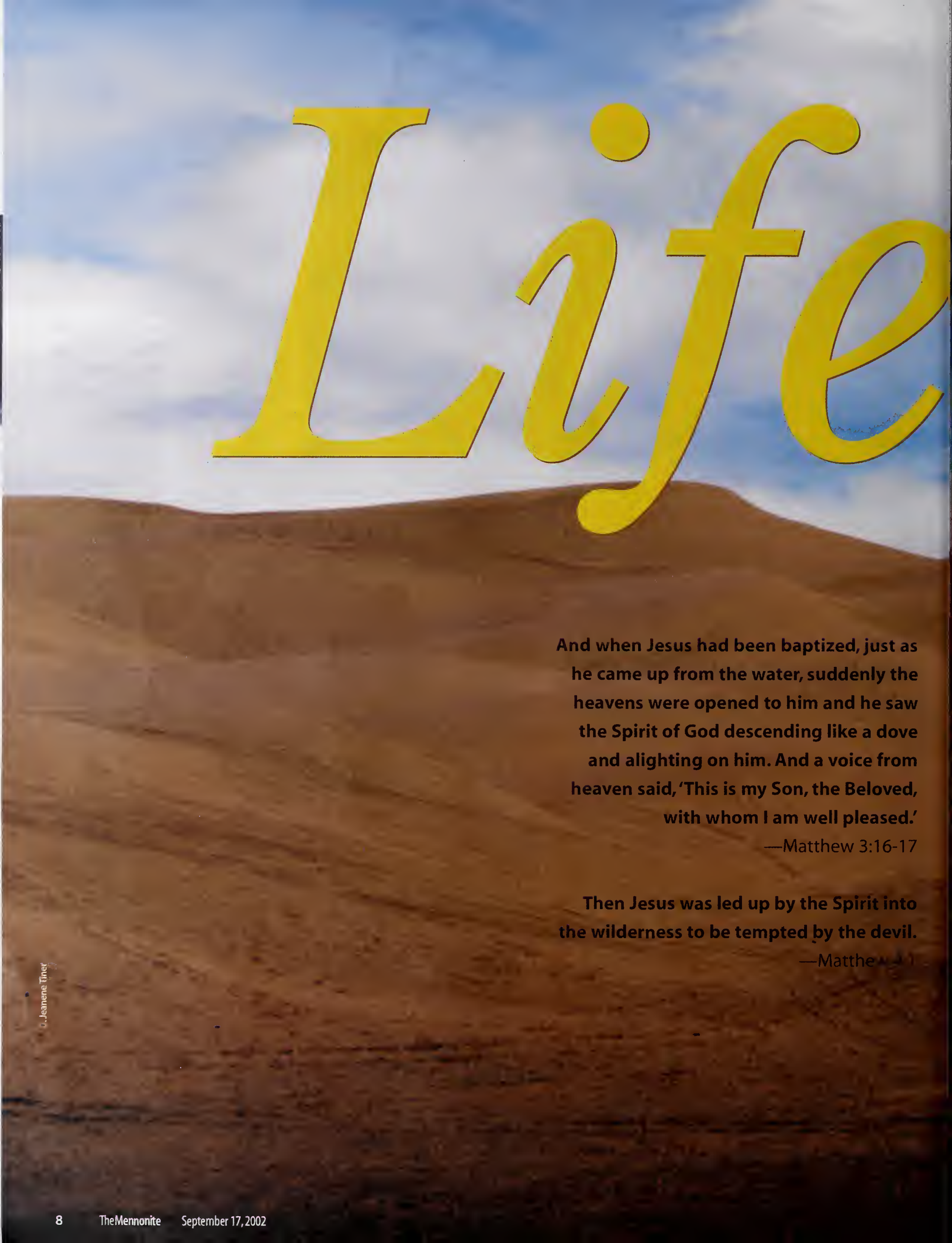
Nighswander says the top issues for the next three years will be "maintaining a balance between regional loyalties and a national vision" and the increasing multiculturalism in Mennonite Church Canada.—*Mennonite Church Canada News Service*

Indiana church treasures trash

Maplewood Mennonite Church in Fort Wayne, Ind., was the first-place winner in the 2002 Allen County Excellence in Recycling 3R competition. In receiving the award, Maplewood was told the county does not see how the congregation could do anything more.

For example:

- 4,000 pounds of paper, 12 cubic yards of cardboard and 100 pounds of glass, tin, aluminum and plastic were sent to recycling centers in the last 12 months.
- Educational materials and devotionals are sent to mission agencies to reuse.
- Discarded compact discs are used as drink coasters.
- Maplewood has started collecting inactive cell phones to send to a refurbishing plant.



Life

And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, 'This is my Son, the Beloved, with whom I am well pleased.'
—Matthew 3:16-17

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.
—Matthew 4:1

Jeanene Tiner

in the desert

Jesus calls us to stop our harried lifestyle, to listen and wait for God in the desert.

by Donna Engel

Many of us may wonder why Jesus did not get busy after his baptism with the demands of healing, preaching, organizing and shepherding. He had the whole world to save. Yet Jesus went into the desert to prepare the way of the Lord. Isn't the desert a place of desolation where heat, dryness and wind oppress a vast, empty space? Yet this is where Jesus went in order to live into his true identity—the Beloved Son of God. He sought aloneness and silence as he prepared for his ministry.

I wonder if we are afraid to be alone because we would have to come face to face with our own inner demons like Jesus did in the desert.

Most of us feel trapped in a harried state. Carl Jung once remarked, "Hurry is not of the devil, it is the devil." There is no better way to keep out of relationship with God than by having no time for God. I wonder if we are afraid to be alone because we would have to come face to face with our own inner demons like Jesus did in the desert. And when we do not deal with these demons, they wreak havoc in our lives, unconsciously leading us to abuse power in our interpersonal and global relationships or allowing others to abuse us in their desire to control and exploit.

Jesus calls us to stop our harried lifestyle, to listen and wait for God in the desert. In his book *New Seeds of Contemplation*, Thomas Merton writes, "If you allow yourself to remain in silence and emptiness, you may find that this thirst, this hunger that seeks God in blindness and darkness, will grow on you and at the same time, although

Continued on page 10

Continued from page 9

you do not seem to find anything tangible, peace will establish itself in your soul."

Let us have no illusions about entering silence and emptiness. Merton describes this desert experience as a "kind of trial by fire … a burning of idols, a purification of the sanctuary so that no graven thing may occupy the place that God has commanded to be left empty."

From my own desert experience, I wrote the following in my journal: "My heart aches, God. I want to be true to my divine call and be forever faithful, yet I feel weak, confused, alone, abandoned, homeless. Why do you continue to haunt me and pull at my heart? At the same time I want to be freed from your smothering love that is paradoxically empty. I cannot bear this emptiness. I am drowning in it. It is a bottomless pit I am sinking into. I am drowning in nothingness—a nothingness that consumes me and terrifies my heart and soul."

In our frenzied world it is hard for us to grasp the paradox that we experience our deepest growth and progress by standing still.

Standing still: I was able to overcome my feelings of desolation by trusting that there was fruit in this desert. It would come by waiting and being still. Jesus remained still in the desert for 40 days and nights and obeyed God's command, "Be still, and know that I am God" (Psalm 46:10). In our frenzied world it is hard for us to grasp the paradox that we experience our deepest growth and progress by standing still. Usually, however, it takes a crisis for us to be broken open and left waiting in stillness for God's comfort.

Jesus' crisis came when he entered the emptiness and nothingness of the desert, where he could not rely on his own sustenance. God's sustenance saved Jesus from the abyss of confusion and the temptation for a worldly self. The choice became clear to Jesus in the desert: Do I serve my own agenda or God's?

In his book *Resistance and Contemplation*, theologian Jim Douglas refers to Jesus' first temptation as a desire for economic power: "If you are the Son of God, command these stones to become loaves of bread" (Matthew 4:3). Douglas believes Jesus was not only struggling with his own hunger after fasting for 40 days but the hunger of the great multitudes as well. Even though Jesus responded later in his ministry to the hunger of the poor, he did so only occasionally, in response to a particular need, such as feeding the 5,000 people in the town of Bethsaida who came to be healed and hear Jesus' message. But in the desert, Jesus made clear to the devil that his ministry was not about satisfying the physical hunger of the poor but their spiritual hunger. "One does not live by bread alone, but by every word that comes from the mouth of God" (Matthew 4:4).

Douglas says Jesus' position is scandalous to the modern mind. Our contemporary focus is on trying to change economic structures as a way to address the unfair distribution of food in the world. But Jesus' priority is a spiritual liberation that is much deeper, more personal and radical than giving bread to the hungry.

Paulo Freire, in his *Pedagogy of the Oppressed*, shares Jesus' sentiment: "The oppressed … must find through their struggle the way to life—affirming humanization, which does not lie simply in having more to eat (although it does involve having more to eat and cannot fail to include this aspect). The oppressed have been destroyed precisely because their situation has reduced them to things. In order to regain their humanity they must cease to be things and fight as [human beings]. …They cannot enter the struggle as objects in order later to become [human]."

The temptation to only feed the hungry can be a subtle one. Often people say, "It makes me feel good when I help the needy" or, "I feel less guilty about my own abundance when I give food to the poor." Both responses reflect self-interest, not the desire to serve others. When we choose to give out of charity only, the poor remain objects to us without a name, face or personal story. Dehumanization results when we believe humans live by bread alone.

The second temptation takes place when Jesus is probably feeling powerless, depleted after fasting 40 days and nights. The devil tempts Jesus to claim his spiritual power as the Son of God by throwing himself down into the temple's arena of power, only to be raised up on angels' wings. Jesus rejects this temptation for a spectacular show of divine power by quoting Scripture: "Do not put the Lord your God to the test" (Matthew 4:7). Jesus refuses to use his divine power for self-aggrandizement and embraces his powerlessness by surrendering to the God of the desert.

True humility: Do we hang on to the illusion that we are in control and determine our destiny, or are we in touch with the reality that God is ultimately in control? Do we cover up our true selves with false selves made of trivial distractions, an unthink-

ing conformity to mass society and the idolatrous belief that we are god? We face the same choice Jesus did in the desert—to be true or false. By renouncing the abuse of power for his own gain, Jesus teaches true humility. Humility ultimately means to be real and true to oneself without giving in to the ego. Jesus calls us into our own desert where there is a sharp clarity between what is real and true and what is unreal and false.

In Jesus' final temptation, the devil's efforts reach a climax: "The devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; and he said to [Jesus], 'All these I will give you, if you will fall down and worship me.' Jesus said to him, 'Away with you, Satan! for it is written, "Worship the Lord your God, and serve only him"'" (Matthew 4:8-10). Perhaps this is Jesus' greatest temptation—political power. We must not forget that Jesus' initial followers hoped he would liberate them from Rome's oppression. Given the revolutionary milieu of his time, the temptation to take up the sword against Roman forces and liberate his people may have been very real for Jesus. But in the final drama of the desert, Jesus rejected the sword and Caesar's power.

Wiles of Satan: For us the question of worshiping Satan is more subtle. Our inner dialogue may sound something like this: In order to achieve this good end (e.g., financial security, social respectability, upward mobility) I will have to sacrifice or compromise this biblical truth or universal human value. From a political perspective we may justify using violence to protect ourselves from terrorists and become terrorists ourselves. When we gradually sell out and give ourselves away to the values of the status quo, we end up empty, enslaved by the wiles of Satan. Often we do not even know when or how it happened. Once again we face the same choice Jesus had to make in the desert: Do we worship God or Satan, who is usually disguised in our desire for false security and social respectability?

When we choose to worship God, our posture shifts from willfulness or the desire to be in control to willingness—a surrendering of our hearts and will to the mystery of God.

When we choose to worship God, our posture shifts from willfulness, the desire to be in control, to willingness, a surrendering of our hearts and will to the mystery of God. When I finally came to the place where I could say yes to God, I wrote this in my journal: "Today an old world has passed away and a new one begins to emerge. I am not frightened by the changes that have touched every fiber of my being. An indescribable feeling of awe, exhaustion, joy and sadness fills my soul. I have never experienced such a state of being—this mystery of God that permeates my soul and my inner universe. It is a glimpse of eternity that has no beginning or end; it is a place where heaven and earth kiss and embrace. I have finally come home."

When we are finally free to say that universal yes, we enter the essence of who we are. As God finds us in this open posture of willingness, we are changed forever. Our egos are purified and our fears transformed into a trusting love. Now we are prepared for action in the world—to act in accordance with the divine reality that has touched us in our desert. Let us go forth as Jesus did and become the beloved daughters and beloved sons of God who have found true life in the desert.

Donna Engel is a Mennonite Voluntary Service worker in Wichita, Kan., where she is a member of Mennonite Church of the Servant.

The cry that *redeems*

When we acknowledge our needs before God and God's people, we find healing.

by Ginnie Burkholder

Then they cried to the Lord in their trouble, and he delivered them from their distress.
—Psalm 107:6

I have been in the desert, where there is hunger and thirst. The desert place is a place of wanting more, of asking, Is this all there is? and, Does life really mean anything? The cry that redeems leads out of the desert to abundance. Jesus said, "Blessed are those who hunger and thirst for righteousness, for they will be filled" (Matthew 5:6).

When one person has the courage to drop pretense and say, "Lord, save me. I am drowning in my anger or fear or self-righteousness or self-loathing," it can become a mutual cry and deliver them all.

I have been in the darkness. Darkness limits our ability to see and do. Darkness imprisons. Unresolved anger, fear, hatred and believing in untruths are some places of darkness. They imprison us in wrong behaviors and cause us to hurt ourselves and others. The cry that redeems leads out of the darkness because "God is light and in him there is no darkness at all" (1 John 1:5b).

I have known affliction. Affliction is a place of suffering, where our hopes and dreams turn into sawdust as we experience wounds we cannot heal and brokenness we cannot mend. The cry that redeems brings new dreams and hopes as we become a new creation in Christ.

I have also been in the storm. In the midst of the storm is loss of control. Storms in our lives remove our ability to control our destinies, and so there is fear. Courage melts, and like Peter, sinking into the water of the storm, we can only cry out to Jesus, "Lord, save me." The cry that redeems leads us into the perfect love of Jesus, where perfect love casts out fear.

The cries that redeem begin in the heart-rending acknowledgment before God and God's people that we are in the desert, bound in darkness, in the brokenness of affliction, where our soul is taken by the storm and we are at our wit's end.

Dynamic Graphics

Mutual cry: Out of these places and in the company of God's people I have cried the cry that redeems. Each of four refrains in Psalm 107 reads similarly, "Then they cried to the Lord in their trouble, and he saved them from their distress." This was not one person alone in her closet. It was not the pastor on behalf of his congregation or the Sunday school teacher on behalf of her class. This was a corporal cry. It dropped pretense not only in the presence of God but in the presence of people. When one person has the courage to drop pretense and say, "Lord, save me. I am drowning in my anger or fear or self-righteousness or self-loathing," it can become a mutual cry and deliver them all.

Years ago, in the midst of affliction and storm, I read the story of the woman healed by touching the hem of Jesus' garment. I told myself, I am going to touch Jesus. I prayed, "God, show me who you really are." God said, "If I am going to show you who I really am, then you have to show me who you really are." Touching Jesus was getting unsettling, but I was getting closer. Like the woman elbowing her way through the crowd, I elbowed my way through daily distractions—the broken lawn mower, the needs of parents, children, spouse and church. In a small group of God's people I learned to touch Jesus by letting go of pretense and performance and coming into his presence as I am.

We are to become like little children. Children are teachable, trusting, dependent, powerless, unpretentious. We adults would rather impress others with what we know than with how teachable we are. We would rather take care of others than admit we are needy. Yet Jesus said, "Unless you change and become like children, you will never enter the kingdom of heaven" (Matthew 18:3).

Young children do not worry about what people think. Their cries come out honestly, without pretense, performance or restraint. The cry that redeems is like that. It says, "I am at my wit's end. I have tried to take care of myself and am not big enough. My neediness is greater than what the pastor, my husband or wife, my children, parents or friends can be to me." This acknowledges that God is the only one who can truly meet my needs. With that cry, God is given the key to my heart, soul and body and can meet me in the places I have been guarding from him and those around me.

Such a cry before people also gives them the opportunity to show God's unconditional love in a tangible way. That love gives courage and bolsters faith for the one who has cried out.

My husband and I had a friend in Chicago who said her mother's house was filled with junk and had been declared a fire hazard by the fire department, even as her mother lived in it. Various items were stacked floor to ceiling in every room. This house of two stories and a basement had no room for living because of all the stuff from the past.

Many of us live like that. We learned at a young age to box up our fears and stash them away. Having been told as Christians to not get angry, we have boxed up our anger and shoved it in a corner. Then we box up our guilt and stuff it away. All these accumulated boxes we thought we had put out of sight have crowded out living space for God. We may have invited God in, but we have limited his power with our dishonesty.

The desert, darkness, affliction and storms we encounter are places God allows us to be so that we will cry the cry that redeems and with God's guidance clear out these boxes. I did not have a clue where to begin. But as I cried out, God showed me.

Soul clutter: God showed me that soul clutter is best cleared in the company of God's loving and supportive community, that cleaning out soul clutter is a long, slow process that turns up things we didn't know were there.

Our lives must be an ongoing cry that acknowledges all we are and commends ourselves into God's hands.

God is showing me how to get rid of one box at a time so that he can move more freely in my life. The cry that redeems is an ongoing part of touching Jesus.

On the cross Jesus experienced the desert of neediness. He asked for a drink. As the terrible darkness took over the land, Jesus took on all the affliction and storm of human experience. Then at the ninth hour Jesus cried out in a loud voice, "My God, my God, why have you forsaken me?" No pretense, no performance, no private closet. He gave a loud, public cry, then gave up his spirit to God.

Jesus modeled the way for us from the cross when he cried out, "Into your hands I commend my spirit." Our lives must be an ongoing cry that acknowledges all we are and commends ourselves into God's hands. Psalm 51:17 says, "The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, you will not despise."

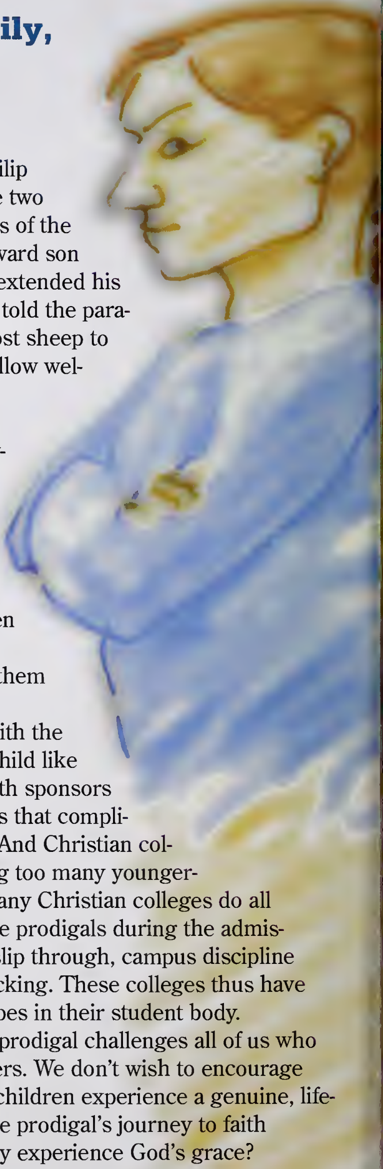
"Happy are those whose strength is in you. … As they go through the valley of Baca, they make it a place of springs" (Psalm 84:5-6). I am told the valley of Baca was a desert place. But as we confess before God and people who we really are, God will turn each Baca into a place of springs.

Ginnie Burkholder lives in Canton, Ohio.

The elder and

A paradigm for nurturing grace in family, congregation and church school

by Sheldon Burkhalter



In his book *What's So Amazing About Grace*, Philip Yancey says the real point in Jesus' story of the two sons (Luke 15:11-32) is the amazing forgiveness of the father. The father did not even wait for his wayward son to break down with his tearful "I'm sorry" but extended his welcome "while the son was still far off." Jesus told the parables in Luke 15 of the lost son, the lost coin and the lost sheep to Pharisees and scribes who grumbled because "this fellow welcomes sinners and eats with them" (v. 2).

Jesus was telling a typical family story. Undoubtedly there were Jewish families who had wayward children like the prodigal—rebellious and irresponsible—who wasted their money and lived immorally, not what they were taught at home. And families had children like the elder brother—the more the better, thought the Pharisees—loyal, hardworking, preservers of the faith. Both kinds of children grow up in our Christian families and church youth groups and come to our Christian colleges—if we let them in.

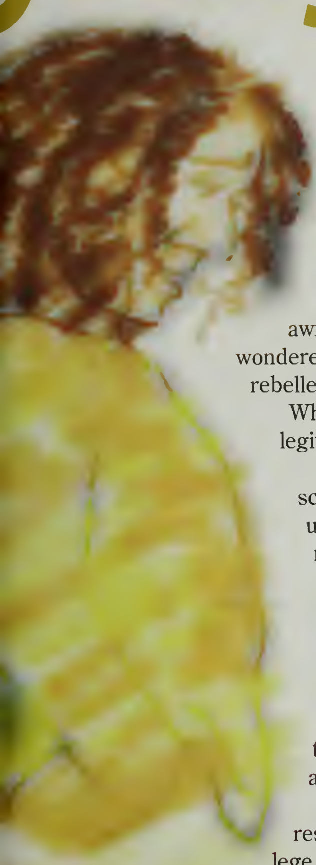
Most Mennonites likely have more in common with the elder child. Parents hardly look forward to raising a child like the younger brother. Sunday school teachers and youth sponsors may dread the prodigals that complicate our youth groups. And Christian colleges don't relish having too many younger-brother types either. Many Christian colleges do all they can to weed out the prodigals during the admissions process. If a few slip through, campus discipline will soon send them packing. These colleges thus have mostly elder-brother types in their student body.

Since most of us in the church more closely resemble the Pharisees, perhaps the elder brother's potential journey to grace is more applicable to many congregations today and most students in our church schools.

Jesus' story of the prodigal challenges all of us who are parents and nurturers. We don't wish to encourage prodigal behavior, but without freedom, how can our children experience a genuine, life-changing encounter with a loving, merciful God? Is the prodigal's journey to faith through rebellion and desperation the only way to fully experience God's grace?

Wild things: I grew up on a farm near Kidron, Ohio, where I had Amish friends. As young adults some of them bought cars and did some wild things. When I asked an

younger brothers



Amish bishop about this apparent contradiction, he explained that some kids have to "sow their wild oats." Eventually they settle down, he said, are baptized and join the church, get married and live the Amish way. It was like the prodigal's journey.

I attended an evangelical college and often heard guest speakers give testimonies that recounted a sordid life in sin before being turned around in a marvelous conversion experience. It was as if one could not have a real born-again experience until having first proven how awful one could be. As I heard these testimonies, I sometimes wondered if I would be a more joyful and devoted Christian if I rebelled, then returned to a forgiving God.

What do we tell our youth? Is the prodigal's journey the only legitimate way to God's grace?

The story of the elder brother is Jesus' invitation to the scribes and Pharisees in his original audience. Since most of us in the church more closely resemble the Pharisees, perhaps the elder brother's potential journey to grace is more applicable to many congregations today and most students in our church schools. For those of us who have learned to value hard work, loyalty, responsible behavior and sincere faith, Jesus speaks in the assuring words of the father to the elder son, "You are always with me, and all that is mine is yours."

We talk about church-related colleges, but we also need college-related churches.

Jesus' parable does not tell us how the elder brother responded. We don't know if he came to terms with his privilege, self-righteous attitude and jealousy. And maybe this does not sound exciting to us. But it is as we consider the most astounding conversion story in the New Testament, for we have an example of the elder brother in the apostle Paul. Remember that Paul was a Pharisee.

Example of Paul: Paul grew up in Tarsus. He could trace his family roots in the favored Hebrew tribe of Benjamin. We can assume that he was nurtured in the synagogue and that his intelligence and interest in his Jewish heritage were recognized early. So his parents offered him the best education the Jewish faith had to offer: He was sent to the center of Judaism at Jerusalem and studied under the famous rabbi Gamaliel. His achievements were praised and his commitments deepened as he took on the most rigorous of Jewish disciplines by becoming a Pharisee.

When it came to weeding out the heretical sect that followed a renegade Nazarene named Jesus, Paul was selected for the job. He was capable and energetic. He did everything a good Jew was supposed to do. He was a defender of the faith.

Continued on page 16

Continued from page 15

But then this elder-brother type met Jesus while on a journey to Damascus. From that day on, Paul's journey took a radical turn. He discovered another way of reading the Scriptures he thought he understood and became a follower of this Jesus whose name he sought to destroy. He encountered a God of grace.

Philippians 3 portrays his new passion. He regards his noble heritage as a Jew, his meticulous obedience to the law, his zealous defense of the faith "as rubbish, in order that I may gain Christ … not having a righteousness of my own that comes from the law, but one that comes through faith in Christ" (vv. 8f).

In Ephesians 2 this elder-brother type uses the language of grace reminiscent of the father's embrace of his once "dead" prodigal son: "All of us once lived … in the passions of our flesh, following the desires of flesh and senses. … But God, who is rich in mercy, out of the great love with which he loved us even when we were dead through our trespasses, made us alive together with Christ—by grace [we] have been saved" (vv. 3-5). Grace so pervades Paul's faith and personal experience that the word appears by the second sentence in each of his letters.

Christian families and church schools must also offer the same freedom the father granted his adventuresome, risk-taking son.

Core objectives for church schools: Both the prodigal and Paul encountered a God of grace and mercy. These two brothers can be examples for those who wish to nurture communities of grace. These lessons apply not only to church schools but to families and congregations as well.

1. Nurture commitment. Church schools must nurture diligence, loyalty and excellence, as we see in the life of Paul. It is hard to imagine Paul's profound reflections on the meaning of Jesus' life, death and resurrection without his solid foundation in the Hebrew Scriptures. His keen intellect and passion for the sacred heritage became tools of the Holy Spirit that enabled him to make a monumental contribution to the Christian faith.

The vitality of the church depends on centers of learning. It is a worthy investment for the church to establish, support and send their youth to such communities of disciplined study. We talk about church-related colleges, but we also need college-related churches. If Christian families and congregations do not support church schools with their finances and their youth, their loyalty and prayers, how will congregations build on our heritage in the future? The majority of students at our church schools are hardworking, diligent and serious about their faith. May the church send us more such students.

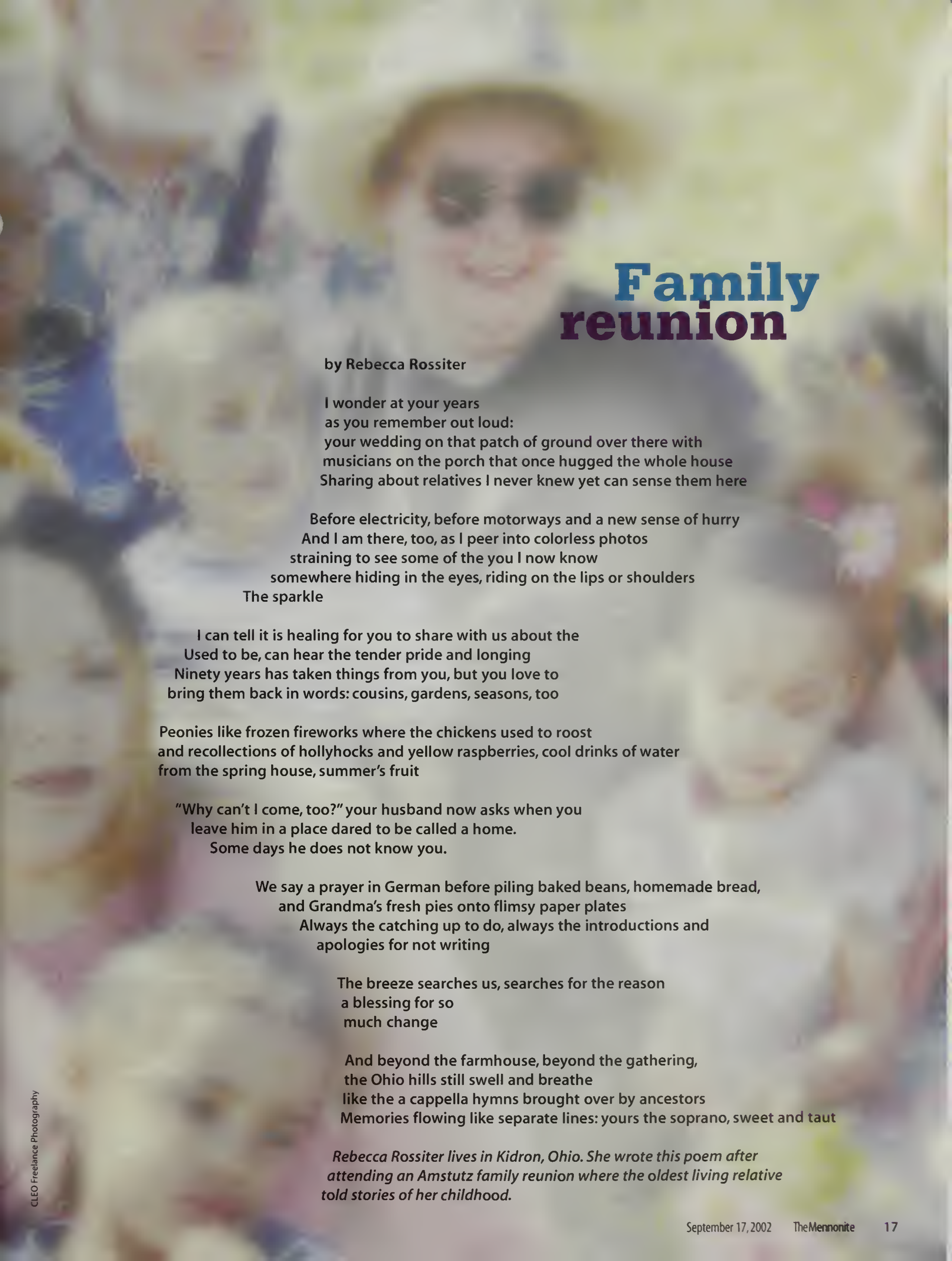
2. Freedom. Christian families and church schools must also offer the same freedom the father granted his adventuresome, risk-taking son. Without freedom and grace the Christian college becomes a place of pietistic self-delusion. Colleges must learn how to address campus discipline without stifling freedom. Sometimes I hear parents say they encourage their children to attend a Christian college that does not tolerate certain behaviors and discussion of controversial issues. From my experience I tell them that colleges that weed out prodigal types through the admissions process and campus discipline risk becoming communities of elder-brother types, unable to discover and embrace the full richness of God's grace.

Prodigal types are part of many Christian families, most congregations and every community. What better place than a church school to learn the fine art of discipling and restoring prodigal types to community? Where will our youth learn to deal with human nature, confront destructive behavior, forgive and restore unless they learn it in our homes and church schools? Freedom of thought and behavior within generous boundaries are essential in the liberal arts tradition. Academic freedom balanced with integrity, honesty and responsibility belong together in church schools. Such freedom is risky, but the alternative fails to reflect our freedom-granting God.

3. Grace. Church schools also must lift up, teach and emulate the grace and mercy of God as our ultimate expression of faith. Grace introduces the element of mystery in the learning environment. In grace we encounter unmerited favor, mercy, compassion and transformation. Grace is God addressing the self-righteous Paul on the Damascus Road, transforming his life. Grace is the waiting parent embracing the wayward child ready to confess a rehearsed apology.

It is not easy to embrace prodigals. We may try to control our youth or turn them away if we feel our reputation threatened. We may try to weed them out of our congregations and church colleges, lest we be tainted or feel the work of mercy is too difficult. But do we want to foster communities of spiritual self-delusion, incapable of celebrating a new life, as we see in the elder brother? God grants freedom and embraces his children with grace and compassion, whether they are like the younger brother or the elder. Families include prodigal-types and elder-brother types. When families, congregations and church schools accept and work with both types, they extend God's transforming grace. TM

Sheldon Burkhalter is director of church relations at Goshen (Ind.) College and served as pastor in two Mennonite congregations in Pennsylvania and Iowa.



CLEO Freelance Photography

Family reunion

by Rebecca Rossiter

I wonder at your years
as you remember out loud:
your wedding on that patch of ground over there with
musicians on the porch that once hugged the whole house
Sharing about relatives I never knew yet can sense them here

Before electricity, before motorways and a new sense of hurry
And I am there, too, as I peer into colorless photos
straining to see some of the you I now know
somewhere hiding in the eyes, riding on the lips or shoulders
The sparkle

I can tell it is healing for you to share with us about the
Used to be, can hear the tender pride and longing
Ninety years has taken things from you, but you love to
bring them back in words: cousins, gardens, seasons, too

Peonies like frozen fireworks where the chickens used to roost
and recollections of hollyhocks and yellow raspberries, cool drinks of water
from the spring house, summer's fruit

"Why can't I come, too?" your husband now asks when you
leave him in a place dared to be called a home.
Some days he does not know you.

We say a prayer in German before piling baked beans, homemade bread,
and Grandma's fresh pies onto flimsy paper plates
Always the catching up to do, always the introductions and
apologies for not writing

The breeze searches us, searches for the reason
a blessing for so
much change

And beyond the farmhouse, beyond the gathering,
the Ohio hills still swell and breathe
like the a cappella hymns brought over by ancestors
Memories flowing like separate lines: yours the soprano, sweet and taut

Rebecca Rossiter lives in Kidron, Ohio. She wrote this poem after attending an Amstutz family reunion where the oldest living relative told stories of her childhood.

Conventions are for 'immigrants' and 'natives'

Jorge Vallejos is director of the Executive Board Office of Convention Planning for Mennonite Church USA.

Part of my family's prevacation routine is to figure out what we want to read. Before our recent summer vacation, Claudia, my wife, decided to take five books. Not wanting to be outdone, I took six. Did I read them all? No. I managed to read two and only started the third one on my list, Leonard Sweet's *Carpe Mañana* (Seize Tomorrow), on the flight back home.

Sweet explains to those born before 1962 (whom he calls immigrants) how those born after 1962 (whom he calls natives) experience and behave in a postmodern society and the challenges facing the church to ensure that it remains relevant to tomorrow's "native" generation.

After much consultation, prayer and some anxiety, the delegate body at Nashville 2001 discerned that in order for our two former Mennonite denominations to strengthen their witness and (dare I say) relevance in the future, it was important to come together now. Those of us who grew up in one of the two former denominations sometimes feel like immigrants in the new church. And as immigrants we find ourselves needing to learn a new culture and language (MC USA, CLC, Executive Board, Firstfruits Funding System, MEA, Mission Network). In time, however, we will be able to navigate the new system like natives.

> Those of us who grew up in one of the two former denominations sometimes feel like immigrants in the new church. In time, however, we will be able to navigate the new system like natives.

When I was 11, my family immigrated to Canada from Chile, and we had to get used to cold winters and a new language and culture. Eventually this culture became so much a part of me that I could not imagine living anywhere outside Canada. Our hope is that our children and those with no church background who will one day join the church will have no problem living in this new reality called Mennonite Church USA.

As a result of our denominations coming together, new offices were created. I work in one of them, the Office of Convention Planning. For the first time the Adult Assembly, Young Adult Convention, Youth Convention, Junior High Convention and Children's Convention are being planned out of one office. This should provide efficiency not available under the old structures. But more importantly, this is a recognition that conventions have played and will continue to play an important role in the life of the new Mennonite Church.

People in the church have all kinds of perspectives on conventions. Here are some of the questions frequently asked:

1. Why are conventions usually held in the South, where there are few Mennonites?

Two factors are important to us when looking at future facilities: availability and price. Cities that can handle an event of our size usually experience a downtime during the summer months and are more than willing to provide us with reasonable rates.

2. Why are most speakers at convention non-Mennonites?

This assumption is incorrect. Most of our speakers are Mennonite. Our worship planning committees spend many hours planning every worship session, paying close attention to providing delegates and youth with a well-balanced diet of Mennos and non-Mennos, women and people of color. However, the primary reason speakers are invited is that the committees believe these particular speakers have something to say to our participants.

3. Do youth and adults always have to meet together?

Of course not. However, as part of the transformation process, a committee chaired by Ken Weaver of Virginia Conference was called together to look at the future administrative structure, frequency and size of conventions in the new church. This committee recommended that there be one office charged with planning conventions, that they be held every two years and that children, junior high, youth, young adult and adult participants meet in the same place at the same time. They also recommended that we meet jointly with Canada every four years.

Mennonites will meet in Atlanta July 3-8, 2003, under the theme "God's Table, Ya'll Come!" (Luke 13:29). The theme is invitational, recognizing that this is the first time we are all coming together as Mennonite Church USA.

As you prepare to attend, I invite you—"immigrants" and "natives"—to come from east and west, north and south, open to the new things God is doing among us as a transformed denomination.

See y'all in Atlanta.

Loan to retire MPH debenture notes

Agency still seeking to raise $5 million to retire all outstanding debts.

Thanks to the generosity of an unidentified Mennonite-related organization, Mennonite Publishing House will soon be unburdened from the debenture notes that have hampered MPH's attempts to resolve its debt issues.

The lending organization has made a one-year loan of $2.3 million to repay the debenture notes, which are in violation of securities regulations. MPH is now mailing to all note holders its intent to call and redeem the notes within 30 days.

Ron Sawatsky, chair of the interim MPH board, describes the lending organization as supportive and trustworthy. He says it does not want to be recognized for the loan but wants to support the spirit of mutual aid in the church.

"This debenture loan is a unique gift," Sawatsky says. "It frees MPH of the legal and regulatory pressures of the debentures. The undisclosed lender is taking a major risk and yet will realize no profit as a consequence of the loan. In my opinion it is a very fine example of how the church should act when part of the church is hurting. It is being done for the benefit of God's work. Now the challenge comes to the church. Will the membership respond generously to this opportunity to support the MPH recovery?"

The loan, which will need to be repaid with interest within a year, assumes that Mennonite Church USA and Mennonite Church Canada follow through on a recently launched $5 million fund-raising effort to retire all outstanding MPH debts. More than $300,000 has already been raised.

Earlier this year, MPH received loans of $1.5 million from Mennonite Church USA and $975,000 from Mennonite Church Canada in order to pay off vendor debts, close a costly bank line of credit and restore its operating balances. The denominations have also signed joint guaranty letters for the new loan.

The debenture notes had been used for decades to finance MPH's operations. But MPH leadership last year stopped renewing the notes because of securities regulations violations. Since then, the beleaguered publisher had been trying to find funding to repay the notes.

"Even though MPH will no longer be continuing that practice, MPH remains deeply thankful to the many individuals and churches who over several decades have entrusted their money to advance the ministry of denominational publishing," says Jim Harder, secretary-treasurer of the interim MPH board.

The loan bolsters MPH's financial standing, which has improved since the start of the current fiscal year on Feb. 1. Although the current year's operations have broken even, that is better than last year, when MPH lost $793,079.

Mennonite Church USA and Mennonite Church Canada congregations this month are scheduled to receive packets of information from the MPH Debt Reduction Committee, which is seeking to raise $5 million to retire all outstanding MPH debts in a two-phase campaign between now and next June.

"Over the past few months, a number of people have been asking me when they're going to have the opportunity to give to MPH," says Mennonite Church USA moderator Ervin Stutzman. "Well, now's the time. I'd love to see the church respond generously to this barn-raising challenge.

"The future of a Mennonite Church with strong Anabaptist resources means a strong and growing Anabaptist faith perspective that we can share with the world."

Says Henry Krause, moderator of Mennonite Church Canada: "I am very pleased with this next step in the financial situation at MPH and thankful for the ability we now have to pay off the debentures. Although we still have the loan to repay, the ability for our churches in Canada and the United States to continue the work of publishing and providing materials for our churches is greatly enhanced by this refinancing."—*Mennonite Church USA and Mennonite Church Canada news services with Rich Preheim*

It is a very fine example of how the church should act when part of the church is hurting. It is being done for the benefit of God's work.—Ron Sawatsky

GC ATHLET
CATHLETES

Ryan Miller

Presidential power

Goshen (Ind.) College president Shirley H. Showalter and soccer player Dan Shetler move belongings to a dormitory room on Aug. 30, the first day that first-year students could move onto campus. The new arrivals were helped by members of the Goshen soccer and volleyball teams.

Hispanic outreach leads congregation across boundaries

The traditional Anglo congregation of First Mennonite Church has become part of God's multicultural vineyard in Reedley, a town set in California's fruit fields where two-thirds of the community is now Hispanic.

Six years ago, the congregation formed a task force to study how to minister to the growing number of Hispanics. "We assumed that eventually we'd spin off the Hispanic ministry as a church plant," recalls associate pastor Steve Penner. "We would then have a mother-daughter relationship with this new church.

"But instead, the task force, after looking at what we had and thinking about the changes in our community, recommended to the congregation that we do just the opposite. The congregation agreed, deciding that we should be one, just as Jesus longs for his people to be one."

Today the congregation is moving toward racial integration while still respecting distinct groups. There is an English service on Sunday morning and a Spanish service on Sunday afternoon. Joint activities have included a Maundy Thursday event, baptisms and church picnics. Since 1999, First has provided contemporary worship on Sunday evenings for young adults and seekers of many backgrounds.

Through these efforts, Anglos and Hispanics are discovering that neither English nor Spanish, money nor poverty, four-part harmonies nor charismatic praise can separate them from sharing God's love in Christ, says Juan Montes, another associate pastor. "As we've developed our relationship with each other, we can learn to see the beauty and the moving of God's Spirit in the other people who are different from us," he says.

The increasingly diverse congregation is led by a diverse pastoral staff. Lead pastor Ken Seitz has roots in the former Mennonite Church and served congregations in Pennsylvania, Indiana and Virginia. Penner has a Mennonite Brethren background and served with Mennonite Central Committee for many years. Montes has worked with new Mennonite congregations in Colombia and Venezuela.

"In staffing pastorally in this way, First Mennonite has said, 'We want to staff for growth and ongoing life, not just for maintenance,' " Seitz says. "And by honestly confronting issues that emerge in all this diversity, we are learning to challenge each other to grow."

The challenges include differences in language and socioeconomic levels. For example, the congregation knew it wasn't ready for one bilingual service every Sunday, Penner said. Also, the younger church members will need to replicate the generous giving of the older people to keep the church viable.

Mennonite Church USA photo by Laurie L. Oswald

Steve Penner and Juan Montes, associate pastors at First Mennonite Church in Reedley, Calif.

"To become a church that's fully integrated, that's unaware of ethnicity or economic differences, is a vision that we reach for but one that we haven't fully realized," Penner says. "But we're still one church. We have one budget. We have one membership roll."

The congregation has 280 members, with about 125 people attending the English service in the morning and 40 at the afternoon Spanish service.

Montes' ministry includes visiting Reedley's low-income Hispanic neighborhoods. He provides weekly care groups, where people share coffee and their troubles. Montes and other leaders help with immigration issues, marital tensions, lack of education and gang problems. They also share Christ with them and disciple those who seek a deeper relationship with God. Montes recently baptized eight new members.

There is also much diversity within the Anglo portion of the congregation. Seitz and Penner share preaching and worship leading and focus on specific areas. Seitz ministers to the many retirees, while Penner reaches out to the young adults.

"We grapple with how to share an inclusive gospel with an exclusive sense of peoplehood, to be broadly welcoming but also retain the strong Anabaptist distinctives of discipleship and peacemaking," Penner says. "We are seeking for new ways to be relevant in the 21st century in this changing community of Reedley."—*Laurie L. Oswald of Mennonite Church USA News Service*

Cross grows in Maryland

Pastor Mark Wadel enjoys working with a God that thinks big.

"It is just like the Lord to come up with something a little bigger and better," he says.

In 1984, he erected a 16-foot-high cross on property in Westminster, Md., held in trust by the Franklin Conference Mission Board. Five years later the cross was replaced by a 28-foot-high one, which became a local landmark.

Now in place of that cross comes an 85-foot-high version. Wadel says it will serve as a symbol of hope—and be affixed with cell-phone antennas.

Plans call for the property where the cross is located to become the new site for Lighthouse Worship Center, which Wadel pastors.—*The Burning Bush*

'Tentmakers' end Bolivian ministry

Family spent 26 years paying own way to help improve agriculture, elderly care.

Growing up as the son of missionaries in Nigeria, Wendell Amstutz encountered some agency-supported mission families whose standards of living were higher in Africa than in North America. So when he and his wife, Karen, became mission workers themselves, they chose not to rely on a mission board for their salary.

Instead, they spent 26 years in Bolivia supporting themselves through farming and teaching as they helped build the kingdom under the auspices of Mennonite Board of Missions and then with its successor, Mennonite Mission Network. While the Amstutzes did not receive payment, they did get other benefits, including the identity as Mennonite mission workers and MBM-paid furloughs.

The Amstutzes first went to Bolivia in 1973 with Mennonite Central Committee, then joined MBM three years later. Last month they moved to Oregon to be closer to their aging parents and college-age children.

"We are grateful to the culture that received us," Karen says. "And we are grateful to the Mennonite Mission Network for allowing us to do mission in our way, without setting a lot of limits."

Karen and Wendell Amstutz

That method of mission work is called "tentmaking," after the apostle Paul, who paid for his trips by sewing tents. Tentmaking allowed the Amstutzes to take on risks alongside their neighbors in order to demonstrate the long-term viability of the agricultural techniques they were promoting.

"It often takes 10 years to know whether a recommended method will work in a given location or not," Wendell says. "We asked ourselves, 'What if we stayed and tried what we've been recommending to others?' "

Adds Karen, "We were also eager for the adventure."

And there were adventures. One day early in their work, Karen and Wendell boarded the bus with their tangerines and traveled 20 miles to market. But the fruit didn't sell, and there was not enough money for the fare home.

As night was falling, a man from the congregation that Karen and Wendell attended walked by. After exchanging greetings, the man handed Wendell enough money for bus fare for two people, saying that he had borrowed the money and kept forgetting to pay it back. "I had no recollection of him ever borrowing money from me," Wendell says. "But I know God sent him before the bus left."

Wendell discovered that the area was ideal for growing citrus fruit and learned to graft citrus trees. He imported 22 varieties and earned the name "el padre de los cítricos"—the father of citrus. Today 10 of these varieties are widely produced and have put the area on the map as a citrus belt. Sixty percent of the local farmers now cultivate citrus crops.

Wendell was instrumental in creating an agricultural training school in 1979, where he and Karen both taught.

Karen is known as an advocate for the elderly. She helped create a center for people 65 years and older, providing a meeting place, reduced fares on public transportation and a "barebones version of Medicare," Karen says.

In addition to providing for their three children, the Amstutzes opened their doors to several foster children who are now carrying on the ministries that Karen and Wendell began. One is now a high-school physics teacher and managing the citrus nursery. Another now directs the ministry with the elderly.

During the first half of their life in Bolivia, the Amstutzes helped form a thriving congregation. Fifteen years ago, the family moved so it was easier for their children to attend school. At their new home, the family attended a Baptist congregation where they served in music, social work and mission ministries.

Five years ago, the congregation sent its first missionary overseas, using the Amstutz model of mission. The missionary became a soccer trainer in an Islamic neighborhood in Aurangabad, India. A growing house church in Aurangabad recently sent the Bolivian congregation a message of thanks for their spiritual beginnings.

On Aug. 18, a major Santa Cruz newspaper published a long feature paying tribute to the Amstutz family: "They took on the challenge of living as the people of our poor in Bolivia live, and from that base showed that it is possible to plant a future. As they depart, they have shown their tears and sadness because they are leaving a land that received them with pleasure. But they also leave confident that there are thousands of Bolivians who have the talent, the strength and the will to move forward."

"We jumped in without knowing a thing," Wendell says. "God was faithful and has protected us from our blunders. We shared people's walk. A gospel that doesn't live together isn't full. Our challenge has been to live fully."—*Lynda Hollinger-Janzen of Mennonite Mission Network*

We shared people's walk. A gospel that doesn't live together isn't full. Our challenge has been to live fully.
—Wendell Amstutz

Team brings SOUL to Bible schools

MCC-organized effort in Miami benefits congregations and team members.

MCC photo by Donna Jean Forster

Members of the SOUL Team—back: Ramarin Ervin; front, left to right: Joann Toussaint, Ruth Saintilien, Norma Toussaint and Marcia Weekes. They are posing in front of the "peace machine" that was part of the vacation Bible school program they gave at five Miami congregations this summer.

> It has been a delight to watch [SOUL Team members] grow and learn and to see churches revitalized and re-energized for mission and ministry in their own neighborhoods.
> —Donna Jean Forster

Six-year-old Skylar woke up at 5 a.m. every day for a week so he wouldn't be late for vacation Bible school—which began at 9 a.m. at a church across the street from his home in Miami.

He was among dozens of children who benefitted this summer from the work of the SOUL (Summer Outreach Leadership) Team, a group of teenagers that helped five area congregations strengthen their neighborhood outreach. The team traveled from church to church to organize vacation Bible school peace programs, gaining valuable leadership skills in the process.

Donna Jean Forster, a Miami Mennonite Central Committee worker from St. Catharines, Ont., developed the SOUL Team based on a Mennonite Church Eastern Canada program. She believed the concept of a traveling youth team would be useful in low-income neighborhoods, where teenagers have few options for summer jobs or other activities, and churches struggle to meet local needs.

Through Miami Urban Ministries, the Methodist organization where she works, Forster selected five youth—four high school students and one college student from diverse backgrounds—to receive intense leadership training in preparation for the summer.

Team members lived at home and traveled to Methodist congregations in Dade County, which provided space, volunteers and snacks. With help from Methodist and Mennonite congregations, the SOUL Team blanketed church neighborhoods with fliers to invite children to the Bible school.

An average of 40 children participated at each location. The SOUL Team led them in singing, crafts, stories, games and memorizing Bible verses. Forster designed a peace curriculum specifically for an urban setting.

A highlight was the assembly of the "peace machine." At the end of each week, children brought violent toys from home and entered them into the machine, which, to their delight, "transformed" their toy guns and violent video games into items such as stuffed animals, books and sports equipment.

Each week concluded with a program for the parents. As a result of vacation Bible school, the congregations—some of which hadn't done community outreach in years—have gained new members and new energy.

"It has been a delight to watch [SOUL Team members] grow and learn and to see churches revitalized and re-energized for mission and ministry in their own neighborhoods," says Forster, a former pastor at St. Catharines United Mennonite Church.

SOUL Team participants also benefited. "I've learned a great deal about myself," says Norma Toussaint. "My leadership skills have definitely been refined."—*Rachel B. Miller Moreland of MCC News Service*

Merry Lea
Environmental Learning Center
of Goshen College

Nature Photography Workshop

October 13-17, 2002

Workshop includes:
- Meals
- Expert instruction
- Lodging
- Film and processing
- Daily review of work

To register and for more
information, call (260) 799-5869
or e-mail davejm@goshen.edu
www.goshen.edu/merrylea

Goshen College
Culture for Service

Mennonite Mission Network helps Lithuanian college continue growth

From its humble beginnings a dozen years ago in a former Soviet army barracks, Lithuania Christian College (LCC) in Klaipeda has become a thriving school covering 16 acres and drawing more than 500 students for Western-style liberal arts education.

As LCC has grown, so has the number of Mennonite Mission Network personnel serving at the school. Joining the faculty and staff this fall for a three-year term are Steve and Betsy Dintaman. He most recently was an interim professor at Eastern Mennonite Seminary, Harrisonburg, Va., and will teach theology. She will work in the library. They join four other Mennonite Mission Network workers, including the school's president, Jim Mininger.

LCC offers majors in business administration, English, psychology, sociology and theology. But all students must take basic courses in Bible, theology and ethics.

"I don't want to turn [students] into modern American individualists," Dintaman says. "And I don't want to teach them [that] every individual is an authority unto themselves and whatever works for you is wonderful. I'm not there to teach them that kind of individualism. Yet I do want to give them some skills in critical reflection on their own tradition. Part of that is just studying history."

Dintaman says Lithuanian leaders discovered that the countries most successful with democracy and pluralism have Protestant traditions. "Thus, a nation with a history of keeping a tight, state-run monopolistic hold on education turned intentionally to a Protestant-influenced education system with Lithuania Christian College," he says.

Lithuania in 1990 became the first Soviet republic to declare its independence, prompting an unsuccessful military response by the Soviet Union. Shortly afterward, the new government asked a Lithuanian music teacher—and former Red Army soldier—to start a college. He had no idea how to undertake such a task. But having recently been converted to Christianity by Mennonites, he turned to his mentors for help. North American Mennonites and Mennonite Brethren rallied around the cause.

The LCC campus includes a 56,000-square-foot main building, which houses classrooms, computer labs, library and offices. Construction is under way on a 200-seat lecture hall, and plans are to begin building a gymnasium during the coming year. A dormitory for 200 students is located nearby.

The faculty and staff are a mix of Roman Catholic, Eastern Orthodox, Baptist and other Christian believers. Dintaman says he won't preach from his lectern—that would be frowned upon by the local government. But he says his beliefs will be apparent by his actions.

In addition to his LCC responsibilities, Dintaman is interested in leadership training in Eastern Europe. "The evangelical churches are growing like mad in some countries," he says. "The Ukraine has gone from 100 to 1,000 Baptist congregations in the last decade, and very few pastors are salaried. They can't go off to seminary for three years. I'd like to see what's available for pastoral training and whether I can contribute to that or whether the Mennonite Mission Network can develop initiatives there."—*Charles T. Jones of Mennonite Mission Network.*

> I don't want to turn [students] into modern American individualists.
> —Steve Dintaman

FALL 2002 TOURS

IRELAND (September 20 - October 1)
FALL FOLIAGE TOUR in NEW ENGLAND (October 8-14)
SERVICE TOUR to ISRAEL (NAZARETH VILLAGE) (October 25 - November 7)
VIETNAM (November 6-24)
CHRISTMAS SERVICE TOUR to PENNSYLVANIA (November 28 - December 3)

2003 TOURS

JAMAICA SERVICE TOUR (January 24 - February 2)
PARAGUAY SERVICE TOUR (April 3-17) • *RUSSIA and UKRAINE* (May 23 - June 6)
From PENNSYLVANIA to ONTARIO (May 28 - June 2)
In the FOOTSTEPS of the APOSTLE PAUL (May 30 - June 15)
EUROPEAN HERITAGE (June 9-25)
CHINA (June - TBA) • *ALASKA* (June 25 - July 7)
MAJESTIC CANADIAN ROCKIES (July 7-20)
MENNONITE WORLD CONFERENCE (AFRICA 2003) (8 tours offered in August)
GERMANY and SWITZERLAND (October 9-23)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

IT'S NOT TOO LATE TO JOIN A TOURMAGINATION TOUR IN 2002 & 2003

CALL 1-800-565-0451
FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • *WEB: www.tourmagination.com*

9 Willow Street
Waterloo, ON, Canada N2J 1V6
Reg. #1567624

1011 Cathill Road
Sellersville, PA, USA 18960

Biotech debate affects MCC Africa aid

Corn shipment to Zambia and Mozambique to be milled due to concerns.

Zambians are caught between a rock and a hard place. The Southern African nation is suffering from severe food shortages yet has recently rejected shipments of genetically modified (GM) corn sent by the United Nations World Food Program.

That predicament illustrates growing concerns about the use of biotechnology. Mennonite Central Committee (MCC) is responding by milling a shipment of 3,760 metric tons of corn bound for Zambia and Mozambique later this month. The corn, from the Canadian Foodgrains Bank, is a mix of GM and conventional varieties. Milling the corn will address Zambian concerns about GM corn being used as seed but not health concerns.

"When people are starving, we must respond and provide appropriate food," says Willie Reimer, director of MCC's food, disaster and material resources programs. "At the same time, we need to listen carefully to partners in Africa and look at the longer-term implications."

Genetic modification includes inserting genes with desirable traits—such as high crop yield and resistance to pests—into seeds. At least 40 percent of corn grown in the United States and Canada comes from GM seed. The issues that surround modification involve governments, farmers, environmentalists, agribusinesses and humanitarian agencies and raise questions about patenting, ethics and the natural diversity of plants.

Of particular concern to some African governments is how the introduction of GM corn could affect small-scale farmers, who make up the majority of Africa's population. Most farmers use seed saved from their harvests, but patents on many GM varieties require farmers to purchase seed every year from agribusinesses.

In addition, there are concerns that the propagation of GM corn could alter natural varieties through cross-pollination and hurt future trade.

Meanwhile, the issue costs those who are trying to respond to hunger needs. Milling corn for Southern Africa will require of MCC an additional $40 per metric ton. In Zambia and several other countries, MCC is providing local partner agencies with funds to purchase and distribute food from elsewhere in Africa.

MCC, which ships $5 million to $7 million of North American-grown food a year, will continue to wrestle with questions and concerns, Reimer says. Two years ago, MCC organized a consultation for farmers, theologians, academics, researchers and government officials on genetic modification and other biotechnologies, which led to the publication of a book, *Harvest in the Balance,* available from MCC.

To date, most agencies and countries have not set policies concerning biotechnology and genetic engineering.—*Maria Linder-Hess of MCC News Service*

Barn Raising
A strong foundation for a solid future

Barn raising has been a priceless service to those facing crisis in the past. Today, we are called to a modern-day barn raising to build a strong foundation for a solid future at Mennonite Publishing House. Leadership teams are creating blueprints for the future and we can all help with our prayers, support, and donations.

Publishing is essential to our mission and identity as a church. Look for details regarding Phase One of the debt recovery project, Barn Raising: A Strong Foundation for a Solid Future, in your congregation.

Help rebuild MPH by sending your tax-deductible donations through your church offering or to one of the address at left.

Mennonite Church Canada
"For MPH Barn Raising"
600 Shaftesbury Blvd
Winnipeg MB R3P 0M4

Mennonite Church USA
"For MPH Barn Raising"
P.O. Box 347, 722 Main St
Newton KS 67114

Mennonite Publishing House

Lay A Sure Foundation

When I completed high school five years ago, my only ambition was my job. When I sensed a need for a change, I gave a term at RBC a try. I learned a lot and now plan to work towards the Associate of Arts degree. I believe the program at RBC will equip me for the next chapter of my life, whether its back to the work force, missions, or further education.

— Donovan LeFever, Lititz, PA, 2002

ROSEDALE
BIBLE COLLEGE

An evangelical junior Bible college in the Anabaptist/Mennonite tradition.

(740) 857-1311 www.rosedalebible.org
admissions@rosedalebible.org

It used to be
three Rs,
now it's
six figures.

Going to school used to be so simple – even with that two-mile trek, uphill . . . both ways. A lunch pail, a pencil case, and textbooks shared across generations.

Today's top-notch opportunities require a top-notch education. That takes money and smart planning – a great deal of both.

MMA has opportunities to make the most of every college-bound dollar, with a variety of tools you can use to **save for education expenses**. Your MMA counselor will study your options and help you build a program that's right for you. Whatever your children's ages, start planning now. Paying for higher education isn't something you can "cram" for.

Visit with your MMA counselor today. Or contact us at **(800) 348-7468** or www.mma-online.org.

MMA®

Stewardship Solutions

MMA, P.O. Box 483, Goshen, IN 46527

CALENDAR

Discipling New Believers From an Anabaptist Perspective conference, Oct. 27-29, at Hesston (Kan.) College. For information or to register, contact Elaine Schmidt, Hesston College, 620-327-8290; elaines@hesston.edu.

BIRTHS & ADOPTIONS

Bontrager, Forrest James, July 3, to Mark Bontrager and Sharon Kenny, Indianapolis.

Buller, Kaelyn Ann, Aug. 20, to Gary and Jennifer Hess Buller, Henderson, Neb.

Croyle, Joshua Thomas, Aug. 21, to Scott and Lisa Terek Croyle, Johnstown, Pa.

Dyck, Sasha Katie, July 4, to Ted and Lesley Rutt Dyck, Elkhart, Ind.

Esch, Megan Olivia, Aug. 23, to Elaine and Eric Esch, Lancaster, Pa.

Fast, Leah Rochelle, Aug. 16, to Brian and Kendra Friesen Fast, Moundridge, Kan.

Foltz, Andrew Wayne, Aug. 8, to Jimmy and Nicole Bauman Foltz, Harrisonburg, Va.

Graber, Chloe Mae, July 30, to Danny and Sylvia Moon Graber, Mount Pleasant, Iowa.

Howard, Elyse Kay, Aug. 22, to Charles and Melissa Brubaker Howard, Mbale, Uganda.

Koontz, John Mark, Aug. 21, to Nathan and Esther Kratzer Koontz, Cairo, Egypt.

Leaman, Sydney Mae, Aug. 29, to Jeffrey and Lori Yoder Leaman, Harleysville, Pa.

Lind, Clara Elizabeth, June 27, to Matt and Sara Kraybill Lind, Lancaster, Pa.

Longacre, Elizabeth Rachel, Oct. 30, 2001, received for adoption July 26 by Bill and Katie Longacre.

Miller, Austin Jay, Aug. 13, to Devon and Diane Gingerich Miller, Goshen, Ind.

Reinford, Emily Brianne, Aug. 29, to Joseph and Amy Derstine Reinford, Telford, Pa.

Roth, Anna Kaitlyn, July 14, to Arlin and Geri Thomas Roth, Bellefonte, Pa.

Roth, Noah Jefferson, July 31, to Jeff and Stephanie Nofziger Roth, Molalla, Ore.

Setiawan, Samuel Garam, May 28, to Ben and Susan Miller Setiawan, Baltimore.

Siebert, Cassidy Mae, Aug. 22, to Jason and Amber Luth Siebert, Henderson, Neb.

Smoker, Drew Natalie, July 13, to Britt Kaufmann and Chad Smoker, South Bend, Ind.

Steiner, Kyle David, Aug. 18, to Kevin and Karen Steiner Steiner, Indianapolis.

Thode, Cristina Ann, Dec. 5, 2001, received for adoption Aug. 23 by Jeff and Denise Meyer Thode, Hutchinson, Kan.

Trout, Jared Thomas, Aug. 22, to Thomas and Trisha Trout, Souderton, Pa.

Weaver, Evan Henry, Aug. 28, to John and Marcia Rempel Weaver, Harrisonburg, Va.

Witmer-Rich, Amelia Paige and Phillip James (twins), June 12, to Jonathan and Maria Witmer-Rich, Charleston, W.V.

MARRIAGES

Baus/Reschly: Jeanna Baus, Archbold, Ohio, and Sam Reschly, Elkhart, Ind., Aug. 17 at Central Mennonite Church, Archbold.

Beck/Fors: Kenneth Beck, Somers, Iowa, and Catherine Fors, Harcourt, Iowa, Aug. 4 at Evangelical Mennonite Church, Fort Dodge, Iowa.

Benner/Clemmer: David Scott Benner, Telford, Pa., and Juliana Clemmer, Telford, Aug. 17 at Salford Mennonite Church, Harleysville, Pa.

Brewer/Immel: Jeffrey Brewer, Chicago, and Kristin Immel, Waxhaw, N.C., Aug. 2 at First Baptist Church, Lancaster, S.C.

Carr/Holsopple: Noah Carr, Virginia, and Stephanie Holsopple, Hollsopple, Pa., Aug. 10 at Carpenter Park Mennonite Church, Davidsville, Pa.

Fowler/Gearhart: Heidi Fowler, La Junta, Colo., and Daniel Gearhart, La Junta, July 13 at La Junta.

Guengerich/Stutzman: David Guengerich, Schwenksville, Pa., and Michelle Stutzman, Buhl, Idaho, Aug. 17 at Filer, Idaho.

Histand/Robinett: Megan Histand, Perkasie, Pa., and Ryan Robinett, Seattle, Aug. 3 at Washington Park Arboretum, Seattle.

Holsinger/Yoder: Jennifer Holsinger, Seattle, and Adam Yoder, Seattle, Aug. 3 at Whidbey Island, Wash.

Knutsen/Miller: Andy Knutsen, Millersville, Pa., and Amy Miller, Lancaster, Pa., Aug. 17 at Landisville (Pa.) Mennonite Church.

Koehn/Lee: Lauri Koehn, Hesston, Kan., and Travis Lee, Clay Center, Kan., July 20 at Whitestone Mennonite Church, Hesston.

Miller/Moreland: Rachel Beth Miller, Lancaster, Pa., and Thomas Moreland, Lancaster, Aug. 10 at Bethel Mennonite Church, West Liberty, Ohio.

Miller/Wiebe: Ben Miller, Kalona, Iowa, and Monica Wiebe, Goshen, Ind., Aug. 17 at East Union Mennonite Church, Kalona.

Myers/Roth: Lora Myers, Clear Spring, Md., and Cedric Roth, Chambersburg, Pa., July 13 at Antrim Brethren in Christ Church, Chambersburg.

Orlando/Senff: Stacey Robert Orlando, Bradshaw, Neb., and Catherine Ann Senff, York, Neb., Aug. 24 at Bethesda Mennonite Church, Henderson, Neb.

Sensenig/Yoder: Edith J. Sensenig, Lakewood, Colo., and David A. Yoder, Lakewood, Aug. 17 at Glennon Heights Mennonite Church, Lakewood.

A community of learning, faith, respect

Explore your interests • Build your skills • Nurture your faith • Prepare for life

An ethic of service in a Mennonite peace church tradition

Bluffton College
The Truth Makes Free

Bluffton, Ohio
Call today to arrange a campus visit:
1-888-214-7744
admissions@bluffton.edu
www.bluffton.edu

Spahr/Troyer: Jerod Spahr, Seward, Neb., and Michelle Troyer, Milford, Neb., July 27 at Bellwood Mennonite Church, Milford.

Williams/Wolfe: Martha Williams, Goshen, Ind., and Phil Wolfe, Columbia City, Ind., July 20 at Columbia City.

DEATHS

Allebach, Stanton M., 83, Souderton, Pa., died July 20. Spouse: Clara Allebach (deceased). Parents: Paul and Mamie Moyer Allebach (both deceased). Survivors: children Linda Mitman, Betty Shoemaker. Funeral: July 24 at Grace Mennonite Church, Lansdale, Pa.

Anders, Mary Nyce, 88, Souderton, Pa., died Aug. 15. Spouse: Earl M. Anders. Parents: Wilmer and Mary Bergey Nyce (both deceased). Other survivors: children Betty Kratz, Deanie Frankenfield, Becky Derstine, Donald, Earl; 12 grandchildren; 19 great-grandchildren. Funeral: Aug. 18 at Franconia (Pa.) Mennonite Church.

Becker, Marie Eck, 81, Moundridge, Kan., died Aug. 17. Spouse: Roscoe Becker (deceased). Parents: Peter and Eva Thomas Eck (both deceased). Survivors: children Ross, Renae Floyd; one grandchild. Funeral: Aug. 21 at Bethel College Mennonite Church, North Newton, Kan.

Britsch, Bertha Wyse, 105, Archbold, Ohio, died Aug. 20. Spouse: Lewis S. Britsch (deceased). Parents: Christian and Magdalena Stutzman Wyse (both deceased). Survivors: daughter Meredith Beck; eight grandchildren; 25 great-grandchildren; 42 great-great-grandchildren. Funeral: Aug. 24 at Central Mennonite Church, Archbold.

Buchwalter, Jay, 85, Dalton, Ohio, died Aug. 19 of a stroke. Spouse: Agnes Lehman Buchwalter (deceased). Parents: Harry and Charlotte Forrer Buchwalter (both deceased). Survivors: children Larry, Carol Dalton; six grandchildren; three great-grandchildren. Funeral: Aug. 22 at Pleasant View Mennonite Church, North Lawrence, Ohio.

Carr, Maida P., 98, Gulfport, Miss., died July 27. Spouse: Earl Carr (deceased). Survivors: children Earlene Rhodes, Ruth Irby, Clara Anne Weaver, Virginia Richard, Phyllis Cooley, Carol Fortner; 26 grandchildren; 52 great-grandchildren; six great-great-grandchildren. Funeral: July 31 at Gulfhaven Mennonite Church, Gulfport.

Herschberger, Simon "Si," 77, Middlebury, Ind., died Aug. 8. Spouse: Edith Troyer Herschberger. Parents: Joe and Lovina Gingerich Herschberger (both deceased). Other survivors: children Terry, Tami Gangwer, Kathy Miller, Kirby; nine grandchildren. Funeral: Aug. 11 at First Mennonite Church, Middlebury.

Johnston, Florence "Flossie" Moyer, 76, Leonard, Mo., died June 22 of complications from a stroke. Spouse: Orvis Johnston. Parents: Irvin and Susan Kriebel Moyer (both deceased). Other survivors: children David, Carol Swaine, Dan, John, Mary Hartzler, Jim, Ed, Jane Maggard; 27 grandchildren; two great-grandchildren. Funeral: June 25 at Mount Pisgah Mennonite Church, Leonard.

Martin, Chester G., 72, Terre Hill, Pa., died Aug. 21. Spouse: Arlene Martin Martin. Parents: Noah and Tillie Gehman Martin (both deceased). Other survivors: children Carolyn Sensenig, Charlotte Harsh, Fred; four grandchildren; one stepgrandson; two great-grandchildren. Burial: Aug. 26 at Ephrata, Pa.

Roth, Esther Hershberger, 93, Corry, Pa., died Aug. 21. Spouse: Irvin Roth (deceased). Parents: Ammon and Lydia Gascho Hershberger (both deceased). Survivors: children Marlene Sorenson, Dennis, Lonnie, David, Norman; 13 grandchildren; 21 great-grandchildren. Funeral: Aug. 31 at Beaverdam Mennonite Church, Corry.

Seiler, Delilah Liechty, 87, Auburn, Ind., died Aug. 23 of a brain tumor. Spouse: Ralph Seiler (deceased). Parents: Silas and Sarah Frey Liechty (both deceased). Survivors: children Ed, Ron, Larry, Roland, Ralph; 14 grandchildren; 17 great-grandchildren. Funeral: Aug. 27 at North Leo Mennonite Church, Leo, Ind.

Stover, Haidie, 84, Souderton, Pa., died July 30. Spouse: Earl Stover. Other survivors: children Ruth, E. Fred, Gerald; one grandchild. Funeral: Aug. 3 at Grace Mennonite Church, Lansdale, Pa.

Widrick, Elton I., 61, Croghan, N.Y., died Aug. 18 of a heart attack. Parents: Esther (deceased) and Nelson Widrick. Funeral: Aug. 22 at Croghan Mennonite Church.

Zuercher, Glada Grieser, 92, Archbold, Ohio, died Aug. 12. Spouse: Albert Zuercher (deceased). Parents: Albert and Priscilla Vonier Grieser (both deceased). Survivors: children David, Robert, Annabelle Kratz, Sharon Bart; eight grandchildren; two great-grandchildren. Funeral: Aug. 16 at Central Mennonite Church, Archbold.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

•TheMennonite@MennoniteUSA.org

•fax 316-283-0454

•P.O. Box 347, Newton, KS 67114

JOIN US FOR THE
MENNONITE PRESS
1902 CENTENNIAL 2002
CHUCKWAGON
JAMBOREE
12 to 3 P.M.
SATURDAY, OCTOBER 5

FREE BBQ Chuckwagon Lunch
Prairie Rose Wranglers
Fiddlin' Crawdaddies
Frontier Life Demos
Covered Wagon Rides
Games & Tours
WIN A QUILT!
AND IT'S ALL FREE!
www.mennonitepress.com • 800-536-4686
532 N. Oliver, Newton, Kansas 67114

Goodville Mutual
New Holland, Pa.

Find an agent near you for details about our competitive insurance packages!

www.goodville.com
or 800-448-4622

- Delaware
- Illinois
- Indiana
- Kansas
- Maryland
- Ohio
- Oklahoma
- Pennsylvania
- Virginia

affordable insurance
for vehicle, home, farm, small business, church

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Melanie Mueller, or email TheMennonite@TheMennonite.org.

Bring your favorite mug to the ***Fall Spirituality Retreat*** at **Spruce Lake Retreat** Oct. 18-20 for guided meditations on the theme, "The Cup of Our Lives," led by spiritual director Karen J. Weaver of Harrisonburg, Va. Enjoy personal space for your own reading, prayer, etc.

To reserve these days apart, call 800-822-7505.

Allegheny Mennonite Conference and the Evangelism and Church Development office of Mennonite Mission Network are cooperatively seeking applicants for the position of ***urban ministries director in Pittsburgh***. The position is quarter-time. Successful applicant will need to live in Pittsburgh.

For job description and application, contact Kurt Horst, P.O. Box 12, Somerset, PA 15501; or email KurtAMC@cs.com.

Et Cetera Shop, an MCC thrift store in Newton, Kan., seeks full-time ***manager***. Retail experience helpful; salary negotiable, medical insurance available.

Contact Donovan Bachman, 620-327-4601; dhbach@carrollsweb.com.

Hesston (Kan.) Mennonite Church, located on the campus of Hesston College, is seeking additional pastoral staff member with emphasis on ***youth ministry***. Responsibilities include nurturing spiritual growth and faith commitment, resourcing Christian ed ministries and developing leadership.

Please send cover letter and resume to Robert Nolt, South Central Conference, P.O. Box 448, North Newton, KS 67117.

Ephrata Mennonite Church, a 300+ member congregation with a desire to extend God's kingdom in the Ephrata community, seeks a full-time ***lead pastor***; opening beginning Sept. 1, 2002. Responsibilities include leading the pastoral team of two associate pastors and a deacon, a strong teaching/preaching ministry, overseeing nurture and pastoral care ministries, and facilitating the implementation of the congregation's vision to reach its community for Christ.

Please contact Keith Weaver, Pastoral Search Committee Chair, 115 Swamp Church Rd., Reinholds, PA 17569; 717-336-5253; lkweaver@supernet.com.

Pleasant View Inc., a nonprofit for adults with developmental disabilities in Broadway, Va. (Shenandoah Valley), is seeking a ***program director***. This person will provide leadership for multiple programs for adults with developmental disabilities. Master's degree or higher preferred. Supervisory experience a must. Minimum 5 years experience. Full benefit package available.

Qualified applicants may contact Kay Kibler, Personnel Coordinator, P.O. Box 426, Broadway, VA 22815; 540-896-1459; pvh_perscoord@hotmail.com.

Is God urging you to use your leadership abilities, management skills and three years of cross-cultural experience ***to serve others through Mennonite Central Committee?*** This year MCC needs someone to serve as country co-representative in the Congo. In 2003, MCC will need country representatives for Sudan, Somalia, Angola and Ukraine/ Russia. These four- or five-year volunteer assignments require applicants with college degrees, overseas experience, language skills, communication, organizational and administration skills, strong Christian faith and a respect for a wide variety of people.

Contact Charmayne Denlinger Brubaker, Human Resources, 717-859-1151 or cdb@mcc.org for job description and more information.

Waterford Mennonite Church is seeking a person or people to fill a .75 FTE in the areas of ***pastoral care, nurture and music***. This could be one person accepting the entire .75 FTE. The congregation is also open to hiring two new pastoral team members: .50 FTE in the areas of care and nurture and a second person accepting a .25 FTE in the area of music. People considering applying for these pastoral roles should have a strong sense of call to congregational ministry, should be committed to being a productive part of a team and should be a vibrant and mature Christian who is able to express total faith in Jesus Christ. Women and minorities are encouraged to apply.

Please send letters of inquiry and resumes to Pat McFarlene, Pastoral Search Chair, 2202 Independence Drive, Goshen, IN 46526; or contact her by phone or email at 574-533-7652 or patjm@goshen.edu.

Building Solid Foundations

Parent
trek

Parent Trek

Nurturing Creativity and Care in Our Children

"In the marvelous 'more-with-less' tradition, this book blends thoughtful essays with practical ideas on areas ranging from nurturing faith and self-esteem to fostering non-consumerist attitudes."

—*The Other Side*

Paper, 190 pages, $11.99; in Canada $18.79

Basic Trek

Venturing into a World of Enough

The Original 28-Day Journey

Enough? What a concept! Our society seems to say, "You need more. More is better." Our Christian faith tells us not that we need less, but that everyone should have enough. A simple idea—enough for everyone. But what is enough?

Paper, 96 pages, $10.99; in Canada $17.29

Herald
Press

1 800 245-7894 *www.mph.org*

Lititz Area Mennonite School seeks a full-time ***administrator***, July 2003.

Call Kay Predmore at 717-626-9551 or lams3@dejazzd.com for further details.

Singles' retreat at **Spruce Lake Retreat**, Dec. 13-15, 2002: "Fearless Faith: Living Beyond the Walls of Safe Christianity," by songwriter, author and speaker John Fischer. For adults in mid-20s through 40s.

For reservations, call 800-822-7505.

Eastern Mennonite University Presidential Search

Eastern Mennonite University is beginning a search to replace outgoing president Joseph Lapp, who will not seek another term. As of June 2003, President Lapp will have served the institution with distinction for 16 years.

EMU, founded in 1917, is a fully accredited Christian liberal arts institution, affiliated with Mennonite Church USA. The campus is located in Harrisonburg, Va., in the heart of the scenic Shenandoah Valley. EMU attracts 1,500 students of diverse cultures and faiths. In addition to the undergraduate program, EMU offers graduate and seminary programs. EMU has a distinct international global village curriculum, with integral cross-cultural components. The graduate conflict transformation program provides international leadership. See www.emu.edu for more information.

The ideal candidate should have academic experience, an Anabaptist Christian faith commitment, strong intellectual and dynamic leadership qualities, proven abilities in organizational development, and the ability to understand and communicate effectively with diverse constituencies.

Committee members: Roxann Allen, Donella Clemens, Andy Dula, Susan Weaver Godshall, Curtis Hartman, Freeman Miller, Carlos Romero, James L. Rosenberger, Sara Wenger Shenk, Donovan Steiner, Sheryl K. Wyse and Orville L. Yoder.

The search committee invites nominations and applications in confidence, preferably by Oct. 10, 2002, to: James L. Rosenberger, Chair, EMU Presidential Search Committee, c/o Sheryl K. Wyse, Box 923, Harrisonburg, VA 22803; email SKWyse@aol.com; fax: 775-255-4758. EOE. People who bring gender, ethnic and cultural diversity are encouraged to apply.

Rocky Mountain Mennonite *Relief Sale for MCC,* Oct. 18-19, Rocky Ford, Colorado Fairgrounds. Festival of food and fun: quilt auction, Swiss Men-Sim pocket watch, crafts, kids' activities, fun run, much more. See www.rmmcsale.org or call 719-384-6620.

Whitestone Mennonite Church, Hesston, Kan., seeks full-time ***lead pastor*** for our pastoral team. Our candidate will have a strong commitment to Anabaptist values and beliefs, dedication to the primacy of the life and teachings of Jesus Christ, and have strong preaching, pastoral care and leadership skills. The pastor we seek should encourage programs and resources for Christian education for all age groups and effectively direct additional staff, which will include an associate pastor and youth pastor.

Interested people may contact Marilyn Wilder, Pastoral Search Committee Chair, Whitestone Mennonite Church, 629 Crescent Drive, Hesston, KS 67062; 620-327-3185; marilyn@aplawpa.com.

President/CEO

The Brethren Home Community, a nonprofit faith-based continuing care retirement community located in New Oxford, Pa., is seeking a dynamic president/CEO to provide visionary leadership for a 297-bed nursing center, 111-bed assisted living center, 400 residential units and other senior services. Our community, a vessel for Christian ministry reflecting the Church of the Brethren value of compassionate service, promotes health and wholeness, provides nursing care, rehabilitation services and adult residential housing to individuals of all faiths. The Brethren Home Community is accredited by the Continuing Care Accreditation Commission of the American Association of Homes and Services for the Aging; a charter member of AAHSA and PANPHA. EOE. This position requires 5 years experience in long-term care management, with experience in health care, marketing, fund raising, staff development, personnel or financial management preferred. Must demonstrate ability for strategic planning for retirement living and senior services. Bachelor degree required, preferably in business administration, health-care administration, nursing administration or related field. Advanced degree preferred.

Forward resume and cover letter including salary requirements by Sept. 30, 2002, to Christine A. Daoularis, Director of Human Resources, P.O. Box 128, New Oxford, PA 17350; fax 717-624-5451; or send email to c.daoularis@brethrenhome.org.

FAITH ▪ LEARNING ▪ LEADERSHIP
Bethel College
Educating leaders!
Offering a certificate in youth ministry
www.bethelks.edu
300 East 27th Street
North Newton, Kansas
67117-0531
admissions@bethelks.edu
1-800-522-1887

Nothing to fear but boredom

Gordon Houser

Believe it or not, the word "boredom" does not appear in the Bible. It's not even one of the seven deadly sins. How did all those people in ancient times get by without all the gadgets and entertainment toys we have at our disposal? Today, it seems, boredom is our greatest fear, while being boring is perhaps the greatest sin.

Given my busy life and that of nearly every adult I know, I can't imagine being bored. (At least, as long as I have a book at hand.) For many youth, however, it seems to be their worst fear. While kids are often busy, too—with studies, sports and other school activities, jobs—one often hears the refrain, "I'm bored."

This is a recurring theme across generations, but it also has become a cultural trait.

The film *American Beauty*, for example, satirizes American suburban life as boring, while it also upholds an almost mystical view of the beauty of ordinary things.

The dictionary defines boredom as "the state of being weary and restless through lack of interest." One might paraphrase Jesus' invitation (Matthew 11:28) to read, "Come to me, all who are bored."

I don't watch "reality TV," but from what I've read, these shows seem to play off people's search for an experience that stretches them. One, *Fear Factor*, requires contestants to act out their greatest fear, whether it's eating bugs or walking across a high wire.

People in our culture (and not only youth) are drawn to risky behavior: extreme sports, drugs. We look for thrills in movies or video games. But we often do so in controlled, safe environments. Watching *Signs* (see box at left) gives viewers a fright, but it's not the real fright faced by people in Colombia, Palestine or many other places whose lives are endangered daily.

Boredom may derive mostly from a lack of clear purpose. The search for safe thrills may reflect a desire to risk oneself while having no goal strong enough to capture our lives.

Keith Graber Miller, professor of Bible, religion and philosophy at Goshen (Ind.) College, has written: "We have lowered our expectations for our young people right out of high school or college to do voluntary service, urging them (as parents and church leaders) to move into careers more quickly, and to care for their own needs in a responsible way. We need to model lives of service for those who look to us for direction."

Our culture bombards us with entertaining ways to fight boredom but offers no real purpose. Our purpose is to follow Jesus. We need to find relevant ways to do that. But we also need to remember that when Jesus called his disciples to take up their cross and follow, he wasn't talking about a video game. Following Jesus is anything but boring.

BOOKS

The New Testament—Introducing the Way of Discipleship, edited by Wes Howard-Brook and Sharon H. Ringe (Orbis Books, 2002, $24), explores the link "between the challenge of discipleship in Jesus' time and in our own." Various biblical scholars look at the New Testament writings with this link in mind. The scholarship is solid, and the writing is accessible and full of insights. For example, in a chapter on Matthew's Gospel, Michael H. Crosby writes, "Since religion was embedded in the political economy, embracing John's baptism was a religious act with political and economic implications; it was meant to both turn around one's life and to subvert one's world." This book will both enlighten and challenge readers.

Trappist monk Thomas Merton (1915-1968) had an enormous impact on many Christians and the broader public in the last half of the 20th century. He wrote hundreds of books and articles on prayer, spirituality, peace and justice, the Bible, as well as criticism and poetry. Now comes **The Thomas Merton Encyclopedia** by William H. Shannon, Christine M. Bochen and Patrick F. O'Connell (Orbis Books, 2002, $50), a treasure trove for Merton readers. Alongside longer articles on "love" or "prayer" or "redemption" are shorter ones on more obscure topics, such as "Polonnaruwa" (an ancient city in Sri Lanka that Merton visited shortly before his death) or "kataphaticism" (the affirmative way of speaking about and experiencing God).

TELEVISION

The Rise and Fall of Jim Crow is a four-part series airing on PBS stations beginning in October (check local listings) that explores segregation from the end of the Civil War to the modern civil rights movement. A 12-page intergenerational discussion guide is available at guiderequest@thirteen.org or by writing to Jim Crow Guide, P.O. Box 245, Little Falls, NJ 07424-0245.

FILMS

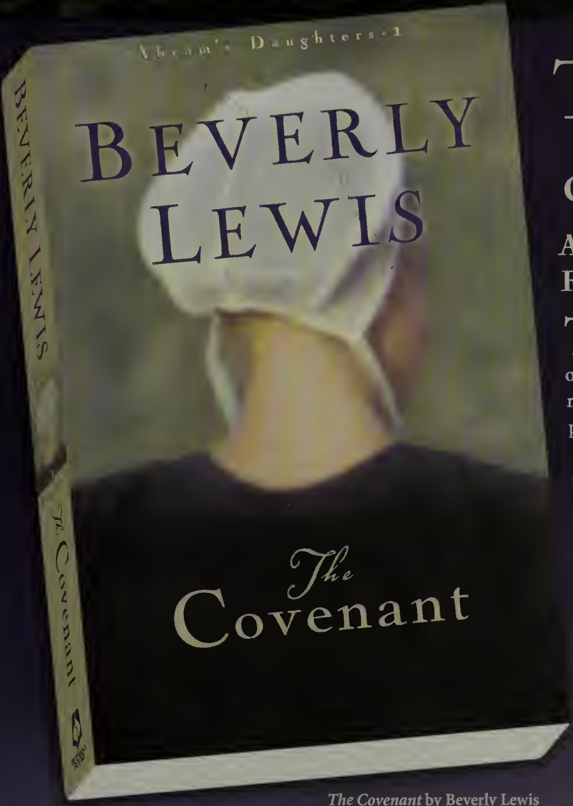
Signs (PG-13) is a thriller that pays homage to Hitchcock (even the opening credits and music). Director M. Night Shyamalan ups the fright by what he doesn't show, or by showing only glimpses of some menace. The film has a strong spiritual element. A former Episcopal priest (Mel Gibson) who lost his faith when his wife died in a freak accident is confronted by the belief of his children and brother that aliens may attack. The story suffers from a simplistic, unearned ending.

VIDEOS

Last Orders (R) follows four Englishmen on a journey to Margate to scatter the ashes of their close friend Jack. Meanwhile his widow pays a last visit to their institutionalized daughter, who has never shown any sign of recognizing her mother. Through frequent flashbacks we witness the trials in each of their lives and their interactions with Jack. Based on Graham Swift's excellent novel, *Last Orders* is a gritty yet touching portrayal of men facing mortality.

For those with a satellite dish, check out **Worldlink TV**. One night I watched a program about an Iraqi nuclear scientist who documents human rights abuses among the Kurds in the Iran-Iraq border area. Saddam Hussein had had him imprisoned for 11 years, wanting him to build an atomic bomb for Iraq. I watched a Canadian documentary about "Las Abejas" and the Acteal massacre. All this was interspersed with music videos from around the world. Other times they show foreign films; a new one is from Tunisia. Visit www.worldlinktv.org for more information.—*Melanie Mueller*

The Power of Family...



The Covenant by Beverly Lewis

The Miracle of Hope

A Stirring Lancaster County Portrait From Beverly Lewis

The quaint Amish community of Gobbler's Knob holds everything Leah has ever desired. But, for her older sister, the lure of the outside world is too much to resist. Devoted to each other, the two make a dangerous pact that soon has Leah clinging to the promises of God.

Leah Ebersol's heart has been captured by one young man, but her father has his heart set on someone else for his beloved daughter. Then Leah's sister Sadie begins a journey that can only end in sorrow. As the ties that bind Abram's daughters begin to unravel, their quiet Amish life is in danger of being torn apart.

Available at your bookstore
or by calling 1-866-241-6733
(Please mention CJLMM)

The Leader in Christian Fiction

BETHANYHOUSE
www.bethanyhouse.com

A Charming Picture Book for the Whole Family

Rich illustrations beautifully capture life on an Amish farm in this delightful picture book of a young girl who tries to be just like her beloved mother... with humorous and touching results.

Just Like Mama by Beverly Lewis

www.beverlylewis.com

BEVERLY LEWIS
CHERI BLADHOLM
JUST LIKE MAMA

************************CAR-RT LOT**C-025
<10566> 68
5100 12/03 205377 Q:1 275
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Rich Preheim

Life, love and loyalty

The attacks of last Sept. 11 were an atrocious crime that claimed the lives of thousands of innocent people and inflicted immense pain on the psyche of a nation. For a sense of perspective, however, compare that tragedy with the crucifixion of Christ. A man even more innocent than the people in those airplanes or the buildings they crashed into, our Savior was betrayed by one of his own followers, tortured, convicted in a gross miscarriage of justice and died an agonizing and disgraceful death.

These two incidents are similar in their horror and apparent senselessness, but they differ in one important way. Christ, even while facing brutal suffering, commanded love, peace and nonresistance. The United States, meanwhile, is cranking up the war machine for military action against Iraq.

For those who believe that God is Lord of our life and Christ is our model for living, it is obvious which response is the more faithful one.

Not that the faithful response is being pursued, since President Bush seems determined to go after Saddam Hussein. That is why Mennonite Church USA embarked on a campaign seeking 5,000 signatures decrying a potential war with Iraq. Organizers were planning to send the signatures to Bush on behalf of the denomination on Sept. 12.

There are plenty of military, political and moral reasons to oppose war with Iraq—and they are all trumped by the call to faithfulness.

"There are even persons inside the Pentagon, voices of dissent within the administration and some leaders of Congress who are raising questions," says J. Daryl Byler, director of the Mennonite Central Committee (MCC) U.S. Washington Office. "But many members of Congress are still afraid that they will look weak. … So they need to hear from their constituents in order to have backing to voice their own concerns.

"The more signatures we send, the stronger our voice will be. If we keep our faith private in our churches without a public statement, then the world won't see that peace is what matters to us as a people of God."

We have risen to the occasion before. In 1919, 20,000 Mennonites in 31 states—who for generations were taught not to be conformed to this world —signed a petition asking Congress to provide draft exemptions for conscientious objectors. And that was done without benefit of faxes and email, notes Titus Peachey, peace education director for MCC U.S.

Back then, nonresistant Mennonites were called yellow and threatened with tar-and-feathering—and worse. Now, at the beginning of the 21st century, our opposition to war may not spawn physical threats, but it will still have to withstand shots in the arena of public opinion. An organization called Americans for Victory Over Terrorism, created following Sept. 11 and led by conservative champion William Bennett, says it "will take to task those who blame America first and who do not understand—or who are unwilling to defend—our fundamental principles."

But as Christ repeatedly taught and demonstrated, even while he was dying on the cross, our fundamental principles include life, love, peace and justice, not worldly self-interest. There are plenty of military, political and moral reasons to oppose attacking Iraq—and they are all trumped by the call to faithfulness.

"True faith means acting in peace and justice, rather than with violence and military means," says Article 17, "Discipleship and the Christian Life," in the Confession of Faith in a Mennonite Perspective. "True faith means giving first loyalty to God's kingdom, rather than to any nation-state or ethnic group that claims our allegiance. …

"Jesus is our example, especially in his suffering for the right without retaliation, in his love for enemies, and in his forgiveness of those who persecuted him."

Christ went to the cross and arose three days later—a triumph not only over eternal death but also over physical death and destruction of a violent world. In word and deed, Christ's followers need to loudly and clearly proclaim his message of life and love while the United States foments death and hatred of Iraq.—*rp*

AMBS
LIBRARY
ELKHART, IN OCT 3 '02

The Mennonite

www.themennonite.org

October 1, 2002

globalization

Page 8

14 Of infinite worth

16 Cows, corn & cash

18 Christmas in October?

32 Globalization hits home

Genesis: promises and prayers

Dorothy Nickel Friesen is senior pastor at First Mennonite Church, Bluffton, Ohio.

Genesis 1:1—In the beginning, O God, you were there, calling to life and blessing life. In the beginning, O God, you were shaping new life and new possibilities. We pray today that we will remember that you are the Creator and that you are the one who gives life in all of its varieties and complexities. We ask forgiveness this day for our many ways of forgetting that you are the Creator. We blame you when things do not work, when life goes bad, when disaster strikes, when discouragement hits. We think that you, Creator God, have forgotten us, that you have left us, that you are angry with us, and we forget that you created us in your image. Great God of us all, we ask forgiveness for our forgetfulness. Give us a new mind, one that is open to the new things that you are doing in our lives and in the world. Give us a new heart—full of compassion and full of forgiveness. Give us a new soul—one that thirsts for the living water that comes from Jesus the Christ. Bless the beginnings in our lives. Amen.

Genesis 6, 7, 8—You have to wonder about God. Why risk loving again? We know what that risk will ultimately involve. Why give these people another chance when the possibility of choosing sin is there? But the water, which purged away so much evil, also represented new life. God seems to have bathed the creation in a cleansing ritual and the return to the watery chaos was a way to re-create. The waters do not stay around; they dry up, and the land appears, and the blessings go on and on.

Genesis 12:1-9—On this beautiful morning we pause to rest in the glory of your creation. Thank you for spring blossoms and summer fruit. Thank you for refreshing rain, mud puddles, lush green grass and colorful leaves. As we enjoy creation—camping, boating, biking, picnicking, raking leaves—bless our recreation. We pray this day for those things that seem not so pleasant, not so beautiful, not so delightful. We pray for those who are suffering sickness and the agony of disease. Healer of our every ill, comfort with grace those who endure suffering and give courage to those who have no hope left. We pray for places in our world where violence and bloodshed, threats and counterthreats seem the order of the day. Guide the leaders of Pakistan and India, Israel and Palestine, Colombia, the Philippines, Korea, the Americas. We pray for our congregation in this time of transition, change and opportunity. Thank you for leaders—pastors, teachers, counselors, musicians, volunteers—who together are the body of Christ. In the strong name of Jesus, amen.

Genesis 18:1-15—"Picture this," says the storyteller. "You're sitting under a tree because of the noonday sun, swatting the bugs from your brow, when three guys walk up. You scramble to get them food and wash their dusty feet, and you say, 'Stay a spell. We've got some of the best mutton around, and my wife's a great bread maker.' They stay, and you have a great time getting acquainted. Suddenly they want to know where your wife is. Not knowing what these guys are up to you say, 'She's in the tent where she's supposed to be.'

"Now here's the part that will knock your socks off. This guy says your wife's going to have a baby. 'Sure,' you say, 'and I'm the king of Mesopotamia.' Meanwhile your wife is in the tent, laughing her head off. You try to be polite. You don't want to get into trouble with these wise guys.

"They go over to Sarah and say, 'You laughing in there?' Sarah knows her place and says, 'I did not laugh,' trying to keep a straight face. One guy says, 'Yes, you laughed.' You decide to shut up. If that guy wants you to have a baby, you'll have one. You'll have a whole nation."

Before you know it, the storyteller is telling another story—full of tears of joy and of sorrow.

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing: **Marla J. Cole**
Advertising: **Melanie Mueller**
Secretary: **Marla J. Cole**
Design: **Merrill R. Miller**
Editor emeritus: **J. Lorne Peachey**

Offices:
1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@TheMennonite.org
phone: 800-790-2498 fax: 316-283-0454

TheMennonite

Vol. 5, No. 19, October 1, 2002

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for January and December when it is published on the second and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 128562, GST no. R122192453. Subscription rates: $36.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

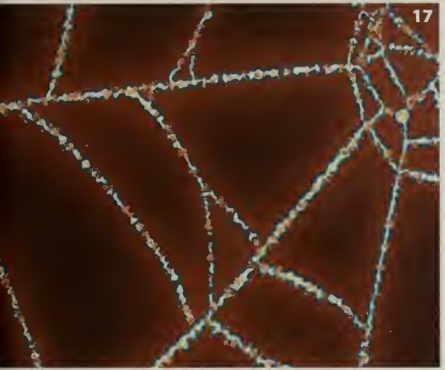
Postmaster:
Send form 3579 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Cover photo by J. Lorne Peachey

Web site: **www.themennonite.org**

Mennonite Church USA

CONTENTS



8 Globalization
A flower or a cancer—*Wally Kroeker*

10 Eden for a few
The benefits of globalization are not distributed equally. —*Henry Rempel*

12 Perpetual motion
Can we survive the fallout from globalization's imbalance of power and control?—*Marg Rempel*

13 Beyond their reach
The key to globalization as an opportunity or a threat depends upon access.—*Calvin Miller*

14 Of infinite worth
Biblical values related to peace, justice and human rights —*Carl E. Hansen*

16 Cows, corn & cash
Dothan Moyo invites us to Africa 2003.—*Lil Goertzen*

19 A congregational chorus of 12,000 voices
Mennonite Church USA executive director presents signatures opposing war with Iraq.—*Laurie L. Oswald*

DEPARTMENTS

2 A pastoral word
Genesis: promises and prayers—*Dorothy Nickel Friesen*

4 Readers say

6 News digest

18 Speaking out
Christmas in October?—*Wes Bergen*

24 For the record

26 Resources

30 Wider world
Strange bedfellows: Dutch politics, religion—*Rich Preheim*

32 Editorial
Globalization hits home—*Everett J. Thomas*

Don't want something else
I can't decide whether to feel distraught or encouraged by Craig Pelkey-Landes' article, "I Want Something Else" (Sept. 3). I am a 24-year-old "Generation Xer" with a mostly Mennonite background. After having spent a few years away from the Mennonite Church and feeling alienated from the church in general, I am now involved in the established Mennonite Church for reasons that contradict much of what the article seems to be saying.

I have experienced and witnessed enough to be turned off by new trends, flashy style, generational estrangement and overall shallowness. On the other hand, it is hard to argue with young people overcoming drug addictions, rejecting sexual promiscuity, experiencing positive community and desiring to share their changed life with others. Inasmuch as these churches are providing a spiritual haven for those otherwise turned off by religion, they certainly are doing some good. I still have a lot of questions about how church should work, but I think there has to be a way to cling to our strengths as an established Mennonite Church, while welcoming in the newness that is emerging around us.—*Joel Miller, St. Louis*

I'm not convinced that Pelkey-Landes' article does justice to the nature of young adults, differences in the church and fringe evangelism. While I agree that the church needs to make space for young adults going through questioning times, I don't agree that the models of Vineyard house churches and nondenominational megachurches are conducive to an Anabaptist perspective of Jesus, especially for young adult Mennonites.

Whether or not it was intended, this article communicates separatism, particularly that of anti-generationalism and a lack of regard for history. Without these checks and balances and with the prideful attitude presented in this article, negative religious fanaticism can take hold. Our unity amid diversity can only enhance accountability against our religion going off such a deep end.

I agree that people in a Christ-based community should not define their interactions through theological hairsplitting but through the figure of Christ. But this does not mean that denominational, theological or even stylistic issues are unimportant. I am not denying that there are positive aspects to the perspective Pelkey-Landes gives, but he presumes too much about what young Mennonites want, who they are and how a quality church paradigm could provide space for them.—*Keith Hiebner, St. Louis*

The MPH story
I shook my head in disbelief when I read about the constant graying of what is purely black and white in the Mennonite community regarding Mennonite Publishing House ("The MPH Story," Sept. 3). MPH produces a product and pays the people who do it. Any common person minus a multitude of degrees realizes that MPH is first and foremost a business. Unfortunately, it was not run that way. Poor management, irregular accounting and lack of good business sense dismantled a once thriving service to Christians worldwide.

In recent years, though, a sizable part of the blame must also fall on lack of support from Mennonite congregations themselves. The products MPH produced were not always purchased by them. Congregations and consumers out there are looking for a bargain, whether it be on the Internet, non-Christian bookstores or locally at their small-town-corporate-giant-Wal-Mart for their congregations' needs.—*Robert Tylka, Scottdale, Pa.*

Thanks for "The MPH Story." This is the information I needed to understand my church.—*Ryan Ahlgrim, Indianapolis*

Disagrees with letter to the president
James Schrag, executive director of Mennonite Church USA's Executive Board, sent a letter to President Bush from the leaders and members of the Mennonite Church USA. The letter might leave the impression that all Mennonites here in the United States agree with the content of this letter. Not so. I can only hope there are many more

IN THIS ISSUE

Globalization is the theme of this issue. It emerges most directly in the perspective of a retired professor of economics (page 10), in the observations of a Canadian livestock and grain farmer (page 12) and in the experiences of the former Bolivia country manager for Mennonite Economic Development Associates (page 13). But there are other stories from our global village that demonstrate how interdependent we are with others, especially Mennonites. Dothan Moyo, the Africa 2003 Assembly National Coordinator, explains why he wants many North Americans to come to Bulawayo, Zimbabwe, next summer (page 16). Closer to home and in this hemisphere, we hear about the K'ekchi' Mennonite Church's successful efforts to provide what indigenous Guatemalans need most—land (page 21). And in Jabalia's refugee camp on the Gaza Strip, Mennonite Central Committee supports a children's camp that fills the air with shouts of joy and loud singing in the midst of a war-torn land (page 22). Through these stories we hope our readers will reflect on the ways the United States is connected to the rest of the world and how our Mennonite sisters and brothers elsewhere experience us as world citizens.—*ejt*

Mennonites who believe as I do in the Dordrecht confession of faith from which I quote: “We believe and confess that God has instituted civil government, for the punishment of the wicked and the protection of the pious; and also further, for the purpose of governing the world—governing countries and cities; and also to preserve its subjects in good order and under good regulations.”

Traditionally, we Mennonites also believe that Christ has forbidden his followers to resist our enemies with the sword and so our forefathers asked for and were graciously granted conscientious objector status by our government. We as a church need to more earnestly pray for the president and for our government and its welfare during this troubled time. I will try to do this every day.—*Jean L. Fairfield, North Wales, Pa.*

Stealing from those who hunger

On one hand we spend millions of dollars to prevent deaths from heart disease, diabetes, obesity, high blood pressure, etc. Every community spends big bucks for efficient ambulance service and modern hospitals. On the other hand, we spend billions of dollars in research and development of military armaments to kill people.

War tramples underfoot every element necessary for an ordered society: truth, honesty, trust, morality, compassion, goodness, kindness, understanding, forgiveness, peace, patience, faithfulness, gentleness, self-control and, especially, love. War’s product is death, poverty, suffering, starvation, orphans and mass destruction. Why then do we dress our soldiers in fancy uniforms, stick flags in their hands and put rousing songs on their lips? We should all be dressed in black with tears running down our cheeks.

President Dwight D. Eisenhower said, “Every gun that is made, every warship launched, every rocket fired, signifies in the final sense a theft from those who hunger and are not fed, those who are cold and are not clothed.”—*D. Lowell Nissley, Sarasota, Fla.*

Holy Spaces

Sheila Stopher-Yoder’s “Holy Spaces in a Missional Church” (Speaking Out, Sept. 3) struck a real chord with me. We do need to educate ourselves and open our hearts to meet the ongoing, everyday needs of many overburdened families. Yet we as a church are still disabled by the powers of politics and money in our compassionate and community-building responses.

Shortly after the column was published, Stopher-Yoder wrote to some of her friends that her position at Mennonite Mutual Aid was being phased out. This is a tremendously painful blow to those of us who know her work and who are working to find even more ways of supporting each other in ministries to families with special needs. Are we Mennonites closing the holy spaces for people with special needs? Why is programming for disabilities set adrift every few years? Who will help us think through what it means to be a community if even a half-time office is eliminated?

Now is the time for Mennonite Church USA to say clearly, “This, too, is part of what it means to be a missional church.” May God grant us the grace to overcome the powers that would close the holy places.—*Paul D. Leichty, Middlebury, Ind.*

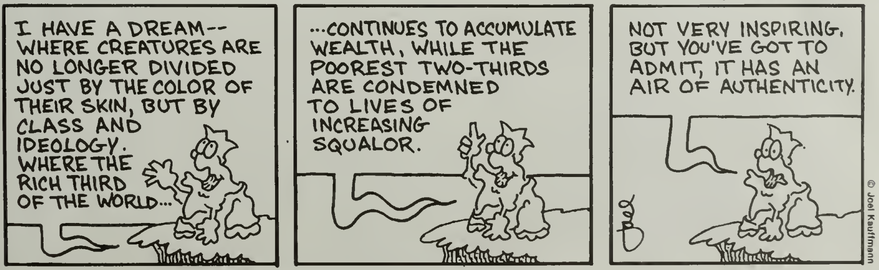
Labor is a justice issue

Regarding “Labor Is a Justice Issue “ (Editorial, Aug. 20): Recently, I started reading and studying the history of the United States from the 1400s through current day society. When following the history of this country from the view I’m seeing it, minimum wage is a social injustice designed to keep people in poverty. It is political slave labor.

Our government in the United States has strategically arranged the system to keep certain people groups in poverty and making it difficult to rise above it. Everett J. Thomas is right: Many of us are blind to the invisible army of the working poor in our communities, and we’re really not educated on how to make a difference.—*Ammeral Johnson, Newport News, Va.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. *—Editors*

Pontius’ Puddle **by Joel Kauffmann**


I HAVE A DREAM-- WHERE CREATURES ARE NO LONGER DIVIDED JUST BY THE COLOR OF THEIR SKIN, BUT BY CLASS AND IDEOLOGY. WHERE THE RICH THIRD OF THE WORLD...
...CONTINUES TO ACCUMULATE WEALTH, WHILE THE POOREST TWO-THIRDS ARE CONDEMNED TO LIVES OF INCREASING SQUALOR.
NOT VERY INSPIRING, BUT YOU'VE GOT TO ADMIT, IT HAS AN AIR OF AUTHENTICITY.
Joel
© Joel Kauffmann

MPH can be viable, consultant reports

SCOTTDALE, Pa.—With the help of a $5 million fund-raising campaign, financially strapped Mennonite Publishing House can survive but will need to make more changes, believes an independent consultant hired by the denomination to assess MPH's future.

Norman Shenk submitted his final report Aug. 20, concluding six months of work for the Joint Executive Committee (JEC) of Mennonite Church USA and Mennonite Church Canada. He says MPH can continue with its four current divisions: curriculum, trade books, bookstores and printing.

Shenk, who recently retired as financial manager for Eastern Mennonite Missions, notes that restructuring efforts so far have improved MPH's financial picture. "But the longer-term viability is dangerously vulnerable if we need to use most of our operating surplus to cover general and administrative expense with little or no retained earnings for the basic capital additions needed for successful growth and profitability," he writes.

Possible solutions include more reductions in staff costs and building occupancy and renting out space in MPH's facility in Scottdale.

A campaign is under way to raise $5 million to eliminate MPH's debt load. If contributions fall short of the goal, Shenk says, other downsizing efforts will need to be explored and implemented.

Shenk's report will be used by the JEC to develop a five-year business plan for MPH.—*Rich Preheim*

this date in Mennonite history

Oct. 1, 1535—King Henry VIII appoints an ecclesiastical commission to eliminate Anabaptism in England.

Africans enthusiastic about MWC assembly

STRASBOURG, France—According to early registration numbers, next summer's Mennonite World Conference (MWC) assembly in Bulawayo, Zimbabwe, will be a right neighborly affair as excitement about Africa 2003 spreads across the continent.

Already 256 Zambians, who share a common border with Zimbabwe, have registered for Africa 2003, surpassing assembly coordinator Dothan Moyo's goal. "My prayer has always been getting at least 150 coming," he says.

Farther away, enthusiasm for the assembly has led Congolese Mennonites to request 150 registration forms. Mennonites in Malawi and Tanzania are considering chartering buses to make the trip to Bulawayo.

Meanwhile, Mennonite young people from Angola are the first to submit ideas for a youth summit discussion at Africa 2003. More than 200 young Angolans helped complete a survey that was sent to MWC member bodies. "This is the first time these youth have had such an opportunity to express their own views about their life situations," says Angolan youth president Domingos Antonio Moreira.—*MWC News Service*

MCC photo by Keziah Conrad

In a stew

A volunteer with the Mennonite Central Committee-supported organization Merhamet serves stew at a soup kitchen in Sarajevo, Bosnia. MCC has provided canned meat for Merhamet's kitchens, which provide daily meals to more than 5,000 people across Bosnia.

Indiana church sweeps MCC softball titles

FORT WAYNE, Ind.—For only the fourth time in the tournament's 25 years, softball teams from the same congregation won the men's and women's championships at an annual benefit for Mennonite Central Committee (MCC). Yellow Creek Mennonite Church, Goshen, Ind., took home both first-place trophies from the 2002 Indiana Mennonite Softball Tournament, held Labor Day weekend in Fort Wayne.

The Yellow Creek men defeated Bethany Conservative Mennonite Church of Hartville, Ohio, while the women's team outscored Mennonite Christian Assembly of Fredricksburg, Ohio. Both Yellow Creek teams came out of the loser's bracket.

The annual tournament drew 55 men's and nine women's teams from six states. Since it began in 1978, more than $45,000 has been contributed to MCC from tournament proceeds.

MCC funds Tanzanian church construction

MOROGORO, Tanzania—Morogoro Mennonite Church is turning a cornfield into a new meetinghouse, thanks to support from Mennonite Central Committee. A $700 MCC grant will provide cement for the new building's foundation. MCC each year gives grants to several Tanzanian Mennonite congregations.

The Morogoro congregation had been holding the land for years. Membership has reached 150, but the congregation has never raised money for a new building, focusing instead on ministries such as supporting widows and visiting prisoners.

The 16-year-old congregation now meets for Sunday worship in a classroom at a local agriculture school. But school officials have asked the congregation to vacate the room by the end of the year.—*MCC News Service*

Hondurans get drought relief from MCC

TEGUCIGALPA, Honduras—A devastating drought in southern Honduras has Mennonite Central Committee responding with food shipments and water projects. MCC is sending 886 metric tons of corn and 124 metric tons of beans. The first of two shipments arrived in August.

In addition, MCC worker Tony Sauder, a hydrogeologist, is working with communities on water access and food-security projects.

Farmers will lose an estimated 80 percent to 90 percent of their corn harvest this year. Last year, they lost their crops to weather anomalies and lack of access to water. "People here say that the situation is worse than the drought that took place before Hurricane Mitch in 1998," says Marion Meyer, MCC emergency response coordinator in Central America.—*MCC News Service*

MEDA initiative links environment, tourism

MANAGUA, Nicaragua—Mennonite Economic Development Associates want visitors to Nicaragua to take a hike. MEDA has started COMARCA, an ecotourism venture to allow tourists to see the country's abundant scenery while preserving the environment and respecting local cultures.

COMARCA will organize tours, work with local people to help them improve their tourism services and provide training to park rangers so they can develop trail systems through park reserves that protect flora and fauna while giving tourists opportunity to see waterfalls, three-toed sloths, medicinal plants and other sites. MEDA is helping local ecotour operators get access to North American markets and testing the emerging industry's viability.

"The best thing about setting up a business like this is that it not only helps preserve the environment, it can provide long-term income and jobs for local people as well as foreign exchange for the country," says Ed Epp, MEDA's director of international operations. "It means that families will eat better, have better homes and provide better education for their children. All this can be done, and tourists can still have a great time."—*MEDA News Service*

Printing firm to observe 100th anniversary

NEWTON, Kan.—Mennonite Press, the longtime General Conference Mennonite Church-affiliated printing company in Newton, will celebrate 100 years of denominational publishing on Oct. 5.

"We are celebrating all the people who have supported Mennonite Press throughout its history—those in this community and surrounding areas, customers from across the country and our loyal employees," says manager-director Steven Rudiger, who is also a part owner of the business.

Mennonite Press traces its history to 1902 when Bethel College opened a campus print shop to serve the college and provide work and income for students. In 1949, Bethel formed a partnership with the General Conference Mennonite Church to create Mennonite Press. Forty years later, Bethel sold its interest to the General Conference Mennonite Church, which then sold minority interest to a group of private investors, including Rudiger. Mennonite Church USA is still the majority owner of Mennonite Press.

Australia calls MIP student

The Ministry Inquiry Program (MIP) turned Moriah Hurst's world around. While other participants served in North American congregations, Hurst went Down Under to spend the summer at Collins Street Baptist Church in Melbourne, Australia.

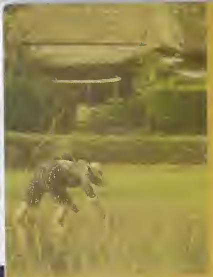
But it wasn't a foreign location for the Goshen (Ind.) College junior. Hurst, the daughter of Mennonite mission workers, spent seven years of her childhood in Australia.

MIP places students from Mennonite colleges in congregations for 11-week terms to test the ministry.

Stretching things

Hayley Pankratz (left) and Riley Pankratz participate in the bungee run at the Fun Fest held by First Mennonite Church of Newton, Kan., on Sept. 7. The free festival—an outreach effort by the congregation—drew about 1,000 people for food, live music and carnival activities. "We wanted to invite people onto our grounds so that then the next step of inviting them inside the church doors on Sunday morning might not be so intimidating," said Brent Voran, one of the organizers. "We wanted to get involved in their lives and have them get involved in ours."

Mennonite Church USA



For Mennonites, who are known to care about the poor and whose own history is steeped in the soil, globalization poses important questions about biblical justice and the future of agriculture.

GLOBALIZATION

A flower or a cancer?

For a word that didn't exist before the 1990s, "globalization" has certainly bulldozed its way into the North American vocabulary. While the term can mean anything "worldwide," it usually refers to economics, especially the dizzying expansion of global trade. And though it's not only about agriculture, it seems that peasant producers are most vulnerable to being trampled.

Views of globalization differ sharply. Some see it as an economic savior that will spread prosperity to new regions. *New York Times* columnist Thomas Friedman calls it "a flowering of both wealth and technological innovation the likes of which the world has never seen."

Others are less enthused. David Korten, author of *When Corporations Rule the World*, sees it as a form of "market tyranny" that is "extending its reach across the planet like a cancer." This view is shared by protesters who have organized public demonstrations to derail efforts of the World Trade Organization, often seen as the institutional leader of the globalization movement.

For Mennonites, who are known to care about the poor and whose own history is steeped in the soil, globalization poses important questions about biblical justice and the future of agriculture. The following articles intend to help clarify some of the issues. Meetinghouse asked three agricultural specialists to comment from their areas of expertise: Henry Rempel, an economist; Marg Rempel, a hog farmer; and Calvin Miller, a development worker.—*Wally Kroeker for Meetinghouse*

Meetinghouse is a consortium of Mennonite periodicals, of which *The Mennonite* is a member.

Eden for a few

The benefits of globalization are not distributed equally.

by Henry Rempel

Globalization presents new opportunities for farmers and consumers. It provides the pleasure of consuming coffee, mangoes, papaya and nutmeg. For farmers, large and small, it provides new markets, more income and a better way of life. Consumers and farmers who grasp such opportunities experience again one aspect of the garden of Eden: Having tasted something new, they are unable to return to their former state of innocence.

However, the benefits of globalization are not distributed equally. Only higher-income groups can afford a varied diet. Low-income households are bound to a few staple foods. For them, tasting exotic foods from distant places is a mirage.

Similarly, small farmers, whether in North America or Africa, cannot afford to trade directly in far-off places. They depend on large corporations to process, store, move and market their produce. The cost of delivering farm output to another country, in a form and at the time consumers prefer, is high. Even for "fair trade" goods, there is a large gap between the prices farmers receive and the prices consumers pay.

Family farms have limited bargaining power. Large corporations can buy from many farmers in various countries. They will choose the farmers offering the best quality at the lowest price.

Subsidies: These forms of inequality are made worse by the ability of high-income countries to pay $1 billion per day as subsidies to their farmers. Take cotton, for example. In Mali, a farmer spends 14 days walking barefoot behind an ox-driven plow to till six hectares (15 acres) and plant cotton. The return for his efforts will be low, since cotton prices have declined by 60 percent since 1995. The reason is subsidized production in the United States. For example, Perthshire Farms in Mississippi is rewarded with $750,000 in farm subsidies to operate 12 tractors to farm 4,000 hectares (10,000 acres) of cotton (*The Asian Wall Street Journal*, "How a Cotton Glut Bred by U.S. Hurts Poor African Tillers" by Roger Thurow and Scott Kilman, June 27).

The World Trade Organization was established to level the playing field for member countries. It is another example of high-income countries making the rules of the game. The WTO has failed to deal with the problem of farm subsidies. Instead it has defined a new form of protectionism by setting minimal health standards for the international trade of all agriculture products. High-income countries can meet these standards but it will take low-income countries some time to develop a similar capacity. Until they do, high-income countries are using them to exclude imports from lower-income countries.

What to do? The most effective solution is to end aid to farmers in higher-income countries. The resulting economic boom for farmers in low-income countries, as they suddenly become more competitive on the world stage, will mean far more income to them than all the foreign aid they currently receive. There is some cause for optimism here. The European Union is beginning to move in the direction of assisting farmers in ways not linked to how much they produce. Also,

What to do?
The most effective solution is to end aid to farmers in higher-income countries.

Bound to staple foods: Primary school children line up in the courtyard of the Matopo Mission School, about 40 kilometers south of Bulawayo, Zimbabwe.

The biggest challenge of globalization is to the fierce sense of independence embedded in the soul of each farmer.

China has entered the WTO and will become a powerful ally with the countries trying to get the WTO to phase out all production-linked subsidies. The United States is the main obstacle to creative change in this area.

Health standards: A second solution is providing foreign aid that helps low-income countries build capacity to meet the international health standards for agricultural goods. This may mean helping governments develop their means to set appropriate standards, enforce them and offer such services to all farmers as a public good. It also may include helping small farmers produce better-quality agriculture goods that meet domestic and international health standards.

For family farms in Canada and the United States, the issues are different. The biggest challenge of globalization is to the fierce sense of independence embedded in the soul of each farmer. If a rural way of life, based on family farms, is to be maintained, farmers will need to sacrifice this independence and pursue joint action. The construction of wheat pools and credit unions are models from the past that can inform the future.

The issues are different now, and the joint action required will need to be different. For example, an immediate challenge is to liberate the primary farm inputs, land and water, from being reduced merely to commodities that are bought and sold in the market. A continued failure here will mean large corporations will eventually control these resources. Then the prospect for farmers is that their labor, their entrepreneurship and their love of the land also will be reduced to being mere commodities bought and sold in the market.

Henry Rempel recently retired as professor of economics at the University of Manitoba. He has worked extensively in Botswana, Kenya and China and has published widely on economic development.

Perpetual motion

by Marg Rempel

Can we survive the fallout from globalization's imbalance of power and control?

Our family farm is located on the Canadian prairies, a region of millions of acres of productive soil and less than 4 million people, which makes for a small domestic market but a great place to grow food. We export much of what we produce.

Typical for southeastern Manitoba, our farm is a mix of livestock and crops. Hog manure provides fertilizer for our crops, some of which in turn feed our hogs. However, outside that nutrient cycle, many of our farming requirements (machinery and equipment, gas and oil, chemicals) come from beyond our neighborhood.

Since forever, peoples and regions have traded what they have in abundance for what they do not have available locally; a win-win situation. In more recent history, colonization was more often theft than trade. And now the encumbrances of national interests and political borders have been thrown off by what we call globalization.

Globalization is many things, but it's nothing without transportation, and lots of it. There seems to be much movement of goods, and it doesn't always make sense.

Moving goods around generates wealth for the mover, but it also clogs up our atmosphere with carbon compounds.

An agribusiness entrepreneur and acquaintance once traveled a circuit of international agricultural trade shows to promote his product, a type of flooring for hog barns. In the Netherlands he asked some Dutch hog producers about the state of their industry. They said they had had a good couple of years. The European Union was importing from Taiwan the cheap tapioca they used in their hog rations.

Tapioca: Months later our friend visited hog producers in Taiwan. He said, "Profit margins must be OK, with all the inexpensive tapioca so readily available for use in your hog rations." They laughed at his ignorance. "We would never feed tapioca to our pigs," they said. "The Europeans dump their heavily subsidized feed barley on our island, and we're happy to accept. It's much cheaper to feed that barley than our own tapioca (not to mention that it makes for a better quality of ration)."

Moving goods around generates wealth for the mover, but it also clogs up our atmosphere with carbon compounds, which brings us into the debate around signing the Kyoto Protocol and reducing greenhouse gas emissions.

As a society, we consider ourselves more learned than our great-grandparents, but according to experts such as those doing the Nebraska Tractor Tests, "We have achieved no real gain in fuel efficiency in spark-ignited tractors in 75 years." Are engineers and manufacturers of engines not capable of improving this statistic? Or are they not allowed to? Thinking globally, I wonder whose best interests, financially speaking, would not be better served should transportation be more efficient?

In the past decade, Canada's nationally owned railway lines have been abandoned and track pulled up by the thousands of kilometers. Now our highways are congested with heavy truck traffic. A train loaded with 10,000 tons of wheat uses 6,000 horsepower, or just over one-half horsepower per ton. Trucks use 400 horsepower to haul 40 tons, about 5 percent as efficient. Why are we doing this?

Money for the corporation: Since corporations took over ("integrated") a huge portion of hog production in Manitoba, animals are moved to at least two, often three, different sites, in some cases hundreds of miles away, before they make that final trip to market. Rather than grinding and mixing rations on site, as was previously the case, now farmers' grain is trucked to a couple of huge, central mills. Prepared rations are then trucked back to the barns. Is all this expenditure of fossil fuel necessary to turn a pig into pork? Obviously not, but it is part of the production contract. Remember that in this case, one corporation owns the mills, the trucks, the hog contracts and the slaughter facility, maximizing control. Every time a product is moved, it makes money for the corporation. Is this system efficient? Maybe, maybe not. But what is the real cost of production in this case? Can we survive the fallout from globalization's imbalance of power and control?

For all its opportunities, globalization is rife with exploitation of both people and our planet. (The gene-patenting stampede is another example). Can we encourage one another as individuals, companies and nations (I think that's what the Kyoto Accords are supposed to be about—a firm encouragement) to sort out what is really necessary in terms of transportation and what is most respectful of the health of our environment and of ourselves? TM

Marg Rempel and her husband, Ron, farm near Ste. Anne, Man. She helped found the Manitoba Rural Adaptation Council.

Beyond their reach

The key to globalization as an opportunity or a threat depends upon access.

by Calvin Miller

Rana and his family raise rice and maize on the steep slopes of Nepal. He plants the same open-pollinated varieties year after year and struggles with having enough food and income to maintain his family. He also worries about how his five children will be able to make a living. He complains that the $7 per bushel price of maize does not cover his meager costs and labor.

Rollin and his family raise corn, soybeans and wheat on many acres of land in the U.S. Midwest. He plants the latest hybrids and genetically modified seeds and struggles to make ends meet for his family and the ever-important bank that finances so much of his operations. With maize at $2 per bushel, he complains about price and depends on governmental price supports.

Globalization is the ever-increasing interdependence and interconnectedness of our shrinking world. It uses high-speed information and technology to link people, capital and markets in a way never dreamed of before. It is more than kiwis in Atlanta and bananas in Siberia; more than McDonald's in Bolivia and Monsanto in Africa; it is about mixing and interchanging cultures, customs and parities.

In the old days, fences, hedges and woods shielded farms from one another. Limited roads and transportation meant unequal access to markets, prices and information. Today the winds of change blow not only across farms but also across nations and continents. The speedy flow of market information enables Rollin to know the price of maize in Nepal and for someone in Nepal to know the price in the United States. This allows markets to make changes to compensate for disparities due to shortages or surpluses. Theoretically it gives someone in Nepal instant access to the latest information on new technologies and improved production practices.

But for Rana, real access is still beyond his grasp. Even if he could get to a computer, he would not have the resources to do anything about it. Without training he may not know how to use improved technologies. Without capital he cannot buy improved seeds. And with meager land resources, poor roads and no economies of scale, he cannot produce for specialty, higher-value markets. Moreover, how could he compete with imported produce from countries with lower unit costs and governmental supports his country cannot afford.

Small farmers everywhere are affected by globalization. But globalization is not so much the cause as the accelerator of an inevitable process of change that has always been in place. For Rana in Nepal, Muhuro in Kenya, Mia in Vietnam and Pedro in Bolivia, globalization can also mean new opportunities. Rana's children now can produce crafts for New York; Muhuro grows baby corn and specialty vegetables for export to Europe; Mia left the family farm and makes soccer shirts for Latin America; and Pedro gets higher prices for onions since he learned of a new process that allows for longer storage.

The key to globalization as an opportunity or a threat depends upon access. Many small producers have little or no access. Others, such as Rana or Muhuro, gained access with the support of development organizations such as CARE and Mennonite Economic Development Associates.

Globalization is not so much the cause as the accelerator of an inevitable process of change that has always been in place.

Does this mean small producers are forced either to join the rat-race of globalization (if they can break through the access threshold) or be trampled into greater poverty? Does this mean a loss in native germ plasm, local food preferences and cultural diversity due to the increasing influence of multinational seed-chemical companies and supermarket chains? It may, but despite globalization, 40 countries have seen global trade decrease over the past few years. It will be some time before Mardi Gras becomes a festival in Asia, ugale becomes a staple food in Europe or apple pie is common to Africa.

Calvin Miller is director of the Economic Development Unit for CARE in Atlanta. Previously he spent many years as Bolivia country manager for Mennonite Economic Development Associates.

Of infinite worth

Biblical values related to peace, justice and human rights

by Carl E. Hansen

At the heart of the Bible, both Old Testament and New Testament, is God's concern that human beings live together in peace with justice and respect for human rights. Without justice and respect for human rights, there is no peace.

In God's sight, the human being is of infinite worth, whether one is an Iraqi Muslim militant, an Ethiopian atheist Communist or a white American Protestant. Any action that degrades a human being is against what God values most and hence against God.

From the biblical perspective, the human being has value for the following four reasons:

1. The human being was created by God. God, after much contemplation, weighing the pros and cons, chose to crown the creation with the lordly "man, male and female." The psalmist in amazement asks God: "What are human beings that you are mindful of them … ? Yet you have made them a little lower than God, and crowned them with glory and honor. You have given them dominion over the works of your hands; you have put all things under their feet" (Psalm 8:4-6). God chose to be surrounded by a myriad of human beings. That human existence was chosen, designed and created by God invests tremendous value in the human being. And that God entrusted the stewardship of the created order into human hands is even more astonishing.

> If God counts even the lowest, most incompetent human beings of equal value to the highest, most competent, then we have no right to despise, reject, degrade, abuse or discard any human being.

2. Not only were human beings created by God, the biblical record points out that they bear the "image of God." Though easy to overlook, human beings bear godlike qualities, possess godlike potential and are entrusted with godlike powers. On a lesser scale, human beings, like God, are rational, spiritual, morally sensitive and creative. Humans have godlike potential that is usually unrealized due to the bondage of sin, ignorance, superstition, disadvantage and oppression. It is every human's right to be free to realize his or her God-given potential.

3. Human beings are loved by God. Love invests value in the human person. If God loves someone, all the hate and rejection in the world cannot take away that person's infinite worth. For the Christian, the good news is that "God so loved the world that he gave his only Son" (John 3:16) and that God "is patient … not wanting any to perish, but all to come to repentance" (2 Peter 3:9). God's love is not based on human lovability, merit or achievement. It is unconditional. Our merit or achievement may be a response to that love but not the cause of it. "We love because he first loved us" (1 John 4:19).

4. Human beings are owned by God. It is only logical that the creature is owned by the Creator. Human beings have infinite value because they belong to the infinite God. Marxists eliminated God from their system and thus robbed human beings of intrinsic value. In their system, human beings are ascribed value only inasmuch as they contribute to the well-being of the state. Those seen as noncontributors are valueless and can make no claim to justice or human rights. It is OK for them to experience the terror of summary execution or endure the horrors of a living hell such as the Gulag Archipelago or "Alem Bukign" (a prison in Addis Ababa, Ethiopia).

If human beings are so highly valued, then what are the implications for peace, justice and respect for human rights? To be created by God means that all human beings are of equal value before God. Each person is created with unique characteristics, with differing degrees of intelligence, capabilities and opportunities. No one is so small, weak, frail, incompetent, ignorant or impoverished to be of less importance to God. If God counts even the lowest, most incompetent human beings of equal value to the highest, most competent, then we have no right to despise, reject, degrade, abuse or discard any human being. To kill a human being is the most terrible form of insult and rebellion against God. To end human life is to arbitrarily cancel and undo the work of its Creator. To kill is to usurp the responsibility of God.

We must respect and honor one another. Rich and poor, powerful and powerless, old and unborn fetus, genius and mentally challenged, all are equally God's creatures. We must recognize that image of God in even the weakest among us. With God, "Many who are first will be last, and the last will be first" (Mark 10:31). This truth calls us to practice the golden rule, always treating others as we wish to be treated. The rights of the "least of these" (Matthew 25:40,45) are to be cherished as much as the rights we demand for ourselves.

Assault against an image of God: The fact that every human being bears something of the image of God has tremendous implications for human rights. An assault against a fellow human is an assault against an image of God. Hence, a human being must not be murdered, slandered, cursed, insulted or called a fool. To insult a person is to insult the Creator. To dehumanize a human being is to disfigure, mar, deface and destroy what God has created in God's image.

Every human being is intrinsically worthy of respect because, no matter how distorted by evil deeds, that person bears something of the image of God. Our true worth is not based on our achievements but on God's love. Therefore we should not assign value to others according to their deeds or misdeeds, their successes or failures.

To slander or judge your neighbor is to slander or judge someone God loves and sets oneself in danger of being judged by God by the same standard.

We are instructed to withhold our judgment against another, knowing he or she is loved by God, the only one to judge. To slander or judge your neighbor is to slander or judge someone God loves and sets oneself in danger of being judged by God by the same standard (Matthew 7:1-2; James 4:11-12). We are not asked always to agree with our fellow human beings or always approve their actions. But we are required to respect them as fellow humans, with weaknesses like our own and beloved of God. We must stand ready to forgive them, as we also stand in need of forgiveness. Since all we are and all we have comes from God, we are owned by God. Therefore we have no right to take advantage of someone at their expense. To exploit a fellow human being is to exploit God's person. To steal from someone is to steal from God.

The more successful among us should not seek to exploit the less successful. Employers must respect employees and not fail to pay them their wages on time. Laborers, though poor, have rights that must be respected. Unjust or unpaid wages cry out before a just God (James 5:1-6; Deuteronomy 24:15). An injustice against God's human being is an injustice against God. To cheat a person is to cheat someone God loves. To persecute a human being is to persecute God (Acts 9:4-5).

A cup of cool water: In the same way, for the employee, respect for the rights of the employer means going the second mile in service, going beyond the call of duty to serve with excellence. Employers also belong to God. Service rendered is not a service to the employer but a service rendered to God (Colossians 3:22-25). Service "to the least of these" is service to God. A cup of cool water given even to the least deserving is a cool refreshment to the ever-observing and caring Lord.

To kill someone is to kill what God has made, loves and owns. To kill someone is to set oneself in danger of being killed. No one has the right to the life of a fellow human being. Not even if it is in our womb. Human life belongs to God and must be left in God's hands. It is sacred. We do not even have the right to remain angry with our brother or sister (Matthew 5:21-26) or to hate our enemy (Matthew 5:43-46) or to take vengeance against one who wrongs us (Romans 12:17-20). Our brother or sister and our enemy belong to God as much as we do. Our task is to "live at peace with everyone" (v. 18 NIV).

At all times justice must be tempered with mercy. A coat taken in pledge during the warm day must be returned to the poor owner before the cool of the evening, whether the pledge is fulfilled or not (Deuteronomy 24:10-13). That person is God's human being, whose needs and security must be respected. Whether rich or poor, deserving or undeserving, the fellow human being is a creature belonging to God and must be respected as such.

Let us strive for justice tempered by mercy and forgiveness. Let us work so that the rights of all humanity are respected. This will bear a rich harvest of peace.

Carl E. Hansen is an Eastern Mennonite Missions missionary working as teacher and principal of Meserete Kristos College in Addis Ababa, Ethiopia.

Human rights is a biblical notion

Crowned With Glory and Honor: Human Rights in the Biblical Tradition by Christopher D. Marshall (Pandora Press U.S., 2001, $13.95) argues that "the notion of human rights is deeply, and uniquely, grounded in the biblical story and that Christians therefore have something special to say about human rights." Theologian Marshall, who is from New Zealand and has studied at Associated Mennonite Biblical Seminary, Elkhart, Ind., and Eastern Mennonite Seminary, Harrisonburg, Va., offers a concise yet thorough account of human rights from a biblical perspective. While the doctrine of human rights developed out of the Western secular tradition, he writes, the biblical tradition offers not only a justification for but "a distinctive perspective on the content and character of human rights." Marshall uses biblical themes to show how human rights originate in creation, activate in stewardship, are expressed in covenant law, sanctified by the incarnation, comprehended in love and freedom and indicated in the coming kingdom. This book would be excellent for group study.—*Gordon Houser*

Cows, corn & cash

Dothan Moyo invites us to Africa 2003.

by Lil Goertzen

When Dothan Moyo, Africa 2003 Assembly National Coordinator, talks about Mennonite World Conference, his eyes shine and his face lights up.

Dothan's job while in North America this summer was to extend an invitation from Mennonite World Conference and the Mennonite and Brethren in Christ churches across Africa to participate in Africa 2003, MWC's 14th world assembly. Assembly Gathered will be held Aug. 11-17, 2003, in Bulawayo, Zimbabwe.

We [Africans] have a different kind of urgency, passion and commitment to Christ.
—Dothan Moyo

Our brothers and sisters in Africa want us to join them, to encounter a global family of faith and be a part of their daily life and experience. Since the invitation has been extended, says Dothan, we cannot say no. African culture assumes that when an invitation has been extended, the guests will accept and attend unless there is a good reason.

When asked about the differences he noticed between North American and African Christians, Dothan says: "Most of the singing is out of the hymnal, and it's not very lively. There's not much beat to the music. Your worship services are very programmed, leaving little room for flexibility and changes to the format. Also your services are so short. I'm used to two- to three-hour services. … Then we know we've been to church. There are huge differences in cultural background," he says, "with poverty, family struggles, HIV/AIDS and other devastating things that are part of our everyday life. We [Africans] have a different kind of urgency, passion and commitment to Christ."

Dothan also pointed out our approach to prayer. With African Christians, before meetings and interviews or in the middle of discussion, it is assumed that someone will lead in prayer. There is a noted difference in the passion expressed in prayer between our African brothers and sisters and North Americans. Prayer is an integral part of Africans' commitment to faith.

The challenges that face the Africa 2003 organizers are similar to those faced by others who have hosted Assembly Gathered. A group of 50 people in Africa have formed committees to make Africa 2003 a reality. Dothan feels the committees are competent and are working well together, putting plans and details in place. One committee is responsible to organize prayer groups that are committed to praying for the event.

So far, North Americans have responded with interest but are hesitant about making commitments to travel to Zimbabwe. However, for Dothan Moyo, safety in his country is not an issue. He lives in Bulawayo, the host city, and feels safe. Zimbabwe is a welcoming, progressive country. Visitors may not see any violence. Petty crime is rising due to the decline in the economy. It is important not to downplay that aspect but to keep it in perspective. Sometimes the media portray only one view of a situation, which is often a negative one. The invitation then becomes more compelling to "come and share our pain, reality and joy," Dothan says.

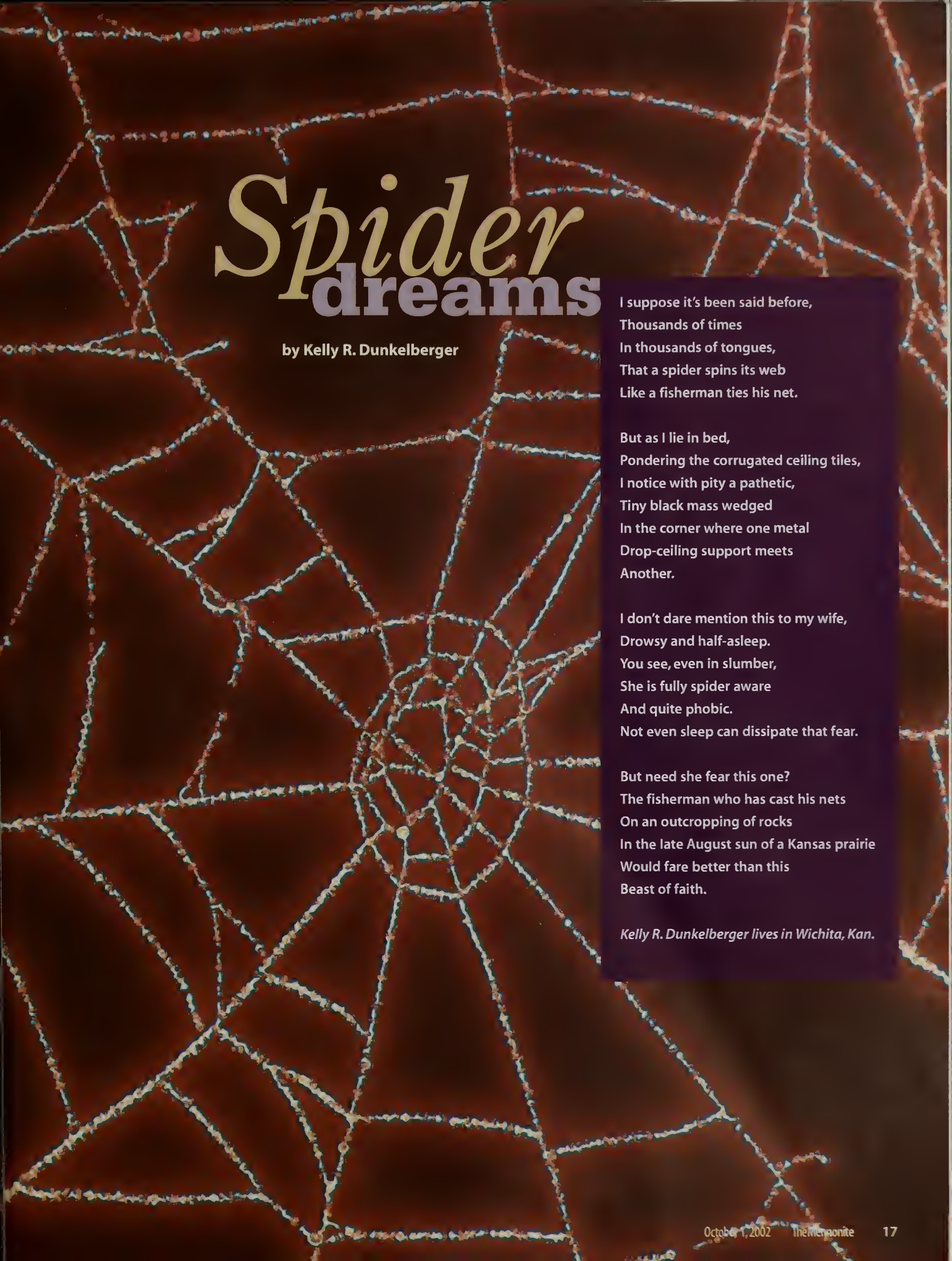
For some African Mennonites, getting to Assembly 2003 will be difficult. Many Christians in the South want to come but do not have the cash or opportunity to raise money to pay for the registration fee and travel costs. They asked organizers if they could bring gifts in kind, such as a cow, corn or firewood. Their registration money would be used to purchase these supplies anyway. Could they provide the supplies instead of money? This approach also ties into their cultural ways. When invited to a large gathering, Africans bring provisions for the event instead of money. For Dothan, this was an acceptable way to recognize their contributions. That message of "cows instead of cash" now needs to be relayed back to the African Mennonites who are eager to attend.

Africa 2003 organizers want us to bring away from Zimbabwe hearts that have been changed through the experience; transformation through singing and stories; the desire to do God's will; tools with which to serve God better.

For Dothan, Christian influence has been part of his upbringing. His family has been a part of the Brethren in Christ for three generations. At age 11, Dothan became a believer, repented and was baptized. A pharmacist by profession, Dothan loves doing work for the church. He is chair of his church board and a lay leader. He recently made a one-year commitment to MWC to serve as national coordinator for Africa 2003. Dothan and his wife have a son, 3, and daughter, 6.

Dothan left North Americans with this encouragement: "Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge him, and he will make your paths straight" (Proverbs 3:5-6 NIV).

Lil Goertzen is editor of EMMC Recorder, *the magazine of the Evangelical Mennonite Missionary Conference. She wrote this article for Meetinghouse.*



Spider dreams

by Kelly R. Dunkelberger

I suppose it's been said before,
Thousands of times
In thousands of tongues,
That a spider spins its web
Like a fisherman ties his net.

But as I lie in bed,
Pondering the corrugated ceiling tiles,
I notice with pity a pathetic,
Tiny black mass wedged
In the corner where one metal
Drop-ceiling support meets
Another.

I don't dare mention this to my wife,
Drowsy and half-asleep.
You see, even in slumber,
She is fully spider aware
And quite phobic.
Not even sleep can dissipate that fear.

But need she fear this one?
The fisherman who has cast his nets
On an outcropping of rocks
In the late August sun of a Kansas prairie
Would fare better than this
Beast of faith.

Kelly R. Dunkelberger lives in Wichita, Kan.

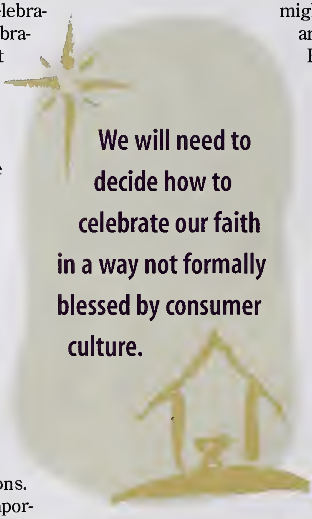
Christmas in October?

Wes Bergen is associate pastor at New Creation Fellowship Church, Newton, Kan.

Once again my last Christmas was too busy, too commercial, too mixed up with all kinds of other things. There were the usual highlights—time with family and friends, feeling the cold of a Canadian winter and remembering why we moved to Kansas, good music, good food, good laughter. There was also the usual ambiguity of trying to separate Christian Christmas from the Annual Holiday Sales Event, finding joy in the spirit of giving while focusing on the Gift I did not buy.

More and more as I watch the increasing distance between the Christian celebration and the North American celebration, I come to the conclusion that it's time for the church to wave the white flag of surrender. We have been out-syncretized. Remember that Christmas was originally a pagan holiday that the church "christianized." Well, they've taken it back. Mickey Mouse and Charlie Brown and Wal-Mart and football have reclaimed the winter solstice as the celebration of a "profit" born long ago.

So let's hand it back to them. This is a good holiday. Peace on earth, goodwill toward all. It is more blessed to give, give, give. It's the thought that counts. I could easily celebrate a holiday such as this, with some reservations. I celebrate Thanksgiving as an important event, why not a de-Christianized Christmas?



We will need to decide how to celebrate our faith in a way not formally blessed by consumer culture.

But we still need to celebrate the coming of Jesus. That isn't particularly difficult. Get out your bathrobes for the pageant, bake to your heart's content, sing the old songs and the new songs. There is, however, no particular reason we couldn't do this in October. We could even go caroling without freezing.

I realize this would be a rough transition for many of us. For those of us from northern climates, our bodies think Christmas, and the immediate associations are snow and cold. There is also the darkness of the winter solstice, which adds to the feeling of expectation. There are so many things in our culture, both North American and Christian, that point toward Christmas at the end of the year.

This, then, becomes for us a glorious opportunity. We have a chance to figure out again what makes us Christian. Remember that it almost never snows in Bethlehem. Further, there is no reason to believe that Jesus was born in winter; it might have been midsummer. There are no Christmas trees in Bethlehem. The church can get rid of all the "Christmas" baggage we inherited from a variety of cultures and start afresh. What does Christmas mean? How would we celebrate without Santa hovering in the wings?

The move to October would take creativity. It would take careful planning, coordination of schedules, recognition that we live in a multicultural environment. We would need to plan to take vacation days to celebrate a religious event. We would need to create our own excitement, rather than be swept along with the general rush. Would we still want to buy gifts, or should we leave that to "Christmas"?

We can begin small. Find a new name. Although the holiday at the end of December is not always called Christmas (yuletide, holiday season), to avoid confusion we would need to find another name for our celebration. Then find a date. We'll need four weeks for Advent, because preparation is going to be especially important as we break old habits of mind and body.

It will be a strange event the first few years. We will need to figure out the difference between God and Santa Claus. We will need to decide how to celebrate our faith in a way not formally blessed by consumer culture. I suspect we will need help from Christians in parts of the world where this is the norm. Maybe they could send us missionaries.

It's time to separate church and consumerism, to stop whining about the rush of the holidays and find an alternative that reflects our beliefs, our priorities, our pace. I hereby surrender Christmas to Jolly Old Saint Nick; it was his celebration to begin with. Let's celebrate Christmas in October.

IN THE NEXT ISSUE

- **Looking for God in all the wrong places? —Arthur Paul Boers**
- **A young pastor views the ministry—John King**

A congregational chorus of 12,000 voices

Mennonite Church USA executive director presents signatures opposing war with Iraq.

When Jim Schrag, executive director of Mennonite Church USA's Executive Board, spoke at a press conference Sept. 12 on Capitol Hill on behalf of the church to provide peaceful alternatives to a proposed war with Iraq, he brought a chorus of more than 12,000 voices.

At the press conference he held a stack of 300 pages six inches high that contained that chorus. Those thousands of names accompany a letter he wrote to President Bush on behalf of MC USA calling for sowing seeds of peace.

In what church leaders call a God-inspired movement, 246 congregations and other people in 33 states and the District of Columbia gathered the names in two weeks after the letter-writing campaign began with a goal of 5,000 names. By Sept. 14, the campaign had gleaned 13,477 names.

"This letter-writing and signature campaign tapped into a hunger across the church to somehow have a voice and make a difference," Schrag says. "While names represented many people, it was evidence of a church that wants to speak with one congregational voice on peacemaking."

The press conference was one stop Schrag made on his visit to Washington Sept. 10-12 with Susan Mark Landis, peace advocate for the Executive Board. He spoke at the press conference—one of only six people invited to do so—several hours after President Bush addressed the United Nations about Iraq. J. Daryl Byler, director of Mennonite Central Committee's (MCC) Washington Office, planned the trip. Churches for Middle East Peace—a peace group of 16 churches, including Baptists, Catholics and others—sponsored the press conference, attended by FOX News, CNN and National Public Radio.

Part of Schrag's letter reads: "As leaders and members of Mennonite Church USA, we express our opposition to the proposed invasion of Iraq by the U.S. military. We believe that war will not sow seeds of peace and security. There are workable alternatives to war that will increase security in the Middle East and for the United States."

Byler—who with MCC and its presence in Iraq since 1998 has paved the way for Mennonites to have a voice in Washington on Iraq issues—says these congregational efforts created a powerful song for peace that's being heard in Washington. The efforts are also bringing a renewed identity for peacemaking among the churches themselves.

Church
Peace
Churches for Middle East Peace

J. Daryl Byler

God-inspired: Jim Schrag, executive director of Mennonite Church USA's Executive Board, presents more than 12,000 signatures at a press conference in Washington opposing going to war with Iraq.

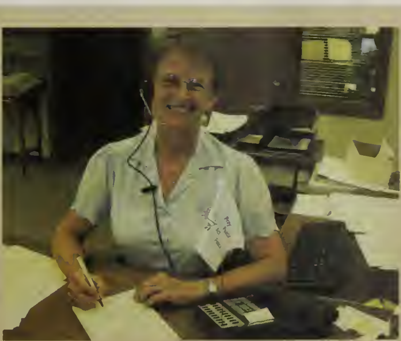
"I think it's very significant that about one-fourth of MC USA congregations participated on such short notice; it was really phenomenal," Byler says. "Of all the speakers at the press conference, Jim clearly had the most backing of the congregations he represented. While other speakers spoke from the heart, Jim had the very visible expression in those six inches of signatures that all of MC USA cares about finding alternatives.

"But more than the impact those names may have on officials, I think they will have a greater impact on our church family. There is something powerful that happens when a people collectively say that war is not right. It has a strong impact on our identity."

Others who joined Schrag at the press conference were Jesse Jackson Jr., congressman from Illinois; Robert Edgar, general secretary for the National Council of Churches of Christ in the USA; Joseph Nangle, with the Franciscan Brothers and Fathers; Roy Sano, retired bishop of the United Methodist Church; and Corinne Whitlatch, director of Churches for Middle East Peace.

Following the press conference, Byler's efforts produced an unplanned, half-hour meeting at the White House with Ben Miller, the Iraq specialist for the National Security Council.—*Laurie L. Oswald of Mennonite Church USA News Service*

The complete text of Schrag's letter may be seen at http://peace.Mennolink.org.



Mennonite Church USA photo by Laurie L. Oswald

Fly the flag

Roberta Harms takes orders for peace flags at Mennonite Church USA offices in Newton, Kan. She has taken more than 350 orders for more than 2,000 flags. To order a flag, call her toll-free at 866-866-2872.

Software developer has appetite for microenterprise and development

Imagine being a teacher and ending up taking your own course. Software developer Dave Smucker did that recently at Valley Microenterprise Alliance (VMA), a Mennonite Economic Development Associates (MEDA)-related program that helps low-income entrepreneurs in Virginia to start or expand a business.

Smucker had been part of the program from the beginning and teaches the segment on Competition and Positioning. But when he decided to branch out into the restaurant business, he realized he needed some instruction himself. "So I took the VMA course," Smucker says.

It was an eye-opener, especially the parts on legal and tax issues, he says. Running a close second was how to select a facility. Smucker even learned a few things from the segment he teaches. "It was good to see it from the perspective of a student," he says.

Smucker and a friend last year started Seventh Heaven Cafe in Harrisonburg. He finds the restaurant business a nice change of pace from his software development work, with contacts scattered across North America. "I like the local connections and getting in touch with local creativity," Smucker says.

In his other job, he and partner Daryl Myers have created a well-received series of products called Outcome Tracker, designed for nonprofit organizations needing to track, summarize and distribute information and their services.

"Both government and private funders are demanding this," Smucker says. "It's not good enough to say, 'We trained 100 people.' They need to be able to say, 'We trained 100 people and this many jobs were created, this many people got off welfare, this many people started businesses.' A lot of the nonprofits don't have a mechanism to track that."

It's not good enough to say, "We trained 100 people." They need to be able to say, "We trained 100 people and this many jobs were created, this many people got off welfare, this many people started businesses." —Dave Smucker

Among those using Outcome Tracker is MEDA. "Previously, whenever I needed a report for MEDA programs, I would contact each program director and wait until they had time to compile the data," says LiLin Gaab, MEDA's director of business development. "Then I would manually combine their data into a consolidated report. Now I get consolidated information when I want it without interrupting my program directors."

Smucker's participation with MEDA goes back to 1994, when he was working on a master of business administration degree at Eastern College in St. Davids, Pa. Shortly after MEDA began ASSETS, its North American job-training program, Smucker hired on as an intern and wrote a manual to help new community groups do feasibility studies. He then assisted with the feasibility study for MEDA's second ASSETS program, in Norristown, Pa., in 1997.

MEDA

Software developer Dave Smucker at his other job, restaurateur in Harrisonburg, Va.

After college, Smucker married, returned to Harrisonburg and worked for a firm where he helped develop, implement and sell software for higher education. By this time the growing ASSETS network was ready to create a program in Harrisonburg. Smucker got involved in the early planning for what subsequently became known as VMA and became chair of the board, a position he still holds.

One of his tasks was to find software to track the progress of microenterprise clients over VMA's seven-county region. Finding nothing, Smucker saw an opportunity to design a significant software product of his own. He and Myers, who formed their own company in 2001, took Outcome Tracker to a trade show last year.

"That was going to be our litmus test," Smucker says. "We got such a good response we decided to go for it."

Smucker hopes others in the microenterprise industry will share the enthusiasm of his colleagues. While microenterprise is still a relatively new concept in North America, there are programs of one kind or another operating in most states.

While Smucker hopes the Outcome Tracker software will put food on his table, his sideline business is doing that in a literal sense. Seventh Heaven Cafe is located in the same building as Mennonite Mission Network's Mennonite Media and near Eastern Mennonite University, Eastern Mennonite High School and Virginia Mennonite Retirement Community.

Smucker got the idea about 18 months ago, while visiting a cafe near Goshen College and Greencroft retirement center in Goshen, Ind. "I thought it would be interesting," he says, "to run a restaurant, along the same lines, close to a college and a retirement community."—*Wally Kroeker of MEDA News Service*

Guatemalans plant new community

K'ekchi' Mennonite Church project provides land for landless people.

Linda Witmer

K'ekchi' Mennonites draw numbers for plots of land in their new community of Betel. Guatemala's K'ekchi' Mennonite Church developed the community for landless people.

Ask an indigenous person in Guatemala what he or she needs to survive, and the immediate answer usually is land. For a decade, that is what the K'ekchi' Mennonite Church (KMC) in northeastern Guatemala has been working to find.

As a result of the church's efforts, a new community, called Betel, is taking shape in the department of Alta Verapaz. FUNDAMENO, the foundation that administers projects on behalf of KMC, purchased 800 hectares of what was formerly a "finca," or large farm. Topographers were hired to survey the land and divide it into plots.

Now 60 families have purchased land from FUNDAMENO to start new lives in Betel, with enough room left for another two dozen families. They will pay for the land over six years, after which they are expected to hold legal title to the land—an important accomplishment in a country where land ownership papers are difficult to come by.

Betel is being hailed as an example of Christian cooperation and dedication. At a July 30 celebration for the new community, KMC vice president Jose Maria Tzub noted the ants mentioned in Proverbs. "They work together, they never rest, they all contribute their part," he said. "They share and they all have food. They are an example of endurance."

The celebration drew 170 people, most of them K'ekchi' Mennonites, who had to slog two hours in mud through cornfields, coffee and cardamom bushes and forest to reach Betel.

"We are here today to think about this place that God has given us," said KMC president Pablo Tzul Cacao. "This is a real gift from God, a holy mountain."

In addition to providing homes, fields and markets, Betel will also provide environmental protection. More than half the land will be left as a cloud forest reserve, where the endangered national bird, the quetzal, is known to nest. The reserve could then be used to generate income, through ecotourism or orchid cultivation.

"It's hard to see people cutting down 200-year-old trees to plant corn and build houses," says Jack Lesniewski, a Mennonite Central Committee (MCC) worker in the region. "But the finca would likely have been clear-cut with no one living on the land."

In addition, church leaders have ideas for organic farming, such as coffee, which brings a higher price in Europe and North America.

Lesniewski and his wife, Sarah, hope to move to Betel by the end of the year to assist with organizing the community, securing legal papers and developing the land.

"The K'ekchi' are willing to work hard," he says. "But the fact is they are subsistence farmers. For them, taking a risk could mean a family starves."

Says Sarah Lesniewski, "The exciting thing about this project is that it's aimed at the poor, the people who have no land."

FUNDAMENO was able to purchase the land with the help of MCC and Franklin Conference, which was willing to receive donations for the project. The conference has been involved in mission work in the region since the first Mennonite congregation was planted there 20 years ago.

Betel's residents are buying their land at cost, which means FUNDAMENO will bear the additional financial burdens, such as paying the topographers and a caretaker family that already lives on the land.

Plenty of other challenges lie ahead. Although all the new landowners are K'ekchi' Mennonites, they come from all over Guatemala. There is no road to Betel yet, so everything has to be carried at least an hour by people or pack animals. There is also currently no source of fresh water other than rain water. But a spring has been located on the land, with hope for others.—*Melanie Zuercher*

Discipling New Believers from an Anabaptist Perspective

October 27-29, 2002 at Hesston College

Jesus commissioned us to make disciples. At this conference, we will explore how to do that from an Anabaptist perspective.

Resource people include Brett Schrock, Howard Wagler, Gary Blosser, Duane Yoder, Clarence Rempel, Marion Bontrager, Palmer Becker, and Michele Hershberger.

Registration is $60 per person, or $40 each for three or more from the same congregation.

For more information, or to register, call 620-327-8290, or e-mail elaines@hesston.edu.

Plan now to attend!

Hesston College

Fun and games or war and violence

MCC helps Gaza Strip children's club serve youngest traumatized by conflict.

In a land of civil unrest, bombardments are all too common. But this time it was not ordnance being launched but children's voices. Mennonite Central Committee (MCC) workers visiting the Jabalia refugee camp in the Gaza Strip were walking past a children's club when they were "hit" by shouts and loud singing.

"That's the sound we want: happy, active children!" exclaimed supervisor Rifka al-Hamalaw of the Palestinian program that oversees the camp.

They're growing up in a climate of war and violence, but we need to provide them a space where they can run, play and show their initiative.
—Naimeh Abu Freyah

MCC supports the al-Najda Children's Camp in Jabalia, a place where youthful hopefulness can soon be stunted. Children 14 and under make up nearly half the population in the Gaza Strip. Children growing up in Jabalia and other such camps experience overcrowding (Jabalia has one of the highest population densities in the world), poverty (unemployment is at 60 percent) and refugee status (their families are denied the right to return to their ancestral lands in what is now Israel).

"Our hopes are in our children," says club director Naimeh Abu Freyah. "They're growing up in a climate of war and violence, but we need to provide them a space where they can run, play and show their initiative."

Al-Najda provides a year-round venue for more than 100 children, ages 8 to 14, to play, learn and discover their creative talents. Children pay a nominal fee to become members of the club, where they can come when school is not in session. Because most Gaza schools operate at least two shifts to accommodate large numbers of students in limited classroom space, the club also runs morning and afternoon shifts.

A walk through the club reveals trainers, trainees and scores of children focused on painting, gymnastics, computer lessons and singing.

MCC photo by Ed Nyce

Children play at al-Najda Children's Club in the Jabalia refugee camp, Gaza Strip. This past summer, the club's staff members received Mennonite Central Committee-sponsored training to help them design activities for children affected by the ongoing Israeli-Palestinian conflict.

This past summer, four teachers and seven volunteers at the club received comprehensive training, sponsored by MCC, in teaching art, music, reading, computer skills and physical education. Most participants have already completed some post-high school education; the training courses build on their existing skills and experience.

"What's exciting for us about this training program is that it's strengthening the capacity of the children's club as a whole, helping its teachers better respond to children's needs in their work," says Alain Epp Weaver, MCC Palestine co-representative. "This is what MCC strives for: to be able to assist Palestinian organizations to build up their capacity to respond to local needs."—*MCC News Service*

Round and round

Children dance in worship at La Lucha Mennonite Church in Montevideo, Uruguay. Despite being in a poor neighborhood, La Lucha recently took an offering of $26 for Mennonite Mission Network.

Mennonite Mission Network

Nursing program receives accreditation

The National League of Nursing Accrediting Commission has granted continuing accreditation to Hesston (Kan.) College's associate-degree nursing program for another eight years.

The commission affirmed four patterns of strength: institutional ethos, administrative support, student satisfaction with the nursing program and curriculum integrity. It cited no patterns of concern.

Hesston's nursing program is filled to capacity for this fall semester, with 40 first-year and 29 second-year students enrolled, along with 12 prenursing students. Upon completion of the program, graduates take the national exam leading to RN licensure.

Benin: Mennonite mission workers but no Mennonite congregations

In the West African country of Benin, home of more than 400 Christian denominations, there is something different about Mennonites, even though there isn't a single Mennonite congregation in the country.

"We like the way the Mennonite mission works in Benin," says Augustin Ahoga, a Southern Baptist pastor and president of the administrative council of InterVarsity Christian Fellowship. "I know; I work with many different mission societies. But I find the Mennonites ... trust the Beninese.

"[Mennonites] believed that we could do something. It's why we decided to work with [Mennonite Mission Network]. I'm very happy that you didn't come to start a Mennonite church, but you came to help the church of Jesus Christ in Benin grow."

"Our goal is to build up the body of Christ in Benin," says Nancy Frey, one of four Mennonite Mission Network workers in Benin. "We aren't concerned about what denomination, we're not concerned about doctrinal purity. We are concerned about teaching the Bible, about working with people, about helping them integrate more fully biblical truth into their denominations. We're not there to say, 'You have to wear this and you have to profess this.' We work with any church and any denomination that professes Christ, but we don't have a lot of other expectations."

Mennonite Mission Network

Mennonite Mission Network workers Nancy Frey and Bruce Yoder and their two children recently started their second three-year assignment in Benin.

Frey, her husband, Bruce Yoder, and their two children—who are beginning their second three-year term in Benin—visit a different congregation each week. "Much of our work involves building trust between our mission and the local churches by developing and maintaining good relationships," she says.

One of the greatest successes of Mennonite mission efforts in Benin is the Benin Bible Institute, begun in 1994 by Mennonite Board of Missions, one of the predecessor agencies of Mennonite Mission Network. The school serves students from 60 denominations in Benin, Togo and Nigeria, offering three-year courses of study in biblical teachings. The school also encourages unity among the many Christian denominations in the region. Students study together for three years, worshiping, praying, eating and learning together.

"I think it's safe to say that there's no other place in Africa where you have a school bringing together 60 denominations studying the Scripture together and training the next generation of leaders," says James Krabill, a Mennonite Mission Network senior executive who spent 20 years in West Africa. "I think a lot of it has been possible because there was this neutral group that came in and mediated it.

"One of the challenges, I think, for the future will be when leadership is in the hands of people who belong to churches that are in the country. Whether people will trust them in the same way as when the Mennonites were there, and we didn't have a church, is another question. Meanwhile, it's a wonderful mediating role."

A new administrator—and the second Beninese national—started work last month. Meanwhile, three students will take over the lead teaching duties at the Bible institute after they obtain master's degrees in theology in Ivory Coast and Central African Republic.—*Charles T. Jones of Mennonite Mission Network*

Food Shortages

Food Surplus

A new MCC 16-minute video about food and the global market.

Food: A plate half full

Order this new video and 8-page study guide to learn more about why — when millions are hungry and more food is produced than ever before — family farmers in North America and around the world struggle to make ends meet.

To purchase: $38 Cdn./$25 U.S.
To borrow: Free
In Canada call 888-622-6337
In the United States call 888-563-4676

Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500, Akron, PA 17501-0500
(717) 859-1151 or toll free (888) 563-4676

Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381 or toll free (888) 622-6337

For more mcc resources: www.mcc.org/respub.html

CALENDAR

Indiana Mennonite Women 66th annual Women's Missionary Rally, Oct. 17, at Berne (Ind.) Evangelical Mennonite Church. The theme is "Me? Missional?" For information, contact Hazel N. Hassan, 574-534-1527.

Amigo Centre, Sturgis, Mich., 45th anniversary, Oct. 18-20. To attend, contact Amigo Centre at 269-651-2811 or info@amigocentre.org.

WORKERS

Cassel, Philip, Souderton, Pa., is beginning a one-year Mennonite Central Committee (MCC) Serving and Learning Together (SALT) term in Lebanon as an education assistant.

Fath, Joel, Goshen, Ind., is beginning a one-year MCC SALT term in Hong Kong as a document assistant.

Frankenfield, Marlene, was licensed Sept. 6 as youth minister for Christopher Dock Mennonite High School, Lansdale, Pa., and as youth minister for Franconia Conference, Souderton, Pa.

Godshall, Edward, retired July 31 as pastor of Mountain View Mennonite Church, Hickory, N.C.

Good, Jonathan, Reading, Pa., is beginning a one-year MCC SALT term in Bolivia.

Hurst, Kate, Ephrata, Pa., is beginning a one-year MCC SALT term in Jamaica as an administrative assistant.

J. Daniel Hess, Baltimore, is beginning a one-year MCC SALT term in Swaziland.

Jantzen, Bernice, Arvada, Colo., is beginning a one-year MCC SALT term in Honduras.

Kauffman, Sara, Wolford, N.D., is beginning a one-year MCC SALT term in Mozambique at a daycare center.

Kratz, Clyde, was installed July 14 as pastor of Zion Mennonite Church, Broadway, Va.

Lederman, Jaclyn, Sturgis, Mich., is beginning a one-year MCC SALT term in Zambia as a teacher.

Loewen, Kimberly O., Seattle, is beginning a one-year MCC SALT term in Santa Cruz, Bolivia, as a daycare worker.

Lyndaker, Carolyn, was licensed Aug. 11 as co-pastor of Crest Hill Community Church, Wardensville, W.Va.

Martin, Barnabas, Wooster, Ohio, is beginning a one-year MCC SALT term in Thailand as an English correspondent.

Martin, Richard, retired Sept. 1 as pastor of Plato Mennonite Church, LaGrange, Ind.

Miller, Alyssa, Streetsboro, Ohio, is beginning a one-year MCC SALT term in Indonesia as a teacher.

Miller, Michael, Belleville, Pa., is beginning a one-year MCC SALT term in Kitwe, Zambia.

Oswald, Nicole, Williamsburg, Pa., is beginning a one-year MCC SALT term in Cuernavaca, Mexico, as a teacher.

Overly, Nathanael J., New Holland, Pa., is beginning a one-year MCC SALT term in Zambia as a teacher.

Oyer, Jennifer, Ridott, Ill., is beginning a 15-month assignment with MCC and Mennonite Mission Network in Argentina.

Penner, Ruth, began Sept. 15 as pastor of New Creation Fellowship Church, Newton, Kan.

Post, Stephen, was licensed and installed Aug. 25 as pastor of Grand Marais (Mich.) Mennonite Church.

Sirkel, Ron, on Sept. 15 ended a pastorate at Hopefield Mennonite Church, Moundridge, Kan.

Stoll, Don, will begin in November as pastor of Perryton (Texas) Mennonite Church.

Warren, Danny, Shoreline, Wash., is beginning a one-year MCC SALT term in Indonesia.

Weinhold, Darcy, Lancaster, Pa., is beginning a one-year MCC SALT term in Kingston, Jamaica.

Wilson, Mike, was licensed July 7 for prison ministry at Hilltop Fellowship, Petoskey, Mich.

Wilson, Nita, began Sept. 1 as youth pastor at Alexanderwohl Mennonite Church, Goessel, Kan.

Yoder, Pamela, was licensed and installed Sept. 15 as pastoral care coordinator at First Mennonite Church, Middlebury, Ind.

Yoder, Sarah, Davidsville, Pa., is beginning a one-year MCC SALT term in Santa Cruz, Bolivia.

Yutzy, Robert, was licensed Aug. 25 as pastor of Chestnut Ridge Mennonite Church, Orrville, Ohio.

BIRTHS & ADOPTIONS

Christophel Lichti, Sofia Eve, July 9, to Nathan and Jennifer Christophel Lichti, Goshen, Ind.

Christophel, Josiah Mark, Aug. 16, to Todd and Janet Wagner Christophel, Ephrata, Pa.

Davis, Gloria Hope Laurenn, Aug. 17, to Claire Davis Mayo, Waterloo, Iowa.

Dove, Quinn Eilis, Aug. 27, to Chad and Laurie Patterson Dove, Newton, Kan.

Ehresman, Owen Michael, Aug. 12, to Chad and Jennifer Kanagy Ehresman, Reedsville, Pa.

Hart, John Edward, Sept. 4, to Andy and Lisa Guengerich Hart, Wheeling, Ill.

Kauffman Kuhl, Ian, Sept. 3, to Andrew and Janeen Kauffman Kuhl, Columbus, Ohio.

King, Emma Faith, Sept. 5, to Sam and Danelle Weaver King, Indianapolis.

Leaman, Jessica Renee, July 28, to Doris and Harold Leaman, Lancaster, Pa.

FALL 2002 TOURS

IRELAND (September 20 - October 1)
FALL FOLIAGE TOUR in NEW ENGLAND (October 8-14)
SERVICE TOUR to ISRAEL (NAZARETH VILLAGE) (October 25 - November 7)
VIETNAM (November 6-24)
CHRISTMAS SERVICE TOUR to PENNSYLVANIA (November 28 - December 3)

2003 TOURS

JAMAICA SERVICE TOUR (January 24 - February 2)
PARAGUAY SERVICE TOUR (April 3-17) • *RUSSIA and UKRAINE* (May 23 - June 6)
From PENNSYLVANIA to ONTARIO (May 28 - June 2)
In the FOOTSTEPS of the APOSTLE PAUL (May 30 - June 15)
EUROPEAN HERITAGE (June 9-25)
CHINA (June - TBA) • *ALASKA* (June 25 - July 7)
MAJESTIC CANADIAN ROCKIES (July 7-20)
MENNONITE WORLD CONFERENCE (AFRICA 2003) (8 tours offered in August)
GERMANY and SWITZERLAND (October 9-23)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

IT'S NOT TOO LATE TO JOIN A TOURMAGINATION TOUR IN 2002 & 2003

CALL 1-800-565-0451
FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • *WEB: www.tourmagination.com*

9 Willow Street
Waterloo, ON, Canada N2J 1V6
Reg. #1567624

1011 Cathill Road
Sellersville, PA, USA 18960

Liechty, Grace Madison, Aug. 27, to Jade and Jill Miller Liechty, Canton, Ohio.

Miller, André Daved, Aug. 31, to Lance and Rhonda Miller, Harrisonburg, Va.

Miller, Kinzey Ruth, Aug. 31, to B.J. and Jana Graber Miller, Wayland, Iowa.

Renner, Madelyn Alison, Aug. 2, to Chris and Angie McDaniel Renner, Lima, Ohio.

Thompson, Anthony Lance, July 29, to Kevin and Terri Zook Thompson, Pine Grove Mills, Pa.

MARRIAGES

Blacklock/Franz: Brent Blacklock, Boise, Idaho, and Audrey Franz, Newton, Kan., Aug. 10 at First Mennonite Church, Newton.

Buhler/Peters: Holly Buhler, Altona, Man., and Steven Peters, Altona, July 6 at Altona Bergthaler Mennonite Church.

Byers/France: Doug Byers, Albany, Ore., and Joy France, Albany, Aug. 10 at Fairview Mennonite Church, Albany.

Gerlach/Houser: Jason Gerlach, Landisville, Pa., and Wendy Houser, Lowville, N.Y., Aug. 24 at Lowville Mennonite Church.

Giesbrecht/Reimer: Kathryn Giesbrecht, Altona, Man., and Ken Reimer, Morden, Man., Aug. 10 at Altona Bergthaler Mennonite Church.

Ingmire/Wedel: Matthew Ingmire, Hays, Kan., and Stephanie Wedel, Moundridge, Kan., Aug. 10 at Christ Victory Assembly of God Church, Salina, Kan.

Schwartzentruber/Widrick: John Schwartzentruber, Lowville, N.Y., and Marika Widrick, Croghan, N.Y., Aug. 17 at Lowville Mennonite Church.

Swartzendruber/Yoder: Lisa Swartzendruber, Hesston, Kan., and Jeff Yoder, Hesston, Aug. 3 at St. Lawrence (S.D.) Community Church.

DEATHS

Dick, Ruth Kreitzberg, 90, Halstead, Kan., died Aug. 25. Spouse: Edward Dick (deceased). Parents: Lewis and Bertha Kreitzberg (both deceased). Survivors: children Dale, Don; five grandchildren; seven great-grandchildren; two great-great-grandchildren. Funeral: Aug. 30 at First Mennonite Church, Halstead.

Enns, Henry, 59, Winnipeg, died Aug. 21 while on a business trip in Sri Lanka. Spouse: Olga Krassioukova. Other survivor: son Dmitri Trelin-Enns. Funeral at Steinbach (Man.) Mennonite Church.

Fluck, Mary Rittenhouse, 95, Souderton, Pa., died Aug. 31. Spouse: Harry Fluck (deceased). Funeral: Aug. 16 at Souderton Mennonite Home.

Gerber, Marion Wisseman, 88, Goshen, Ind., died Aug. 19. Spouse: Edward Gerber (deceased). Parents: Conrad and Mary Gingerich Wisseman (both deceased). Survivors: children Elaine Nand, Diane, John, Noel, Elliot, Stephen; 14 grandchildren; three great-grandchildren. Funeral: Aug. 24 at Greencroft Center, Goshen.

Hiebert, Gertrude Alida Nikkel, 92, Altona, Man., died July 11. Spouse: Ed A. Hiebert (deceased). Parents: H.H. and Margaret Friesen Nikkel (both deceased). Survivors: children Dorothy Penner, Phyllis Friesen, Elaine Loewen, Janet Penner; 10 grandchildren; six great-grandchildren; one great-great-grandchild. Funeral: July 15 at Altona Bergthaler Mennonite Church.

Houser, Elizabeth Herr, 100, Lancaster, Pa., died Aug. 24. Spouse: Harry F. Houser (deceased). Parents: Harry and Susan Shenk Herr (both deceased). Survivors: children H. Robert, Rodney, E. June Martin; nine grandchildren; nine great-grandchildren. Funeral: Aug. 28 at Willow Street (Pa.) Mennonite Church.

Klassen, Carl, 70, Moundridge, Kan., died Aug. 19 of a brain tumor. Spouse: Betty Sitts Jantz Klassen (deceased). Parents: Otto (deceased) and Linda Klassen. Other survivors: children Brian, Lenora Duerksen, Rebecca Morris, Robert, Daniel. Memorial service: Aug. 24 at West Zion Mennonite Church, Moundridge.

Koehn, Steven Mark, 54, Oxford, Ind., died July 3 of cancer. Spouse: Bette Cripe Koehn. Parents: Chester and Leola Koehn.

Krabill, Kenneth, 80, Albany, Ore., died June 8. Spouse: Clara Krabill (deceased). Survivors: children Lyle, Judy Burkholder, Nancy Berni; seven grandchildren; three great-grandchildren. Funeral: June 13 at Fairview Mennonite Church, Albany.

Reusser, Ella May Goebel, 80, Blackwell, Okla., died Aug. 31. Spouse: Howard O. Reusser (deceased). Parents: John W. and Katherine Fast Goebel (both deceased). Survivors: children Elsie May Campbell, Linda Fiscus, Helen Sellers; five grandchildren. Funeral: Sept. 4 at Deer Creek (Okla.) Mennonite Church.

Rice, Rita Buehler, 34, Kitchener, Ont., died Aug. 21 of cancer. Spouse: William Rice. Parents: Murray and Vera Buehler. Funeral: Aug. 25 at Faith Evangelical Missionary Church, Kitchener, Ont.

Rychener, Earl G., 86, Archbold, Ohio, died Sept. 2. Spouse: Helen Rychener. Parents: Elmer and Magdalena Rychener (both deceased). Other survivors: children Roseyn Devlin, Marnetta White, Dallas, Norene Saldana, Delvin, Kent, Brent; 17 grandchildren. Funeral: Sept. 6 at Zion Mennonite Church, Archbold.

Thomas, Florence Harnish, 82, Willow Street, Pa., died Aug. 21. Spouse: John N. Thomas. Parents: Christ and Annie Eshleman Harnish (both deceased). Other survivors: children Marlin, John; five grandchildren; six great-grandchildren. Funeral: Aug. 27 at Willow Street Mennonite Church.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

•TheMennonite@TheMennonite.org

•fax 316-283-0454

•P.O. Box 347,
Newton, KS 67114

ad·vance·ment *n.* 1. the act or process of moving forward; progress.

We can help your nonprofit organization reach new levels of service.

A ministry-centered approach to fund raising;
constituency relations,
integrated marketing and communications,
board and organizational development.

ADVANCEMENT Associates

Building relationships. Advancing your mission.

3816 La Mesa Drive,
Fort Collins, CO 80524-9529

866-777-1606 toll free
info@advanassociates.com
www.advanassociates.com

RESOURCES

Second Mile: A Peace Journey for Congregations (Faith & Life Resources, 2002, $6.99) is a new educational tool for congregations who want to proclaim Christ's peace to a broken world. It consists of 80 pamphlets organized into four Pathways: "The Land That I Will Show You," "Heading for the Promised Land," "The Road to Emmaus" and "Walking Through the Valley." Each pamphlet includes worship resources, biblical reflections, perspectives from history, stories and analyses, questions for discussion and a list of resources. To order call 800-743-2484.

Micah 6 (Church World Service, 2001) is a congregational initiative for integrating the ministries of justice, service and spiritual growth into the entire life of the church. Resources include **Introducing Micah 6: A Guide for Congregations** ($5) and **Living Micah's Call** ($40). To order call 877-642-2460 or visit www.micah6.org.

Alternatives for Simple Living Fall 2002 Resource Guide is available. To order call 800-821-6153 or visit www.simpleliving.org.

What Really Matters: Conversation Starters for Men by J. Lorne Peachey and Everett J. Thomas (Faith & Life Resources, 2002, $5.99) invites men to develop relationships of emotional and spiritual intimacy with each other, encourages them to work at accountability with another man and provides an overview of the topics of the rest of the **Closer Than a Brother** series: friendship, money and power, sex and family relationships. Each study, designed for ages 40 to 60, includes biblical reflections on the topic with an emphasis on personal sharing in the context of Christian community.

Mennonite Communion Worship Series (Faith & Life Resources, 2002, $29.99 per set of 100) is available in sets including four resources: **Let the Hungry Come to Me** is designed for Lent and emphasizes Jesus' gift of himself to satisfy our hunger and thirst; **Come Among Us, Risen Christ!** is especially suited for Easter, post-Easter or summer and emphasizes the living presence of Christ among us and the promise of new life to all in the resurrection; **We Who Are Many Are One Body** celebrates the unity of the body of Christ and is appropriate for any season; **This Is the Hour of Banquet and Song** inspires the congregation with renewed hope in anticipation of the wedding feast of the victorious Lamb of God and is especially appropriate for Christ the King Sunday. To order call 800-743-2484.

An Ordinary Day With Jesus: Experiencing the Reality of God in Your Everyday Life is a video/print series that includes a leader's guide, participants' guides, video, powerpoint CD-ROM. It can be presented in eight 50-minute sessions or four two-hour sessions. To order call 800-665-1954.

Getting Through the Maze: A Guidebook for Survivors of Homicide by Sue Simpson (Victims' Voice, 2002) discusses six areas of the aftermath of homicide: the police investigation, the media, the justice system, corrections and parole, compensation and the ongoing physical and emotional effects of trauma. To order call Mennonite Central Committee Canada at 204-261-6381.

Sudan: Hungry for Peace is a six-page fact sheet on the terrible costs of the continuing civil war in Sudan. It is the latest in Church World Service's Facts Have Faces series. To order multiple copies, call 800-297-1516 or visit www.churchworldservice.org.

Joy for the Journey (Mennonite Women, 2002, $5) is a study of Philippians that includes 10 lessons plus a celebratory closing service and abbreviated 10-minute devotionals for group use. Order from Mennonite Women, 800-794-5101.

Basic Trek: Venture Into a World of Enough: The Original 28-Day Journey, edited by Dave Schrock-Shenk (Herald Press, 2002, $10.99), asks, What is enough? It uses stories, Scriptures, reflection questions and suggested actions to explore that question.

Gateway Films, www.visionvideo.com, 800-523-0226, offers these videos: **We Shall Not Be Moved** (2002, $19.99, 90 minutes) examines the American civil rights movement from the perspective of African-American churches; **Going Home: The Journey of Kim Jones** (2002, $19.99, 37 minutes) tells the story of a 23-year-old woman who was one of seven people killed at a Baptist church in Fort Worth, Texas, in 1999.

Nightingale Nursing Chronicles: Korean Odyssey by F. Arline Zimmerman (Xlibris, 2001, $17.84) is a first-person account of a Mennonite Central Committee nurse in post-war Korea.

JOIN US FOR THE
MENNONITE PRESS
1902 CENTENNIAL 2002
CHUCKWAGON
JAMBOREE
12 TO 3 P.M.
SATURDAY, OCTOBER 5

FREE BBQ Chuckwagon Lunch
Prairie Rose Wranglers
Fiddlin' Crawdaddies
Frontier Life Demos
Covered Wagon Rides
Games & Tours
WIN A QUILT!
AND IT'S ALL FREE!

www.mennonitepress.com • 800-536-4686
532 N. Oliver, Newton, Kansas 67114

You choose

We invite you to send us your suggestion of a biblical text you would like a Mennonite Bible teacher or pastor to explore in an article.

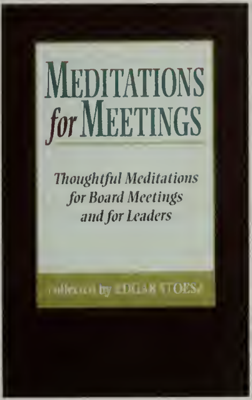
We will collect these texts and solicit writers, then publish a series of articles.

Send your suggestion to

Everett Thomas, Editor
The Mennonite
1700 S. Main St.
Goshen, IN 46526-4794
Editor@TheMennonite.org
or call 800-790-2498.

TheMennonite

Books for Leaders


MEDITATIONS for MEETINGS
Thoughtful Meditations for Board Meetings and for Leaders
collected by EDGAR STOESZ

Meditations for Meetings:
Thoughtful Meditations for Board Meetings and for Leaders

collected by Edgar Stoesz

The moment comes to begin a board meeting. Where does a leader turn to find an appropriate comment to open the occasion, to prepare the setting for doing good work?

Each meditation begins with a Scripture, moves on to a personal story, and ends with a brief prayer.

Each is about leadership—the courage it requires, the clarity it demands, the celebration it sometimes offers. Paperback, $9.95

Common Sense for Board Members

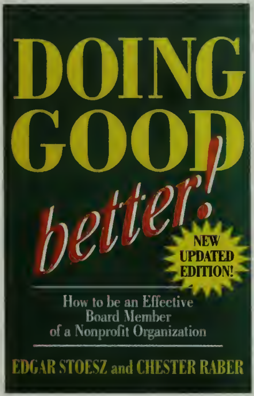
by Edgar Stoesz

You've just joined a board. You're enthused about the organization's contribution and mission. But you're suddenly uncertain about what's expected of you beside reading reports and attending meetings.

Edgar Stoesz, who served for years as chairman of Habitat for Humanity International, covers many practical matters in brief but thoughtful fashion. Among the more than 40 topics that he deals with are "Whose Rules of Order?", "When Did You Last Vote Nay?", "Delegating: Who Is Responsible?", "Boardroom Bullies," and "Dealing With a Crisis."

"Common Sense *is a great gift to leaders.*"
— Frances Hesselbein, President and CEO, Peter F. Drucker Foundation for Nonprofit Management. Paperback, $8.95

40 Essays about Board Service
COMMON SENSE FOR BOARD MEMBERS
Edgar Stoesz


DOING GOOD better!
NEW UPDATED EDITION!
How to be an Effective Board Member of a Nonprofit Organization
EDGAR STOESZ and CHESTER RABER

Doing Good Better:
How to Be an Effective Board Member of a Nonprofit Organization

by Edgar Stoesz & Chester Raber

In these days of tightening budgets, organizations cannot afford weak board members. In this time when many qualified persons have few discretionary hours, they have little time for training. *Doing Good Better* speaks to both needs efficiently and thoroughly. Highly recommended.

"A very fine book on board leadership of nonprofit organizations." — Millard Fuller, President and Founder, Habitat for Humanity, International. Paperback, $9.95

(Quantity discounts available on all 3 books).

Good Books™

Available at local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and American Express accepted.
For shipping and handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com
(check our weekly specials—35% off!).

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Melanie Mueller, or email TheMennonite@TheMennonite.org.

Rocky Mountain Mennonite *Relief Sale for MCC*, Oct. 18-19, Rocky Ford, Colorado Fairgrounds. Festival of food and fun: quilt auction, Swiss Men-Sim pocket watch, crafts, kids' activities, fun run, much more.

www.rmmcsale.org or call 719-384-6620.

Pastoral Leadership Team Weekend, Nov. 8-10, "Aligning Ourselves With God's Purposes." Jeff Steckley, Giving Project consultant coordinator for Mennonite Church Eastern Canada, is resource person for this program sponsored by **Amigo Centre** and IN-MI Mennonite Conference. Pastor/elder groups and any other congregational leadership teams are invited to participate.

Contact Amigo Centre at info@amigocentre.org or call 269-651-2811.

International Guest House, Washington, D.C., a mission project of Allegheny Mennonite Conference, has openings for single people for ***one-year voluntary service assignments*** beginning November 2002, March 2003 and summer 2003. Also couples for summer 2003 and 2004.

IGH, 1441 Kennedy St. NW, Washington, DC 20011; 202-726-5808; fax 202-882-2228; email igh-dc@juno.com.

Clinton Frame Mennonite Church, Goshen, Ind., a growing, vibrant congregation with a membership of 600+ in a rural setting, is currently seeking applicants for a part-time position as ***minister of Christian nurture***. Professional training and/or experience desired. This position will work closely with our associate pastor and an established leadership team in providing vision and guidance to our nurture program. Clinton Frame Mennonite is strongly committed to Anabaptist values and encourages use of laity leadership and gifts at all levels of congregational life.

Applicants are invited to send a resume, a ministerial leadership application or request further information by contacting Bob Shreiner, pastor, or Erv Bontrager, chair of pastoral staff relations committee, 63846 CR 35, Goshen, IN 46528; 574-642-3165; cfmc@maplenet.net.

Lititz Area Mennonite School seeks a full-time ***administrator***, July 2003.

Call Kay Predmore at 717-626-9551 or lams3@dejazzd.com for further details.

Ephrata Mennonite Church, a 300+ member congregation with a desire to extend God's kingdom in the Ephrata community, seeks a full-time ***lead pastor***; opening beginning immediately. Responsibilities include leading the pastoral team of two associate pastors and a deacon, a strong teaching/preaching ministry, overseeing nurture and pastoral care ministries, and facilitating the implementation of the congregation's vision to reach its community for Christ.

Please contact Keith Weaver, Pastoral Search Committee Chair, 115 Swamp Church Rd., Reinholds, PA 17569; 717-336-5253; lkweaver@supernet.com.

Messiah College's Department of Biblical and Religious Studies invites applications for a tenure-track ***faculty position in theology*** beginning August 2003. Ph.D. in theology required. Teaching responsibilities include general education and major courses in various areas of theological reflection. Evidence of strong commitments to teaching undergraduates in the liberal arts tradition and to scholarly research is expected. Messiah College is a Christian college of the liberal and applied arts and sciences located near Harrisburg, Pa. The college is committed to an embracing evangelical spirit rooted in Anabaptist, Pietist and Wesleyan traditions of the Christian church. Women and minority candidates encouraged to apply.

Send a cover letter explaining your teaching and research interests, a detailed curriculum vitae, transcripts, a brief description of courses prepared to teach and three letters of recommendation to Dr. David Weaver-Zercher, Chair, Department of Biblical and Religious Studies, Box 4141, Messiah College, One College Ave., Grantham, PA 17027. Review of applications begins Nov. 1, 2002; preliminary interviews will be scheduled for the AAR/SBL annual meetings in Toronto, Canada. Messiah College is an equal opportunity employer.

thank you donors!

The Mennonite wishes to thank each person who contributed to the mission of the magazine by providing a generous donation. *The Mennonite* has, to date, received over $50,000 from more than 900 readers. Producing *The Mennonite* would not be possible without this support.

We noted in our thank you and receipt letter to all donors that a notification would be placed in the magazine when *The Mennonite* received its 501(c)(3) status. This is the official notification to contributors that *The Mennonite* has been designated a 501(c)(3) organization by the Internal Revenue Service. All donations made in 2002 are tax-deductible.

Spread the faith and embrace yours.

Read *The Mennonite*.

TheMennonite

www.TheMennonite.org **800-790-2498**

Waterford Mennonite Church is seeking a person or people to fill a .75 FTE in the areas of ***pastoral care, nurture and music.*** This could be one person accepting the entire .75 FTE. The congregation is also open to hiring two new pastoral team members: .50 FTE in the areas of care and nurture and a second person accepting a .25 FTE in the area of music. People considering applying for these pastoral roles should have a strong sense of call to congregational ministry, should be committed to being a productive part of a team and should be vibrant and mature Christians who are able to express total faith in Jesus Christ. Women and minorities are encouraged to apply.

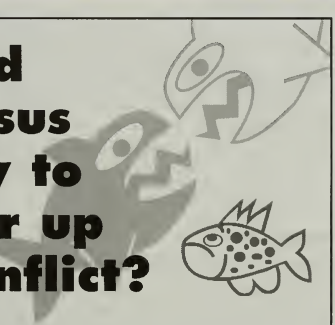
Please send letters of inquiry and resumes to Pat McFarlene, Pastoral Search Chair, 2202 Independence Drive, Goshen, IN 46526; or contact her by phone or email at 574-533-7652 or patjm@goshen.edu.

Is God urging you to use your leadership abilities, management skills and three years of cross-cultural experience ***to serve others through Mennonite Central Committee?*** This year MCC needs someone to serve as country co-representative in the Congo. In 2003, MCC will need country representatives for Sudan, Somalia, Angola and Ukraine/Russia. These four- or five-year volunteer assignments require applicants with college degrees, overseas experience, language skills, communication, organizational and administration skills, strong Christian faith and a respect for a wide variety of people.

Contact Charmayne Denlinger Brubaker, Human Resources, 717-859-1151 or cdb@mcc.org for a job description and more information.

Read what you need: *The Mennonite.*
For a subscription, call 800-790-2498.

Did Jesus try to stir up conflict?



Explore this question and many others in **Second Mile** materials, now available from Faith & Life Resources. Ideal for Sunday school or small group study. Materials include biblical study, stories, suggestions for action, and worship resources.

To order, call 1-800-743-2484 or visit online <http://www.gosecondmile.org>.

Second Mile
A Peace Journey for Congregations

Second Mile
A Peace Journey for Congregations
HTTP://WWW.GOSECONDMILE.ORG

The Sider Institute's Second Annual

Undergraduate Competition for Research Papers on Anabaptist Topics

The Sider Institute for Anabaptist, Pietist and Wesleyan Studies at Messiah College announces its second annual undergraduate research paper competition in Anabaptist studies. Current undergraduates as well as recent college or university graduates are invited to submit research papers addressing contemporary or historical Anabaptist topics in any academic discipline.

Awards: First place —$500
Second place —$300
Third place —$200

Eligibility: Papers must have been written by undergraduates during the 2001–2002 or 2002–2003 academic years. Persons who graduated from college or university in 2002 are eligible to submit papers they wrote as undergraduates.

Deadline: **January 10, 2003**

Guidelines:

1. Papers should address an Anabaptist-related subject (contemporary or historical), show evidence of thorough research, and demonstrate original thinking. Disciplinary possibilities include history, theology, sociology, political science, philosophy, literature, etc.

2. Length: 3,500–5,000 words.

3. Questions and submissions should be directed to Donald B. Kraybill, The Sider Institute, P.O. Box 4033, Messiah College, Grantham, PA 17027. Call (717) 766-5376 or e-mail dkraybil@messiah.edu.

Consult the Sider Institute's website
www.messiah.edu/siderinstitute
for more details and copies of previous papers.

Award winners will be announced in March 2003.

MESSIAH COLLEGE

SIDER INSTITUTE FOR ANABAPTIST,
PIETIST & WESLEYAN STUDIES

One College Avenue
Grantham, PA 17027
717.766.2511 ext. 5235
www.messiah.edu/siderinstitute

Strange bedfellows: Dutch politics, religion

Rich Preheim

Believe it or not, the country known for homosexual marriages, euthanasia, tacitly legal marijuana and a flourishing sex industry is now led by a man described as a morally conservative and devout Dutch Reformed family man. Jan Peter Balkenende, a university professor of Christian social thinking who bears a striking resemblance to the fictional Harry Potter, became the Netherlands' prime minister in July, reported *Christianity Today.*

But the country's moderate and conservative Christians are taking a wait-and-see approach to Balkenende's victory. The political coalition that he must forge is not likely to have a "Christian character," said Hans Frinsel, editor of a Dutch evangelical magazine.

"With the new coalition, Holland does not suddenly become a Christian nation again," Frinsel said.

Balkenende spokesperson Hans van der Vlies acknowledged the political realities. "Although the majority of our party opposed the euthanasia and gay-marriage bills, Balkenende sees them as irreversible facts," he said. But observers believe Balkenende's personal opposition to the open sale of marijuana and other street drugs may result in an official crackdown.

He also supports limiting immigration and requiring newcomers to attend classes in Dutch language and culture, pass an entrance exam and memorize the national anthem.

Baptist battles

The long conflict between the conservative Southern Baptist Convention and disaffected moderate Baptists in the United States could have international repercussions. The Baptist World Alliance, a fellowship of 206 Baptist groups, has overwhelmingly approved a recommendation to grant BWA membership to the Cooperative Baptist Fellowship, which separated from the SBC a decade ago.

SBC president Morris Chapman responded by saying that the relationship between the convention and the alliance "may have been damaged beyond repair," according to *The Christian Century.* The SBC is one of the BWA's founding organizations and funds about 20 percent of its budget.

The BWA's decision came as Baptist moderates explore uniting the Fellowship and a number of other moderate groups across the country. "We have been building a new denomination for 10 years," said Cecil Sherman, the fellowship's first coordinator. "We are out of Egypt but not yet in the Promised Land."

Name games (I)

The Bible has long provided us with names we give ourselves—and our congregations. About 20 percent of the Evangelical Lutheran Church in America's 10,777 congregations have a "saint" in their name, such as Paul, Mark and Peter, discovered *The Lutheran.* The most common is John, with St. John used by 460 congregations and St. John's by 123. St. Paul is used by 448 and St. Paul's by 93. For the indecisive, there are even congregations named All Saints and Twelve Apostles.

The most popular name, however, is Trinity, which is affixed to 560 congregations, followed by St. John, St. Paul, Zion (372) and First (353). Sixty-four congregations do not use Lutheran in their name.

Then there are those congregations with, uh, interesting names. Such as Looney Valley Lutheran Church on Looney Valley Road in Houston, Minn., Bang Lutheran Church in Portland, N.D., and Fifth Lutheran Church in Springfield, Ohio. But David Alderfer, denominational director for rosters and statistics, points out that there is no congregation in Hell, Mich. "It would be interesting to have a Hell Lutheran Church," he says.

Name games (II)

Quaker Oats and Quaker State Motor Oil have become common in the American lexicon of commercialism. But over the years, images of the stereotypical plain and honest people have been used to sell products from asparagus to whiskey. Among them, according to *Quaker Life,* are: Quaker Maid hair nets, Quaker canned asparagus, Quaker Field Seeds, Quaker fruit cocktail, Old Quaker Straight Bourbon Whiskey, Old William Penn cigars, Penn's Natural Leaf Chewing Tobacco, Old Quaker Brittle Pretzels and Quaker Bitters, a treatment for "dyspepsia and blood."

Driving the straight and narrow

Chevrolet has signed on to be the title sponsor of a contemporary Christian music tour in November, said AdAge.com. The "Come Together and Worship Tour" will feature Michael W. Smith, Third Day, Max Lucado—and test drives of Chevy vehicles. TM

TIDBITS

Of the estimated 4,000 U.S. families given school vouchers, 96 percent have chosen religious schools.—*Sightings*

The number of Christians in the world has grown 62 percent during the last 30 years.—*Mission Frontiers*

The average Church of the Nazarene pastor in Africa has 169 congregants, compared with 40 in Canada.—*Holiness Today*

The Church of the Brethren reported a loss of 1,051 U.S. members last year, down to 134,828, the 27th consecutive year of decline.—*Messenger*

Thirty-two percent of U.S. Catholic universities provide contraceptive coverage to their employees.—*Conscience*

It's your mission

"See, I am making all things new." — Revelation 21:5

"From the past will come the future ..."

— In the bulb there is a flower

- **Where's my CHM? COM? MBM?**
- **Has anything really changed?**

We've heard both kinds of questions at Mennonite Mission Network. We've responded that the worldwide ministries of the former mission agencies continue in more than 50 countries. The same is true for familiar North American programs — from Mennonite Voluntary Service and City on a Hill to Mennonite Media and Service Adventure.

Transformation is about becoming something new, yet any new creation retains some characteristics of its predecessors. A newborn child will naturally resemble its parents, yet at the same time, it is a totally new creation. So, while Mennonite Mission Network is a brand new organization, it also feels familiar.

Toll-free: 866-866-2872
www.MennoniteMission.net
Mennonite
Mission
Network
The mission agency of Mennonite Church USA

************************CAR-RT LOT**C-025
<10735> 70
5100 12/03 205377 Q:1 286
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

Globalization hits home

For about five days in early September, I was sure I had the West Nile virus. Eventually, however, the blood tests came back negative; whatever troublesome virus I had did not come from Egypt. But a growing number of people in the Midwest (and many horses) are infected with this exotic new infection. This new disease demonstrates how small our world has become: a microscopic organism can travel halfway around the world in the bellies of mosquitoes and end up in our bloodstreams. As our children once sang at Disney World, it's a small world after all.

Whether we like it or not, the world is very much with us in ways large and small, good and bad. Wall Street is linked to stock markets in countries around the globe. When our country perceives a threat from a place like Iraq, U.S. leaders must go before the United Nations to make their case for launching preemptive strikes against purported weapons of mass destruction.

Globalization means we must trust our sisters and brothers in this world communion.

It is pointless to pretend we can live separately in our country without thought for the rest of humanity. Globalization is the reality of our era and, increasingly, a complication for that part of the Mennonite Church that defines its geography by the boundaries of this country.

"Globalization is the ever-increasing interdependence and interconnectedness of our shrinking world," says Calvin Miller on page 13. The best way for Mennonites in the United States to understand this interconnectedness and interdependence is to consider the experiences of those who are directly affected by our country's policies. Toward that end, a group of Mennonite editors—known as Meetinghouse—commissioned several articles to reveal what global dynamics mean, for example, for small farmers (pages 10-13).

But there is an even more specific globalization issue facing members of Mennonite Church USA: whether or not to go to Zimbabwe next year for the first Mennonite World Conference assembly to be held on African soil (see page 16).

A visitor recently returned from Zimbabwe attempted to convey to our readers the point of view held by Zimbabwean leaders. Ray Dirks (Readers Say, Sept. 17) reported the words of his host, Ronald Lizwe Moyo: "Shouldn't our brothers and sisters around the world want to support us and stand beside us even if times are bad? In fact, isn't that the time Christ would say they must stand beside us?"

Our Mennonite World Conference brothers and sisters in Zimbabwe fear that North Americans and Europeans will not attend the August 2003 gathering in Bulawayo because we are either afraid of the actions being taken against white farmers by the Zimbabwean government or because we believe that attending would somehow support a government we do not wish to support. But these are issues that first belong to our Zimbabwean sisters and brothers. Although we may think we know the answers to such questions, it is imperative that we subordinate our responses to the judgments of our sisters and brothers in Africa. They want us to come to their country and they want to host us.

This is globalization hitting close to home. Interdependence and interconnectedness mean we must trust our sisters and brothers in this world communion. Otherwise, we will remain frozen in a worldview that sees all other countries—including the global South, where the majority of Anabaptists live—as relevant to us and our church only when they serve our purposes.—*ejt*

Thank you

Last February we sent our annual fund-raising letter to our readers and invited each household to contribute to *The Mennonite*'s operating budget. Since this practice began in 1998, we have been blessed each year by the response. But this year's generosity has overwhelmed us. Six months after sending the letter, we are still receiving contributions. The amount contributed by our readers has already set a new record: $50,512 by the end of August.

To each person who has contributed to the magazine this year, thank you for so graciously supporting our mission: serving Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world.—*ejt*

The Mennonite

www.themennonite.org

October 15, 2002

called to be salt & light

Page 14

8 Looking for God in all the wrong places?

12 The lot falls again at Locust Grove

32 We need mystery when calling pastors

Renunciation: on the path of reconciliation

Karl McKinney is a church planter in Baltimore and works for Mennonite Mission Network.

Therefore, since we have this ministry, as we received mercy, we do not lose heart, but we have renounced the things hidden because of shame, not walking in craftiness or adulterating the word of God, but by the manifestation of truth commending ourselves to every man's conscience in the sight of God. And even if our gospel is veiled, it is veiled to those who are perishing, in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.—2 Corinthians 4:1-4 (NASB)

Renunciation has to be recovered as an essential aspect of Christian discipleship. The term now is little better than a swear word in the average Christian church, akin to concepts such as submission and, in our tradition, leadership. Renunciation is difficult because to reject the vast benefits of the Western lifestyle is counterintelligent to the Western Christian. A tension exists between civil liberty and following Christ Jesus. How honestly does your church address the tension and its implications for its disciples?

Renunciation, or self-denial, as essentially defined by John (1 John 2:15-17) has been all but deleted from the catechism of the Western church. This deletion of a discipleship essential (Matthew 10:37-39) came about through the teaching of preachers and instructors who assured new followers of Christ that Jesus didn't mean for everybody to follow his instruction to the rich young ruler. Through this alternative, self-fulfilling "Christian" education process, churches have created multitudes of greedy people who are convinced they are disciples of Christ.

The work of reconciliation rests upon our acceptance of the redemption of Christ Jesus to be proclaimed by the church to all people, of every "tribe and language and people and nation" (Revelation 5:9b). Yet if self-denial and the renunciation of the pattern of this world are no longer essential to Western discipleship, we will create more and more churches that are genetically uninterested in true reconciliation.

The apostles set a pattern of obedience to the instructions of our Lord, an obedience that we today must recover. The apostles demonstrated that renunciation is the practice of denying all that would hinder the demonstration and the display of the gospel of our Lord through our lives, families and churches.

Without such renunciation, I have no hope that white Christians and black Christians can ever experience true reconciliation. In a sense, we have reverted to an era the dangers of which Martin Luther King Jr. prophesied in his *Letter From a Birmingham Jail*: "If today's church does not recapture the sacrificial spirit of the early church, it will lose its authenticity, forfeit the loyalty of millions and be dismissed as an irrelevant social club with no meaning for the 20th century. Every day I meet young people whose disappointment with the church has turned into outright disgust."

To the extent that black and white Christians do not pursue reconciliation with one another, whether or not they are grasped by God's redemption is highly questionable. Without renunciation they will not know the depths of their redemption through Christ.

Yet there are many—white and black Christians—whose lives witness self-denial, in contrary to an idolatrous Christian culture. As I look at these people, I see a remnant and hope for more true conversions, that the body of Christ may in all places, in all countries, be made up of people from every "tribe and language and people and nation" and that our Lord may be glorified as we love one another genuinely from the heart.

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing: **Marla J. Cole**
Advertising: **Melanie Mueller**
Secretary: **Marla J. Cole**
Design: **Merrill R. Miller**
Editor emeritus: **J. Lorne Peachey**

Offices:

1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@TheMennonite.org
phone: 800-790-2498 fax: 316-283-04S4

The**Mennonite**

Vol. 5, No. 20, October 15, 2002

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for January and December when it is published on the second and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 4003318S, GST no. R122192453. Subscription rates: $36.7S (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Cover photo by Dale D. Gehman, adapted

Web site: **www.themennonite.org**

Mennonite Church USA

CONTENTS

8 Looking for God in all the wrong places?
We cannot truly love and honor others without also loving and honoring God.—*Arthur Paul Boers*

12 The lot falls again at Locust Grove
A Mennonite congregation uses an old procedure for choosing its leaders.—*John E. Sharp*

14 The call to be salt and light
A young pastor looks at ministry in today's Mennonite Church.—*John A. King*

19 Bread and peace a risk for Colombians
Christian leaders targeted for stand against violence; armed groups close churches.—*Tony Kraybill*

20 Trust grows among conference leaders
CLC members compare differences in conference decision making and cultures.—*Gordon Houser*

21 Trust grows between two top boards
Executive Board will hire new staff person to lead Firstfruits Funding System.—*Everett J. Thomas*

22 L.A. Chapel reaches into Skid Row
Immigrant congregation feeds and loves the homeless from Los Angeles.—*Laurie L. Oswald*

DEPARTMENTS

2 A pastoral word
Renunciation: on the path of reconciliation—*Karl McKinney*

4 Readers say

6 News digest

18 Leadership
Who leads the missional church?—*Ervin Stutzman*

24 For the record

30 Mediaculture
Passing the peas—*Gordon Houser*

32 Editorial
We need mystery when calling pastors.—*Everett J. Thomas*

AMBS
LIBRARY
ELKHART, IN

Another part of the MPH story

Regarding the financial state of Mennonite Publishing House ("The MPH Story," Sept. 3): In 1987, during Ben Cutrell's last year as CEO, MPH's net worth was over $3 million, and annual sales were $14 million (up from $2 million when Ben, my husband, started his career as publisher in 1961). During the years Ben served as publisher, professionals conducted comprehensive audits. They spent weeks at MPH each spring making sure the accounting was correct and inventories were counted accurately and aged properly. No year went by without a thorough audit.

Ben's last report reflected his concern for the future of MPH. He wrote: "Since this is my final report to the Publication Board, I must take this last opportunity to make some observations on the long-standing policy of expecting the Publishing House to be self-supporting. This policy has led to some situations that are wasteful and administratively confusing." Ben then described projects that illustrated his point and called for having MPH become the center for meeting all communication needs of the denomination. He ended his report with, "Again, I would argue for giving the Publication Board the finances needed for our churchwide communication task rather than placing the task where the money is available."

I wonder what Ben would say if he were here today to see the changes that have occurred. Ben loved his work, and his employees were like family to him. I hope that the future will see acts of mercy and that concern about what is published replaces the preoccupation with financial affairs that has been so evident for the past year and a half. *—Dorothy Cutrell, DeLand, Fla.*

IN THIS ISSUE

We considered using the phrase "Leadership Shapes Us" as the cover title for this issue. While Christians are called to be salt and light to the world, the primary theme that emerges from the articles, poems and editorial in this issue focuses on who usually does this calling—the pastor. In this time when our denomination suffers from a shortage of pastors (page 32) we decided to hear from several pastors. Alan Kauffman's poetry (page 11) comes from the heart of a pastor reflecting on the marks that will be left on the world by 10 newly baptized believers. John A. King, a young pastor who describes himself as theologically conservative (page 14), wonders which Mennonite distinctives are Holy Spirit-driven and based on Scripture and which are cultural. To be salt and light in the world, we need congregations with worship that shapes us into outspoken believers, and pastors who boldly call us to witness to those who need salt's preservative power and the Light of the world to remove darkness from their lives.*—ejt*

Life, love and loyalty

Rich Preheim's editorial ("Life, Love and Loyalty," Sept. 17) is perplexing. The comparison between Jesus and the Sept. 11, 2001, hijackers doesn't fly for several reasons.

First, there is no similarity in motivation. The motivation of the hijackers who flew airplanes into buildings has nothing in common with the motivation of the matchless Son of God. Jesus did not come to this earth to promote some unachievable political agenda. Second, both events are not "incidents." The crucifixion of Christ was in God's strategy even before the foundation of the world. Calling it an "incident" devalues it and places it in the collection of other unfortunate occurrences in world history. Third, the events are not "similar in their ... apparent senselessness." Killing oneself while causing the deaths of others is senseless. Jesus did not take his own life. If Christ's death is "senseless," then the rest of the Bible is senseless. Fourth, to say that Jesus was "convicted in a gross miscarriage of justice" exposes a flat and narrow perception. God's sovereignty is so encompassing that he uses the acts of unregenerate, pagan humans to accomplish his purposes. There is no need to cast doubt on Jesus' statements about who he is, what he came to earth to do and why.

The first century church viewed the crucifixion and resurrection of Jesus as fulfilling Scripture. So must we.*—John O. Yoder, Maytown, Pa.*

Thanks to Rich Preheim for the timely editorial. Fear and power are a dangerous combination, and there is an abundance of both in this country.*—Bill Shumaker, West Liberty, Ohio*

Allah is not God

Everett Thomas' editorial "Anticipating Sept. 11" (Sept. 3) has some thought-provoking ideas, but I disagree with the statement, "And some of us have worked hard at understanding another people of faith: those who worship God through Islam."

Are we to believe that the God of Christianity and Scriptures is the one and the same as Allah? Never. There is a vast difference between Muslim beliefs and God's Word. Muhammad was not the son of God. He died an ordinary death that cannot atone for anyone's sins. Only Christ is able to do that.*—Ruby Nissley, LaJara, Colo.*

Truest pacifists are not Mennonite

I don't see how living in a safe environment here in the United States and making harsh comments about our government as Cliff Kindy does (Readers Say, Sept. 17) leads anyone to a closer relationship to Christ. I am coming to find that the truest pacifists I know are often non-Mennonites. They are those Christians I come in contact with daily that have a loving heart for Christ, their neighbors, business associates, employees and employers, and those who hurt them. They have a deep desire to lead others to Christ because of their love for Christ.

We are kidding ourselves if we think we can stop wars and be peacemakers simply with put-downs of our government officials or marching in the street with signs that are offensive to U.S. government and military personnel. The only way peace will ever happen is by people coming to Christ. Anything else is not from the Bible and the God I know. I'm frustrated because I never hear this side of pacifism. Am I the only one who believes this? If not, why are we only hearing from those who believe they can bring peace through hatred of our government?—*Joel Mishler, Shipshewana, Ind.*

Prepared to die

Malcolm X nailed it when he said, "If you're not ready to die for it, put the word 'freedom' out of your vocabulary." As a historic peace church, let us not forget that our call is to take up the cross and follow Christ. It's not enough for us to say, "Well, I'm a Mennonite and I'm against the war." Prove it. If thousands of young women and men in Afghanistan are willing to prove their commitment to what they believe (however sincere but wrong it may be), why should we as Anabaptists be any different?

This Christianity stuff isn't for the squeamish. We've got a great nonviolent role to play in changing this world. We weren't put on this earth to sing "The Servant Song" until Christ returns and think that's all there is to it. Let's pick up our crosses and follow Christ. Let's speak out as a whole church on injustice, poverty and war. If one of us isn't free, then none of us is. I believe in the tenets of the Anabaptist tradition. They are ideals toward which I strive. If necessary, they are ideals for which I am prepared to die. Who's with me?—*Christopher Brown, San Francisco*

Bless Israel

I have been reading with interest the articles and comments on the Israeli-Palestinian conflict and am puzzled by the absence of any views that are positive regarding the Israeli perspective. I'm also puzzled by the lack of recognition of the mandate of Scripture to bless God's people as they return to the land of Israel.

Although blessing doesn't mean unconditional endorsement of all Israeli actions and policies, what I am reading and hearing from our Mennonite community seems dangerously close to cursing Israel. Are we so focused on our theology of nonviolence that we have lost our love of literal interpretation of Scripture? I am aware that it is politically incorrect for a Mennonite to express a point of view taken by the evangelical church of America. It seems concerning Israel we fall in line with the National Council of Churches, the United Nations and most of the world in condemning Israel, saying that terror directed at Israelis is understandable since the Palestinians are so oppressed by the Jews.

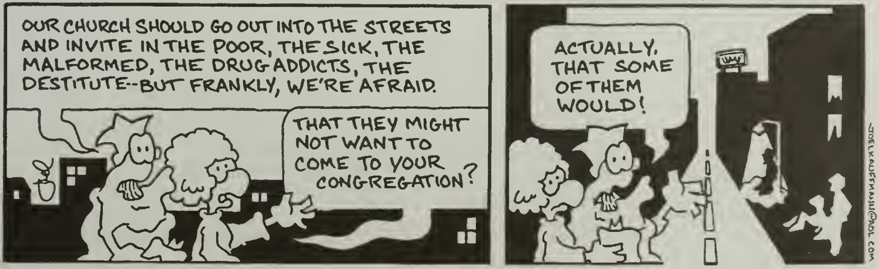
It is a personal challenge and opportunity to bless Israel in this time. God is the God of Israel, into which we are grafted. My desire is that we choose not to be part of those who come against the Jewish people. Those who do will be judged accordingly.—*Al Longenecker, Lewisburg, Pa.*

Ice cream and horse manure

Regarding "MEDA Gets Faith-Based Initiative Funding" (Sept 17): Talk about sleeping with the enemy and Trojan horses all rolled into one. Are money and program so important that a Mennonite organization is happy to team up with King George? There is a catch in it somewhere. Mennonite Economic Development Associates should pick up its toys and get plumb out of that neighborhood. Tony Campolo hit it square when he said, "[Putting] government together with church programs is like mixing ice cream with horse manure. It's not going to hurt the manure but it's going to raise havoc with the ice cream."—*Dan Lais, Lebanon, Ore.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. *—Editors*

Pontius' Puddle **by Joel Kauffmann**


OUR CHURCH SHOULD GO OUT INTO THE STREETS AND INVITE IN THE POOR, THE SICK, THE MALFORMED, THE DRUG ADDICTS, THE DESTITUTE--BUT FRANKLY, WE'RE AFRAID.
THAT THEY MIGHT NOT WANT TO COME TO YOUR CONGREGATION?
ACTUALLY, THAT SOME OF THEM WOULD!
JOELKAUFFMANN@AOL.COM

Vietnamese pastor visits North America

Quang

A pastoral leader of Mennonite house churches in Vietnam, who is in the United States, says, "American Christians need to realize their prosperity, their blessings; they need to serve the Lord, to reach the lost."

Nguyen Hong Quang, who arrived in the United States in late July, is studying in a Master of Divinity program at Union College of California, a Vietnamese school in Garden Grove. He plans to visit Vietnamese and other Mennonite churches in the United States and Canada.

Quang came to Christian faith and moved to Ho Chi Minh City, where he became involved with house churches. Since then he has led 54 house churches in various cities and towns. His reading of the Vietnamese translation of the Confession of Faith in a Mennonite Perspective led him to work with Mennonites.

Quang has been harassed, interrogated and assaulted by local police in the past five years. He is seeking the assistance of Mennonite World Conference in his efforts to secure official authorization for the Mennonite house churches. However, he says, "legal status does not mean we [will] have freedom to practice our faith."—*MWC News Service*

MCC photo by Benjamin Krause

Ribbons of hope

Mary Ona Wheeler, 9, left, and Melany Sanchez, 8, make ribbons of hope to send around the world during a Sept. 14 service at Manhattan (N.Y.) Mennonite Fellowship. Both girls live in Akron, Pa. Melany is from Colombia, one of the countries where ribbons will be sent. Her parents, Antony Sanchez and Irma Solano, are studying and serving at Mennonite Central Committee offices in Akron for one year before beginning a term as MCC representatives in Guatemala. Ribbons symbolizing support and love poured in to New York City Mennonite congregations in the wake of last year's Sept. 11 attacks. The New York-based Restoring Hope Project is now inviting churches and individuals across the continent to create ribbons to be sent to people in troubled communities around the world.

this date in Mennonite history

Oct. 15, 1917— Eastern Mennonite School formally opens in Harrisonburg, Va.

MEA executive director names staff

GOSHEN, Ind.—Carlos Romero, who assumed official duties Aug. 15 as executive director for the Mennonite Education Agency (MEA), has appointed a new leadership team.

The team includes Lisa Heinz, associate director focusing on finance; Jennie Kauffman, office manager; Ruth Schrock, administrative assistant, and J. David Yoder, associate director with primary responsibilities in elementary and secondary education.

Heinz had served since 1998 as director of finance with Mennonite Board of Education and since 2001 as administrator/accountant for the Mennonite Church USA Executive Board. Kauffman began her service with MEA in the spring of this year after serving for three years as an assistant in Goshen College's student life division. Schrock served as MBE bookkeeper from 1996 to the present. She has been an assistant in the Archives of the Mennonite Church since 1994. Yoder, of Harrisonburg, Va., has served as principal at Eastern Mennonite High School since 1981 and spent more than 10 years directing the Eastern Mennonite University admissions department.

Rosalind Andreas, MEA board chair, says the board continues to search for an additional person to help the agency in its networking among congregations, conferences and educational institutions.

"We are creating a team that is invested in meeting church educational needs across a spectrum of ages, programs and institutions," Romero says. This year of transition brings excitement and challenges in organizing the new agency, he says.

Staff training, organizational planning and building relationships will be a focus for the agency in the coming months, Romero says.—*Mennonite Church USA News Service*

Conference cuts ties with Atlanta church

BROOKSVILLE, Fla.—At the annual meeting of Southeast Conference, held Oct. 4-5 at Lakewood Retreat in Brooksville, moderator Marlin Birkey announced that Atlanta Mennonite Fellowship (AMF) no longer sought SC membership.

In 1999, AMF, which declared itself open to noncelibate homosexual members, sought to re-enter membership in Southeast, which said no. AMF and SC agreed to revisit the issue in three years. Birkey reported that representatives met March 16 in Americus, Ga., and determined that neither side had changed its position.

Meanwhile, AMF has asked to join Central District Conference. At the Sept. 27-28 Constituency Leaders Council meeting in Atlanta, Lloyd Miller, CDC conference minister, reported that he had contacted Birkey to ask how SC leadership might respond to this situation. Birkey said the leadership was tired of the issue and would not press for action against CDC if AMF joined.

CDC next meets in March 2003, when it will act on AMF's request to join.—*Gordon Houser*

Illinois church helps work in Afghanistan

EVANSTON, Ill.—Evanston Mennonite Church helped organize a community fund-raiser Sept. 8 to benefit Mennonite Central Committee's (MCC) work in Afghanistan.

More than 200 people attended the event. Titled "A Time to Heal, A Time to Rebuild," the fund-raiser included prayers, poetry and music; a slide show; and an Afghan meal prepared by Abdul Rahman Qazi, chef and owner of the Kabul House restaurant in nearby Skokie.

The event brought in $3,900 for an MCC-supported housing reconstruction project in Shomali Valley, a region in northern Afghanistan devastated by recent bombing and past years of civil war. MCC has contributed $300,000 toward the project, administered by Church World Service.

Doug Hostetter, chair of Evanston Mennonite's peace and social concerns committee, says the event helped bring international events closer to home. He has traveled to Afghanistan twice in the past year, helped by the congregation.

The event drew Christians, Muslims and Jews from the Evanston area. Qazi, an Afghan immigrant, says he especially appreciated this opportunity to help people in Shomali Valley, his home area.—*MCC U.S. News Service*

CAL hires new staff associates

Serradell

Haldeman-Scarr

Hammer

PASADENA, Calif.—The Center for Anabaptist Leadership (CAL) has named three staff associates: Raúl Serradell, Sara Haldeman-Scarr and Jill Barrentine Hammer.

Serradell is staff associate for urban theological education. He has worked in theological education in Latin America for more than 15 years and served with Mennonite Central Committee in Mexico City.

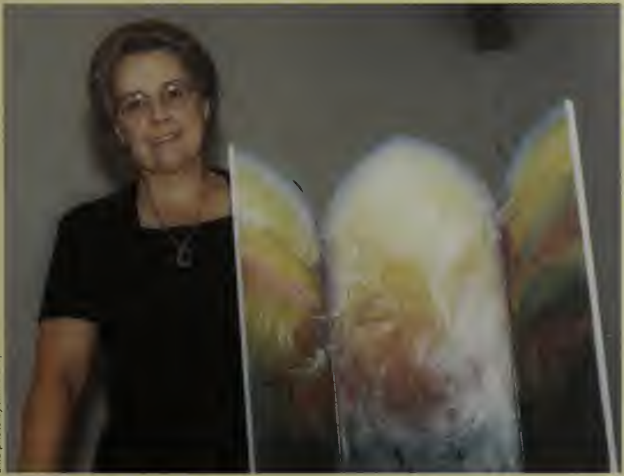
Haldeman-Scarr is the staff associate for church planting systems. She is an ordained minister with the Church of the Brethren and has served in various ministry and pastoral capacities for churches in Illinois, Pennsylvania and California, including camp and conference leadership roles in Indiana.

Hammer is the staff associate for community leadership development. She has worked extensively with African-American communities in south Dallas.

CAL provides grass-roots training, personal coaching and strategic consulting to church leaders and congregations.

EMU offers alternatives at College Night

Eastern Mennonite University, Harrisonburg, Va., provided space for a College Night attended by 700 high school students and their parents, with 75 colleges represented. Prompted by the presence of military recruiters, EMU provided a table with information about voluntary service opportunities, nonviolent methods of dealing with global issues and against militarism, and financial assistance to people who may choose the military as a way to get their education. EMU students helped the recruiters unload their boxes and spoke with them about their Mennonite beliefs.


EMU photo by Jim Bishop

Augsburgers honored

Esther K. Augsburger stands with a model of the worship art piece she has begun working on. The 9½-foot by nine-foot triptych painting will be placed in the front of Martin Chapel of the Eastern Mennonite Seminary building in Harrisonburg, Va. Eastern Mennonite University, Harrisonburg, named its expanded art facility the Esther K. Augsburger Art Building. EMU honored Esther and Myron Augsburger Sept. 13-15 for their contributions to the university, the broader church and the global community.

Looking for God in all the wrong places?

TheMennonite

800-790-2498
www.TheMennonite.org

TheMennonite
800-790-2498
www.TheMennonite.org

We cannot truly love and honor others without also loving and honoring God.

by Arthur Paul Boers

I am often asked what it is like to move from the pulpit to the pew. After 16 years of pastoring, I now have a different Sunday role. While my new position in Elkhart began last February, my family was not able to leave Waterloo for six months. This meant many in-between Sundays. We had no church home in either place and could not expect to make one soon.

In some ways, this was an opportunity. We could visit friends in many congregations, and I could hear colleagues preach (a rare opportunity for most pastors). In other ways, we had unexpected questions about the worship we observed in churches in two different Mennonite hubs. While I had no trouble encountering people, which is appropriate, I had a hard time finding attention being given to God. That troubles me. We cannot truly love and honor others without also loving and honoring God.

I saw that my longstanding interest in spirituality needed to be grounded in worship. But now I wonder whether our worship nurtures our spirituality.

When I first went to Bloomingdale (Ont.) Mennonite Church, my last pastorate, I was surprised by how seriously the people there took worship. It was planned with care and deliberate attention to words and gestures worthy of God. Until then (much to my embarrassment now) I had given little thought to worship. But Bloomingdale convinced me to take worship more seriously. I saw that my longstanding interest in spirituality needed to be grounded in worship. But now I wonder whether our worship nurtures our spirituality.

Continued on page 10

Good liturgy protects one from weak leaders, reins in strong pastors and reminds us that God—not the interchangeable presider up front—is primary.

Continued from page 9

Questions: As I visited congregations, I had many questions. While I enjoyed the fellowship, I was disappointed and even alarmed at times by other aspects.

A few examples illustrate my concern:

- Sometimes I chose a church to attend from newspaper ads, seeing who was preaching and the sermon title. Such perplexing discernment indicates that worship is sermon- and pastor-centered. We are wary of giving clergy too much attention, yet we are preacher-centered. A worship service can stand or fall on the performance of one person. While liturgical churches seem priest-centered, their pastors are actually exchangeable (which is a reason for wearing vestments). Good liturgy protects one from weak leaders, reins in strong pastors and reminds us that God—not the interchangeable presider up front—is primary.
- On Easter Sunday I sat at the back of a large congregation. A person who was short of stature and soft of voice went up to read the Gospel, surely a high point of the service. The amplification was not loud enough, and because the platform was low (lest anyone be exalted) I could hardly see even her head. During the reading, an usher escorted a family of four up the right aisle to sit in the front row. At the same time, another usher carried a chair over his head while walking up the left aisle to provide seating for someone else. The result was a distraction from God's Word. In such moments, I long for churches where the congregation stands and attends to Scripture reading.
- In a large congregation, a family with small children sat in the front. Brave of them, I thought at first. But frequently during the service one parent escorted the children from the sanctuary, drawing attention to themselves, then eventually returned to attract attention again.
- On Pentecost I had trouble hearing the sermon because the acoustically lively sanctuary amplified the coughing adults and noisy children more than the preacher. People did not seem attentive. But then a perky young woman got up to make a long announcement. Her lively chatter and jokes seemed to get more attention than the rest of the service. A church committee made an extensive and dramatized report that involved movement, role plays and elaborate props. People's attention was riveted during the announcement and the report. I fear many remembered these more than anything else from the service. Was this the true high point of the service?

Issues: Perhaps these were isolated incidents on bad days, which all congregations have. But there are issues that need attention. How we worship is connected to our beliefs. Worship both reflects what we believe and also forms our beliefs. What we do in worship shapes us.

Whom do we encounter in worship? I suspect God is not as important as people. Of course, people are part of our spirituality, but I worry when that is the main or only part. Where was God? Was I looking for God in all the wrong places, expecting to honor or encounter God in worship?

The people focus is evident when I choose a church on the basis of who preaches. If seating latecomers is more important than hearing the Easter gospel, then those needing seating are the priority. When a young family commands the congregation's attention, then the content of the service, the hard work of those up front or the attention of the congregation take a back seat. Announcements and reports often get more energy and attention in worship because they focus on people, nothing as abstract as God. Note that in all these examples not even the congregation is primary; instead it is individuals or small groups.

This all comes back to the question of who is at

How we worship is connected to our beliefs. Worship both reflects what we believe and also forms our beliefs. What we do in worship shapes us.

the center of worship. Some Mennonites call church buildings meetinghouses and worship services meetings. That terminology is fine if we remember that we are there to meet God, not just each other. Meeting terminology was used in the Old Testament. There God promises to consecrate the tent of meeting, a place where "I will meet with the Israelites" (Exodus 29:43).

In my visits I longed to meet God, along the lines of Isaiah in Isaiah 6 or John in Revelation 4 and 5 or even the more recent S.F. Coffman in his masterpiece hymn, "In Thy Holy Place We Bow":

> "Saints low bending,
> prayers ascending, holy lips and hands implore,
> faith believing and receiving
> grace from thee whom we adore."

Arthur Paul Boers is assistant professor of pastoral theology at Associated Mennonite Biblical Seminary, Elkhart, Ind.

Marks on the carpet

by Alan Kauffman

I am alone.

Surrounded by silence
in the deserted auditorium.

There, at my feet, I notice them—
marks on the carpet.

Ten haphazardly shaped spots,
forming an illegible dot-to-dot across the floor.

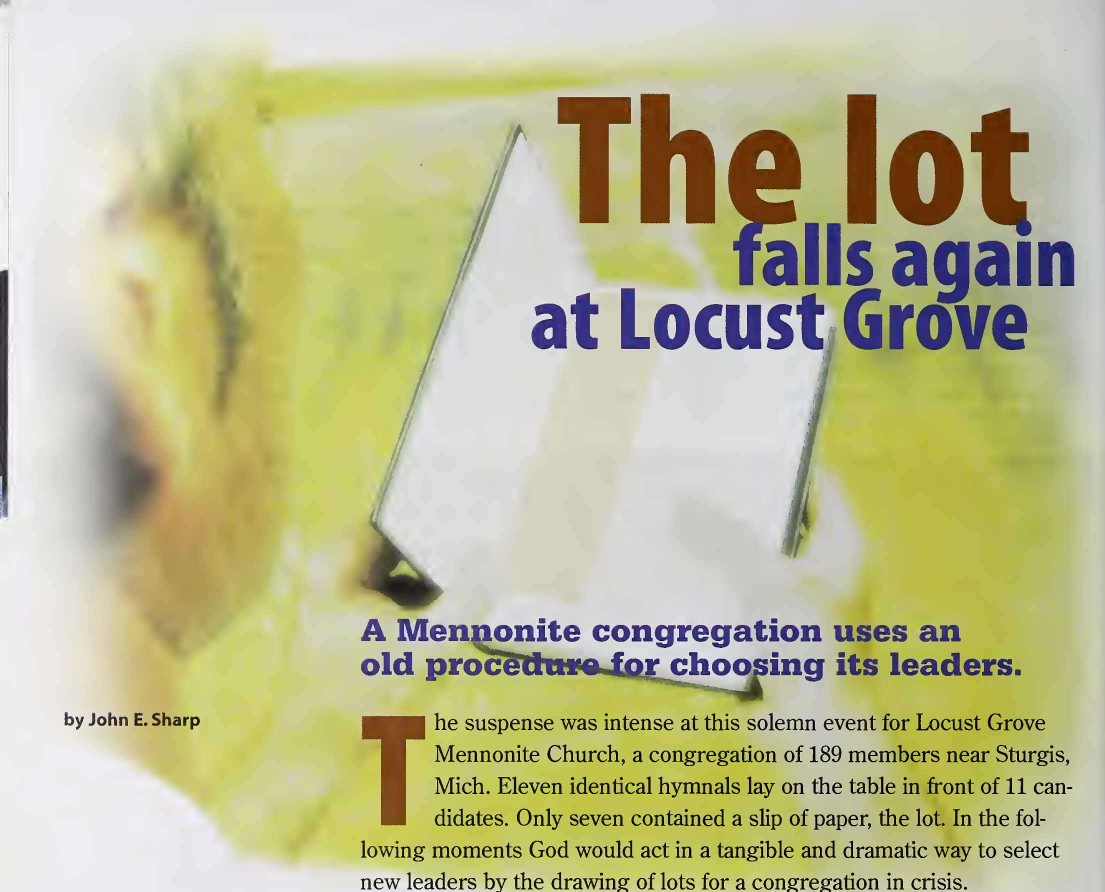
Each inimitable pattern
analogous to the 10 youth who created them—

kneeling in obeisance,
accepting the splash of baptism.

Now they are gone.
Ripples of public commitment
spreading into all the world;

leaving behind
holy memories,
a silent auditorium
and marks on the carpet.

Alan Kauffman is pastor of Maple Grove Mennonite Church, Belleville, Pa. He wrote this poem after a baptismal service at Glade Mennonite Church, Accident, Md.



The lot falls again at Locust Grove

A Mennonite congregation uses an old procedure for choosing its leaders.

by John E. Sharp

> The lot is a useful tool on the elder level, especially where there are polarities.
> —David A. Shank

The suspense was intense at this solemn event for Locust Grove Mennonite Church, a congregation of 189 members near Sturgis, Mich. Eleven identical hymnals lay on the table in front of 11 candidates. Only seven contained a slip of paper, the lot. In the following moments God would act in a tangible and dramatic way to select new leaders by the drawing of lots for a congregation in crisis.

The congregation had nominated the candidates. The oversight team, appointed by the Indiana-Michigan Conference of Mennonite Church USA, had interviewed the candidates. Each was qualified and willing to serve. The process had been carefully outlined and seasoned with prayer. The hymnals had been shuffled. The moment was at hand.

One by one, each candidate rose, selected a hymnal and returned to his seat. The overseer approached each candidate, opened the book to reveal whether or not it contained a slip of paper. Later the congregation installed the chosen seven to the leadership office. They asked the remaining four, who had escaped the lot, to remain open to future calls and other leadership roles.

Hope replaced the suspense. The congregation, confident that God had spoken decisively and visibly, affirmed the selection of leaders for the new era. In the difficult months that followed, when Locust Grove confronted anxiety-producing issues and made agonizing decisions, that confidence sustained both leaders and congregation.

> **The use of the lot has been affirming and empowering. It has also allowed us to let go of issues of fairness. We bring our best candidates forward, then let go.**—John Troyer

The practice: While calling ministers by lot has faded from recent memory for most members of Mennonite Church USA, it was once common among many former Mennonite Church congregations. Both Amish and conservative Mennonite congregations still use the time-honored procedure, based on both Old and New Testaments. The disciples of Jesus cast lots to choose between Joseph and Matthias as Judas' replacement (Acts 1:26). This verse was sometimes written on the slip of paper that served as the lot. More often people used the verse "The lot is cast into the lap, but the decision is the Lord's alone" (Proverbs 16:33).

Harold S. Bender wrote in 1957 that this process signifies "a high concept of the ministerial office" and that it "gives the chosen one a strong sense of direct call by God." For those who believe God is acting in the selection, Bender wrote, "it is one of the few times when direct divine action can be visibly experienced ... and it therefore intensifies the religious experience of the group practicing it." Bender also noted a pragmatic benefit, "It also usually effectively eliminates factionalism and partisanship in the selection and later relationship of the chosen one to the congregation" (Mennonite Encyclopedia).

Locust Grove has recalled the use of the lot for the selection of elders, not pastors. In the aftermath of a painful split in 1996, the elders and an oversight team appointed by the Indiana-Michigan Conference recommended the suspension of the constitution and the disbanding of two leadership groups—the executive board and the elders. A new seven-member leadership team was to be selected in their place. This team would work alongside Gerald Sims, the interim pastor, and the oversight team: Tim Lichti, overseer, Stan Troyer, regional conference minister, and myself as mediator.

The combined leadership team was to work at specific problematic issues for three years. A major issue was lack of trust, which hampered healthy congregational process. The new leaders needed to rebuild trust and inspire confidence in order to resolve difficult issues and bring healing. How could such people be chosen in the midst of the mistrust and disunity? The process itself needed to be clear and open, without a hint of manipulation.

The process: In a meeting with former elders and the overseer, the lot emerged as one of several options. After careful deliberation, the elders, the interim pastor and the rest of the oversight team agreed to present the idea to the congregation. What made the lot appealing was the possibility of removing the dynamic of manipulation by strong personalities and families. "Over the years, there were power struggles between families, between the executive board and the elders, between pastor and congregation," says member Dana Sommers. "It caused people to lose trust in leadership." Marv Swartz, another member, says, "No one knew who could be trusted."

The oversight team asked members to nominate up to seven qualified people. For Bill Miller, one of the nominees, the first step was crucial. "If my name was affirmed by the congregation, I felt it was a sign I should participate." Thirteen names received a significant number of nominations. The oversight team conducted interviews to discern whether each candidate had a sense of calling and was willing to serve. "The interview process was good; we could ask questions and get a sense of direction," Bill says.

Two candidates withdrew. Either the timing was not right or they lacked a sense of call. Eleven candidates were willing to go the final step of drawing lots, in which seven were chosen.

The lot: The pattern of selecting leaders in the church by drawing the lot (usually a slip of paper placed in one of several Bibles). This is a nonelection method. Members usually have a say in nominating individuals, but congregations that use this process understand the choice to be in God's hands.
—From "A Mennonite Polity For Ministerial Leadership"

Reflections: The congregation testifies to the powerful transcendent nature of the experience, combined with a discernment process that involved every member. Tim Lichti describes the experience as "collaboration between the wisdom of the community and a final blessing from God." Those selected "knew they had to work together; they knew God wanted them to work together," Tim says. "This commitment kept them together during some difficult issues."

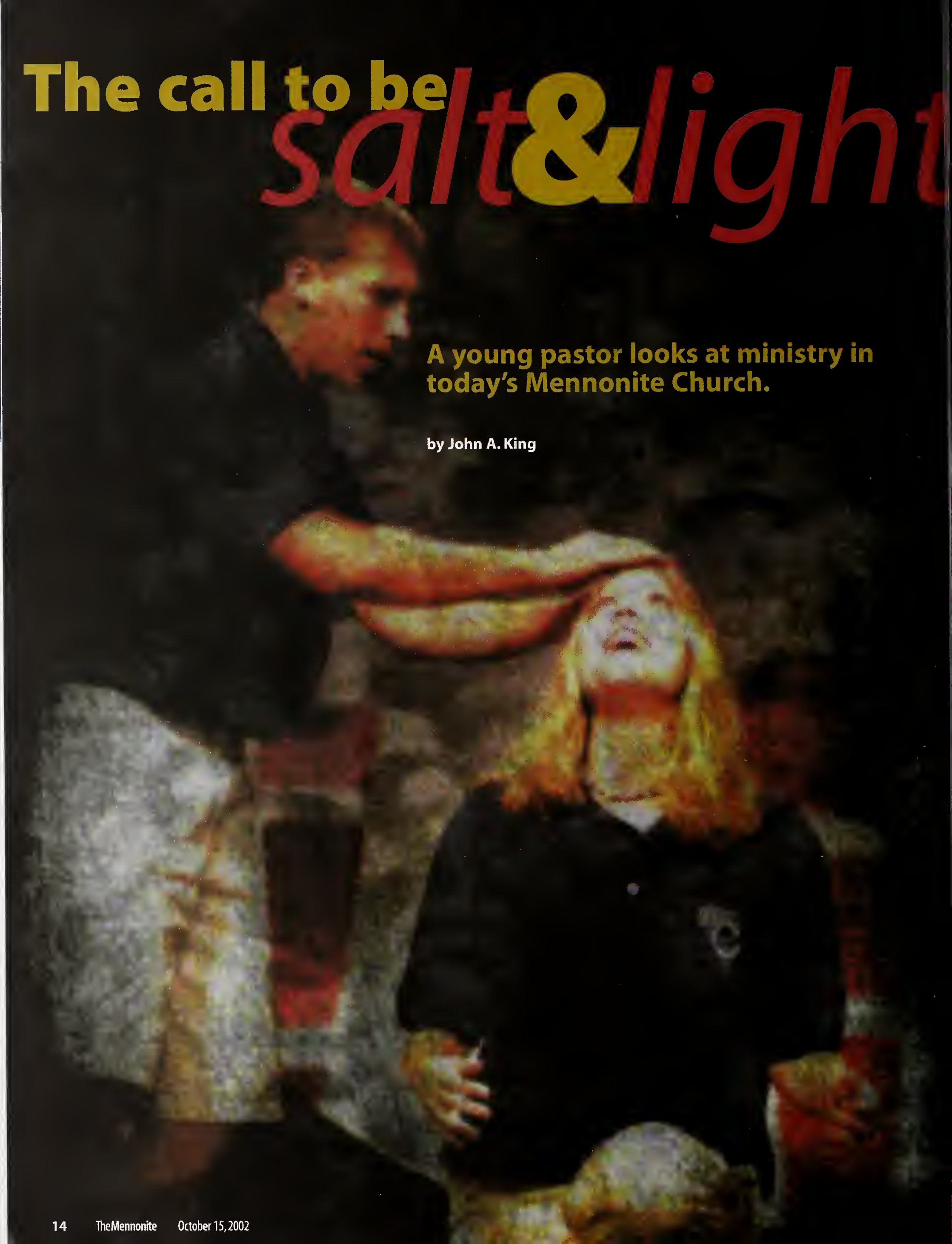
The results were convincing. Former interim pastor Gerald Sims says the process resulted in "a well-balanced group in which everyone was represented. It was a microcosm of the congregation."

Not everyone was enthusiastic initially, however. David A. Shank, who was in the lot but not chosen, at first thought the lot was "a curious leftover from the past." But in retrospect, he says: "I don't think it is just a leftover. The lot is a useful tool on the elder level, especially where there are polarities." Indeed it was useful enough to make it the constitutional pattern for selecting elders at Locust Grove.

Current pastor John Troyer says: "God is generous in giving us leadership gifts. The use of the lot has been affirming and empowering. It has also allowed us to let go of issues of fairness. We bring our best candidates forward, then let go. I believe that God is working in the process."

John E. Sharp, Goshen, Ind. is director of the Mennonite Church USA Archives, located in Goshen and North Newton, Kan.

The call to be salt&light



A young pastor looks at ministry in today's Mennonite Church.

by John A. King

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.—1 Corinthians 3:11

As I view the Mennonite Church today, I see the need more and more to have 1 Corinthians 3:11 as the primary basis of my ministry. This is especially true of a denomination such as ours, which has a rich cultural heritage. We Mennonites are known as the quiet in the land. But I wonder if pride in our Mennonite culture and tradition has turned into idolatry and taken our eyes away from Jesus Christ. I wonder if those Mennonite distinctives of being a peace-loving community of believers has gotten in the way of being salt and light to our communities. I wonder if we as a denomination really look to Jesus Christ first or whether we look to the community of believers first. I wonder if we put our trust in process and education over our trust in Jesus Christ and the Bible, God's revelation for us in our time.

Radical believers: My reasons for thinking about Mennonite cultural distinctives is through reading about the early Anabaptists in Europe. Those radical believers refused to go along with the idolatrous theology of the day and put their lives on the line and in line with Scripture to be salt and light to the world around them. They were so united in the Holy Spirit that their message was desirable to others, especially those in the lowest social rank. They went from town to town and preached their message to anyone who would listen. Though many of them were martyred, their numbers increased. Their community of faith was based on issues of life and death, not necessarily on lifestyle. These people were not superheroes. They were ordinary folk who were obedient to the Holy Spirit's leading as they saw it through the Bible.

But there came a time when many Anabaptists had an option of moving to other areas in Europe where they would not be persecuted, as long as they promised not to convert their non-Anabaptist neighbors. Some historians believed they were tired of persecution. I wonder how pleased the Lord was with their decision. I think the Mennonite church began to circle its wagons at that point and turn inward. I wonder if we in our time do the same thing without recognizing it.

Recently someone told me I am theologically conservative while liberally attempting to reach as many for Jesus as possible. I have to agree with his observation. I continually ask which Mennonite distinctives are Holy Spirit-driven and based on Scripture and which are cultural. In order to take the Great Commission seriously, I work at removing boundaries to invite others to experience the life-changing message of Jesus Christ without compromising basic truths of Scripture. I could sum up my view by saying that Jesus Christ was full of grace and truth. My challenge is that in my pastoral ministry I must strive to be full of grace and truth as I pastor in a conference that struggles with those issues: holding to truth, loving people as Jesus loved them and urging everyone to live lives of personal holiness.

We need people to be bold enough and open to the Holy Spirit's leading to challenge people to a relationship with Jesus.

Polarization: The Mennonite Church is moving to a polarization of theology. This is nothing new in history. With new ideas in society come new doctrines in the church. What alarms me about this polarization is that fundamental truths of the Bible are being questioned like never before. I am saddened to see churches trying to sympathize with cultural values and norms and then look to the Bible to make it consistent with feelings. Instead should we not look first to the grace and truth of

Continued on page 16

Continued from page 15

Jesus Christ and then ask how we are called to live in this fallen world? We are called by God to be holy. I do not hear that word in our Mennonite vocabulary these days.

Where does all this leave me in my pastoral ministry at my congregation? First and foremost I need to call my congregation to be a people of prayer because it is clear my congregation could lose focus from the centrality of Jesus Christ. It is imperative that in my pastoral ministry I have people focus on spiritual battles, not people battles.

I need to be a pastor who calls people to faith in Jesus Christ. In every sermon I need to talk about the transforming power of Jesus Christ, focusing equally on his grace and truth. When ministers try to talk too much about issues they get in the way of the Holy Spirit convicting people of sin and their need for repentance. We don't need to set up a committee to call people's attention to faith in Jesus Christ. We need people to be bold enough and open to the Holy Spirit's leading to challenge people to a relationship with Jesus.

Today I am concerned that a new generation of people needs answers in their language and their metaphors and are not getting them from Mennonites.

Monday through Saturday: I need to be a pastor committed to calling people to radical discipleship. This includes finding ways to challenge everyone in my congregation to live out the life of Christ from Monday through Saturday. This is one of the greatest challenges for pastors in my geographic area, which is full of the disease called "affluenza." Calling people to radical discipleship is difficult if it means people will have to change old habits related to money.

I also need to be a pastor who calls people to the kind of fellowship that happened in Acts 2. I need to be clear in my ministry that community, in and of itself, is not our central focus, even though it is important. Even though the Mennonite community is a caring one, it is still closed to many outsiders. I experienced that once when I heard that another Christian considered coming to my church to visit but had to stop and ask if she was allowed to come, since it was a Mennonite church. The challenge for the Mennonite Church is to mold our superficial friendliness through the Holy Spirit into a fellowship of loving believers who will die for each other. I wonder if our community will become a place that does not accept just any behavior but one where people love each other so much they will be full of grace and truth and be willing to lay down their lives for each other.

Dead religion: I will strive to be a pastor who takes Mennonite distinctives seriously. I believe Anabaptism is at the heart of the gospel. My spiritual forebears found a way to challenge people to take the Sermon on the Mount seriously, and many of them found ways to express it meaningfully to their generation. But unless we seek God's face and will for us today, these Anabaptist distinctives will be a dead religion to us. We will end up blindly holding to doctrine instead of binding it in our hearts.

For example, I have known people whose peace stance is simply never participating in war. While I heartily agree that solving conflict by aggression is not of God's kingdom, fewer and fewer people can actually articulate why they are pacifist. Many do not understand that by saying they will not participate in war they have to be ready to give up all their worldly possessions, since they are not willing to defend them. Many also do not even think of peace as a lifestyle in personal relationships. My challenge as a pastor is to enable people to write these convictions of the Holy Spirit on their hearts. I also need to be a voice in a Christian world of nationalism and patriotism and point out the evil caused by a powerful nation in the world arena.

As I conclude, I want to say clearly that I embrace my Anabaptist heritage and Anabaptist theology. I have great respect and admiration for the spiritual pillars who have gone before me and nurtured me. They have worked hard for the kingdom of God and have made a stand for Christ, often with adverse consequences. But today I am concerned that a new generation of people needs answers in their language and their metaphors and are not getting them from Mennonites.

Unless we are open to the Holy Spirit binding God's Word in our hearts, our spiritual life will be meaningless. We are, after all, only one generation away from spiritual extinction. My challenge is to be a pastor full of grace and truth in perfect balance, to call people to faith in Jesus, to call people to radical discipleship and to nurture true fellowship in a body of believers. My prayer is that I can stand up and be counted in this task.

John A. King is on the pastoral staff at Line Lexington (Pa.) Mennonite Church.

Mennonite Men

October 15, 2002

Mennonite Men, formerly an organization in the General Conference Mennonite Church, is a jointly owned partnership of Mennonite Church Canada and Mennonite Church USA and as such functions as a binational church agency. The Laymen's Council, the official Mennonite Men board, is made up of Canadian and U.S. members in proportion to membership.

Mennonite Men continues to have two major areas of focus. Mennonite Men resources men's groups in local congregations, including the preparation of study resources. A second focus and one of the major programs of Mennonite Men is the Tenth Man church building program. Since the beginning of Tenth Man in 1985, 36 churches in Canada, the United States and overseas have received church building grants totaling $947,600.

Tenth Man grants approved for five young congregations

10th MAN
Church Building Program

Mennonite Men's Laymen's Council has approved five Tenth Man church building grants totaling $250,000, to be awarded between 2002 and 2005. In addition, four grants totaling $160,000 are being processed, and two other grants have been submitted. Of the six new grant requests, two are Canadian and four U.S. Grants are made available by the several hundred donors who each give an average of $200 per year for this work.

Wes Sawatsky

Seeds of Life multipurpose worship centre, Altona, Man.

Bricks with meaning

The Mennonite Church Canada 2002 Assembly in Saskatoon last July included a very special presentation. Earlier at the Mennonite Men Tenth Man dinner, a grant for $50,000 Cdn. had been given to the Seeds of Life congregation in Altona, Man. Now, Wes and Ella Sawatsky of Seeds of Life handed a check for $3,000 Cdn. to Jean-Jacques Goulet, the director of outreach and church planting for MC Canada Witness, and coordinator for Tenth Man for Mennonite Church Canada. The check was in the form of a brick.

The brick symbolized the decision of Seeds of Life to donate 10 percent of all monies raised for their $290,000 Cdn. project to help in the construction of an "overseas" church building. The $3,000 Cdn. represented 10 percent of monies already raised within their own congregation. The generosity and mutual support of this congregation is evident in their decision not only to tithe from funds they raise but even on the Tenth Man grant they had just received!

Jake Harms

l to r: Wes and Ella Sawatsky, Jean-Jacques Goulet and Isaak Bergen, with the $3,000 brick

Since 10 percent of all monies received by Tenth Man is allocated for congregations outside of Canada and the United States, it seemed natural to Seeds of Life that they give Tenth Man their tithe, which will go for a church building in Cuauhtemoc, Mexico. A special surprise was the unexpected presence of Isaak Bergen, church worker in Cuauhtemoc, at the Tenth Man dinner.

The Church of Reforma

The Church of Reforma, in Cuauhtemoc, Mexico, is the recipient of a $10,000 U.S. Tenth Man tithe grant. The church is growing. Six people were baptized in the congregation's first baptism service in October 2001. About 50 people attend the church, with 30 in the children's club and about 20 young people from the streets. This year on Palm Sunday, the church and the missions committee of the Conference of Mennonites in Mexico had a Mexican-style "sod-turning celebration" for the new church. Pastor Isaak Bergen used the word "celebration," indicating how hopeful the people are about the building and the Tenth Man grant that makes it possible.

Courtesy photo

Church of Reforma, Cuauhtemoc, Mexico, sod-turning celebration

Navajo congregation receives Tenth Man grant

Light of Life Mennonite Church, Farmington, N.M., in July received a Tenth Man grant of $50,000 U.S. Light of Life started in 1993 and is approximately 85 percent Navajo and 15 percent Anglo. The 5,558-square-foot, two-level building includes a sanctuary and Sunday school space. George Wero is pastor and Ben Stoner co-pastor. The congregation is a member of Rocky Mountain Conference.

Courtesy photo

Arlen Godshall, Mennonite Men representative, presents grant to George Wero, pastor of Light of Life Mennonite Church.

Tenth Man in Canada

Jean-Jacques Goulet

Tenth Man in Mennonite Church Canada is a program based on vision, a vision that we are part of a church where people help each other. It is a vision that guides us to reach not only across the pew but across the street and sometimes around the world. Word is getting out in the congregations of Mennonite Church Canada that Tenth Man is one way people can help others acquire their first worship meetinghouse. Through the help of two regional volunteers, groups are hearing about this brick and mortar way of being a missional people. Gordon Erb recently agreed to become the Tenth Man representative for Mennonite Church Eastern Canada and last winter Jake Harms took on volunteer responsibilities for Mennonite Church Manitoba. Both men come with years of experience in their regional churches and are much appreciated and respected. As director of outreach and church planting for MC Canada and the Canadian coordinator of Tenth Man, I am excited to have Gordon and Jake join the Tenth Man team and look forward to recruiting other volunteers in Saskatchewan, Alberta and British Columbia.

These volunteers are already having a major impact. Seventeen new donors have signed up, and giving has gone from a modest $3,700 Cdn. last year to $8,376 Cdn. this year, a 127 percent increase!

I rejoice at this increased funding. Yet, while it is very encouraging, it does not come near meeting the need Tenth Man faces. The challenge is before us.

We have been reaching across the street and around the world, and the Spirit has blessed our efforts. The Commonwealth of God has been spreading. Our sisters and brothers in the faith are now asking for our help to build houses of worship. Like the Seeds of Life congregation, may each one of us use the bricks that God has given us to help build the church of Jesus Christ.

Two new resources being prepared for men's groups

Closer Than a Brother–Men's Series consists of five study booklets for men's groups. The first booklet in the series, *What Really Matters: Conversation Starters for Men,* written by J. Lorne Peachey and Everett J. Thomas, is available from Mennonite Men or Faith & Life Resources for $5.99 U.S. or $5.99 Cdn.

What Really Matters
Conversation Starters for Men
J. Lorne Peachey
Everett J. Thomas
CLOSER THAN A BROTHER—MEN'S SERIES

Faith & Life Resources, with support from Mennonite Men, is planning to publish four more studies in early 2003. Closer Than a Brother helps men go deeper in their life with God through men's groups and accountable relationships in the church family. The series introduces men to the benefits of being in a group with other Christian men and provides an overview of the topics introduced in the first booklet: friendship, money and power, sexuality and family relationships. The goal of the study series, designed for ages 40 to 60, is to nurture disciplined, spiritual companionship among men in a way that will help them grow closer to God.

Momentum is a manual of ideas and resources to help congregations build a strong men's ministry program. Included are instructions for working through a discernment process and setting up an action plan, and methods for developing small-group ministries. *Momentum* is available from Mennonite Men for $23.49 Cdn. or $14.99 U.S.

Mennonite Disaster Service/ Mennonite Men partnership formed

A partnership agreement has been made between Mennonite Disaster Service and Mennonite Men's Tenth Man church building program to assist young, struggling congregations build or remodel their first church building. In the agreement Mennonite Men and MDS would work together, with MDS providing management for short projects, both Mennonite Men and MDS providing volunteers, and Mennonite Men assuming other costs involved with the project. Plans are to implement the partnership agreement late this fall.

Mennonite Men has also assumed administrative responsibilities for the Abraham and Sarah Caravan program formerly administered by the Commission on Home Ministries and Mennonite Board of Missions. This program provides opportunities for retired or semiretired people to participate in short-term mission work, share their gifts and expertise with young congregations, give encouragement to young congregations and to be exposed to the needs and possibilities for ministry in an urban setting. Abraham and Sarah Caravans would function as part of the MDS/Mennonite Men partnership.

The need for more meetinghouses continues

"Studies in church growth agree that the most effective way to reach the unchurched is to start new congregations," says Marilyn Miller, former director of outreach ministries for the Commission on Home ministries. "The outreach of a new congregation is often enhanced when it is able to have its own meetinghouse. This is a great need that is not being met by any other organization," Miller points out. "The Tenth Man building program is greatly appreciated by new congregations and mission workers."

Martin to promote Mennonite Men programs and study materials in Canada

Maurice Martin

Maurice Martin had been a pastor in Ontario for 28 years before in May he became director of congregational leadership development, a new program in the Leadership office under the Christian Formation Council of Mennonite Church Canada. As part of his work he has been asked to be the Canadian coordinator for Mennonite Men, to promote its programs and study materials. During his years in congregational ministry one of his passions was to develop small groups for mutual support and study. He has also worked with men's groups. He is married to Phyllis and has two married children, Ben and Joelle.

Martin says: "All too often men form relatively superficial relationships with other men; they have 'golfing buddies,' 'fishing friends' and 'business connections.' At worst, such settings can accentuate an atmosphere of competitiveness between men. At best, sometimes good conversations happen along the way. But I believe men could benefit greatly from being in intentional group settings with other Christian men in which they can converse about what really matters–friendship, power, wealth, sex and family.

I am aware that a number of congregations have men's groups that meet regularly for mutual support and study. Some are more formally structured, others less so. Whatever the nature of your men's group, I am interested in hearing about what you are doing. If you do not currently have a men's group in your congregation, you may wish to consider starting one, using the resources of Mennonite Men. I am available to help in this process or in other ways to help shape the men's group ministry in your congregation."

Los Angeles Faith Chapel to be recipient of Tenth Man grant

Los Angeles California Faith Chapel is scheduled to receive a Tenth Man grant to help them plant a church to meet the needs of the homeless. Los Angeles Faith Chapel, which began in 1996, has a current membership of about 150. The church has been ministering in many ways to Los Angeles' poor. The mission of the congregation, says pastor Chuwang Pam, "is to teach and preach the gospel of Jesus christ to the poor, homeless and needy."

Chuwang and Grace Pam

Coordinator update

- The need of new churches building their first meetinghouse far exceeds the grants available.
- Men or women wishing to become part of Tenth Man are invited to donate $100 twice a year.
- Volunteers are needed to help young churches with building projects.
- Plans are to continue involvement with men's ministries ecumenically.
- A 15-minute video, *Places of Welcome: The Work of the 10th Man Church Building Program,* is available from resource libraries or by contacting Mennonite Men.

For more information about Mennonite Men contact the Newton office, P.O. Box 347, Newton, KS 67114, 316-283-5100, email jimg@mennoniteusa.org.

Mennonite Men

Jim Gingerich, editor
Mennonite Men insert in *The Mennonite* and *Canadian Mennonite*
Published annually
For more information about Mennonite Men in U.S. contact:
P.O. Box 347, Newton, KS 67114
316-283-5100, fax 316-283-0454
Email: jimg@mennoniteusa.org
Web site: www.mennonitemen.org
In Canada contact:
Jean-Jacques Goulet
c/o Maison de l'Amitie
120 Duluth Avenue E.
Montreal, Quebec H2W 1H1
Email: jjgoulet@mennonitechurch.ca
514-849-4664, fax 514-940-2875
Or Maurice Martin, P.O. Box 1149
New Hamburg, ON N0B 2G0
Email: mauricem@sympatico.ca
519-662-1031

Yes, I would like to help new Mennonite churches!

☐ I want to give $100 when called upon, up to twice a year, to help new Mennonite churches buy or build their first permanent meetinghouse. I understand I will be contacted when my contribution is needed.

☐ Enclosed is my contribution of $______________

Name ____

Address ____

Phone ____________________ Home congregation ____________________

Return this form to: Tenth Man, c/o Carl Thieszen, P.O. Box 61, North Newton, KS 67117 or Mennonite Church Canada, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

Shifting the balance

by Jeanne Lohmann

a pause over the kitchen sink
when you lift your eyes from the dishwater
and the intense red pockets of rhododendron
open right here in front of you

on uneven sidewalk
an unexpected fall
that broke your glasses

a stranger's thanks in the mail
and after so long
the disappointing letter

daylight
waiting to enter the room
as soon as you
let it in

and at the curve
of the iridescent blue and purple bowl,
grace

no matter what you say
the unexpected
could be a gift
and change your life

you can't tell about help,
from what surprising quarters it comes

Jeanne Lohmann lives in Olympia, Wash.

Who leads the missional church?

Ervin Stutzman is the moderator of Mennonite Church USA.

I winced as I read Everett Thomas' Aug. 6 editorial, "Money and Missions," which reported on a joint meeting of the Executive Board and Mennonite Mission Network (MMN) in Pasadena, Calif. I sucked in my breath as I read Everett's account of a verbal exchange between Lee Schmucker and me as chairs regarding the relationship between our two boards. We were naming board temptations to avoid even in the face of financial shortages.

Insisting on the need to clarify responsibilities, Everett asked, "As Mennonite Church USA becomes a missional church, who leads it?" A fair question. Who will be king of the mountain in the uncharted terrain called the missional church? Will it be Mennonite Mission Network or the Executive Board? An ancient proverb warns, "Only one tiger per hill." I wondered if Everett's readers whiffed the scent of two tigers vying for dominance on the missional church hill.

With apologies to C.S. Lewis, Lee and I suggest that neither of those tigers should have its haunts on the highest hill. Rather, it should be a lion—depicted as Aslan in *The Chronicles of Narnia*. Jesus Christ, the "lion of the tribe of Judah," is the one who ultimately leads the missional church. He alone inhabits the full sweep of the earth. His awesome roar echoes through the hills.

As a peace church, we are endeared to Jesus the Lion, who appears for our sakes as a self-giving Lamb. The Moravian Church of days gone by may well have been the most missional church in history. Their slogan? "To win for the Lamb that was slain the glories due his suffering." At one point in their history, more than half their church members were serving on the mission field. A zealous prayer meeting for mission stretched out for a hundred years, with people praying around the clock.

The Moravian experience of the missional church confirms what has been evident from the beginning of the Christian era. Men and women moved by the Holy Spirit have been the prime movers in God's mission, quite apart from high finance or modern organization. Christian history was shaped by a long string of missioners who, by human reckoning, were unlikely candidates for God's mission. We know them now as household names: Matthew, Mary Magdalene, Lydia, Luke and many others.

Yet church boards and agencies have an important role to play in God's mission. The last century of Mennonite history shows the genius of mission organization. Imagine the poverty of our mission efforts without the help of the Commission on Home Ministries, the Commission on Overseas Mission, Eastern Mennonite Missions, Mennonite Board of Missions, Mennonite Central Committee, Virginia Mennonite Board of Missions and many other agencies.

Men and women moved by the Holy Spirit have been the prime movers in God's mission, quite apart from high finance or modern organization.

So who leads the missional church? Both the Executive Board and Mennonite Mission Network have important leadership roles. From its unique vantage point, the Executive Board convenes the various parts of the church, shapes their unique roles and leads them to network with each other to reach common missional goals. Mennonite Mission Network specializes in the mission agenda, leading a wide network of missioners—individuals, congregations, conferences and agencies—to carry out God's mission in the world. All the while, the Executive Board keeps its finger on the missional pulse of the denomination.

As I insisted earlier, the real work of mission lies in the hands of ordinary people empowered by an extraordinary God. When the breath of God falls anew on people, it can do more to advance God's mission than a dozen board meetings. People give more generously. They witness more compassionately. And they bring healing and hope to a weary world.

Please join Lee and me in praying for a fresh anointing of God's Spirit on our two boards and on each conference, congregation and member of our new church. Without it, we could end up like hapless tigers fighting over an anthill. TM

IN THE NEXT ISSUE

- **Mission stories**—Laurie L. Oswald
- **Rethinking the Great Commission**—Brian Laverty

Bread and peace a risk for Colombians

Christian leaders targeted for stand against violence; armed groups close churches.

Colombian Mennonites publicly asked fellow Colombians last month to not take sides in their country's ongoing civil war. They also invited Mennonites in North America to join the effort in prayer, fasting, financial support and advocacy. The response has been swift.

Mennonite Church USA's Peace and Justice Support Network—of which Mennonite Mission Network is a part—and Mennonite Central Committee (MCC) collectively raised nearly $22,000 toward Pan y Paz (Bread and Peace), which is a declaration by Colombian churches asking those near and far to stand against violence in a dangerously tense environment.

Civilians in Colombia are increasingly caught in the cross fire between the government and illegal armed groups on all sides. The new president, Alvaro Uribe Velez, was elected after promising a fierce crackdown on guerrilla rebels. Since his inauguration on Aug. 7—a day marred by several deadly bombings in Bogotá—military violence has escalated. Even though the government declared a state of emergency, guerrilla groups have stepped up kidnappings and attacks on civilians.

Christian leaders in Colombia are increasingly among those targeted as they stand against violence. More than 20 have been killed this year and armed groups are forcing churches to close. Gabriel Montes, a volunteer with Justapaz, the Colombia Mennonite Church's peace and justice ministry, was killed last summer. Some expatriate workers have been threatened with deportation.

All this prompted Colombian Mennonites to take another step beyond their ongoing work for peace and make a public declaration of faith as a witness to their government, to armed groups and to other citizens: a prayerful fast that coincided with the United Nations' International Day of Peace and Nonviolence on Sept. 21.

Colombian Mennonites also invited North Americans to participate in prayer and in advocacy to the U.S. and Colombian governments, as well as financial support to help pay for publicity in Colombian media about the fast—which included the Pan y Paz declaration statement—and for a ceremony held in Bogotá's downtown plaza to break the fast. Justapaz estimated the cost at nearly $12,000. MCC provided $2,000 and a late August appeal from the Peace and Justice Support Network sought to raise $10,000 by Sept. 11. Nearly $20,000 has been generated for the effort as a result of an email to congregations and information posted on the Peace and Justice Support Network's Web site. The Colombia Mennonite Church and entities working with the Pan y Paz campaign will use the remaining funds for follow-up work resulting from the ads and the vigil.

Miguel Angel Pinzon

Pan y Paz: After a day of fasting and prayer on Sept. 21, 150 members of Mennonite congregations in Colombia gather in Bogotá's Plaza de Bolivar to call for peace and pass out bread.

"The response was much more than any of us hoped for," says Rachelle Schlabach, who works for the MCC U.S. Washington Office. She helped coordinate a congressional letter-writing campaign opposing U.S. military aid for Colombia.

"I'm amazed at the quick and overwhelming response from congregations," says Susan Mark Landis, peace advocate for the Mennonite Church USA Executive Board, who juggled this endeavor with a letter-signing campaign seeking 5,000 signatures—the actual number has more than tripled—opposing war with Iraq. "This really is a testimony to the church's commitment to peace," she says.

Landis also marvels at the risk the Colombian church is willing to take.

"We [North Americans] were being asked to put our signatures and dollars on the line, while our brothers and sisters in Colombia are putting their lives on the line," she says.

We were being asked to put our signatures and dollars on the line, while our brothers and sisters in Colombia are putting their lives on the line.—Susan Mark Landis

The Pan y Paz declaration was published on Sept. 15 and 22 in three major daily newspapers. It was also published in *El Tiempo*, the national newspaper, under the headline "Bread and Peace Are Possible."

"We affirm our biblical and historical belief that the way to peace is through active nonviolence and love for neighbor," the declaration says, and concludes, "Bread for all, not bullets! Bread for the hungry, not bombs!"—*Tony Kraybill of Mennonite Mission Network*

Trust grows among conference leaders

CLC members compare differences in conference decision making and cultures.

Since it began meeting in 1999, the Constituency Leaders Council has built trust among leaders of Mennonite Church USA area conferences by simply bringing them together. Leaders at the Sept. 27-28 CLC meeting in Atlanta expressed the wish that such trust spread among other conference members.

Trust will be key if conferences are to come to a common understanding of what it means to be a member of Mennonite Church USA. Of the 21 area conferences, 16 have joined the denomination; five are provisional members and must decide whether or not to join by 2007.

At the request of CLC's executive committee, CLC vice chair Janeen Bertsche Johnson wrote a paper and sent it to members ahead of the meeting. She asked, "What does it mean for delegates to try to do discernment from different cultures or ways of making decisions?"

Responses varied. Owen Burkholder, Virginia Conference, said he represents a conference with rules and disciplines and hears from other conferences where there are no binding rules. Ed Kauffman, Central Plains Conference, said that each conference often has different cultures within it. Tom Kauffman, Ohio Conference, said some people are wearied by the issue of membership and don't want it to keep us from being missional. Kurt Horst, Allegheny Conference, said that some hold to a "truth culture" and distrust the cultural framework.

Karl Sommers, policy governance consultant, gave a presentation on the linkage of owners with boards. He compared church members as owners and as customers of Mennonite Church USA. He claimed that owners tend to be more concerned for the whole of the organization, while customers tend to care more about personal needs.

Marvin Zehr, Western District Conference, said that delegates at Nashville 2001 meeting around tables acted like owners, but when they went home they became customers. Susan Sommer, Illinois Conference, said, "We are both owners and customers." Marlin Birkey, Southeast Conference, called people to look beyond to see the world as customers of the church.

Kurt Horst reported on an Aug. 16 meeting about the Firstfruits Funding System. To illustrate the pervasive misunderstanding of it, he asked a variety of questions and had CLC members stand on one side of the room or the other, according to their answers. He demonstrated that even among leaders no common understanding exists of this system. Horst said that some felt that in the transformation process the relationship of agencies and area conferences was not given adequate attention.

In other business, Ron Sawatsky, chair of the Mennonite Publishing House board, introduced interim CEO Phil Bontrager and reported on the fund-raising campaign for retiring MPH's debt; Jonathan Larson and Dorothy Harding of local Mennonite congregations led a worship time and welcomed CLC members to Atlanta, which will host next summer's Mennonite Church USA Assembly and Convention. The next CLC gathering is scheduled for March 28-30, 2003.—*Gordon Houser*

Barn Raising

A strong foundation for a solid future

Barn raising has been a priceless service to those facing crisis in the past. Today, we are called to a modern-day barn raising to build a strong foundation for a solid future at Mennonite Publishing House. Leadership teams are creating blueprints for the future and we can all help with our prayers, support, and donations.

Publishing is essential to our mission and identity as a church. Look for details regarding Phase One of the debt recovery project, Barn Raising: A Strong Foundation for a Solid Future, in your congregation.

Help rebuild MPH by sending your tax-deductible donations through your church offering or to one of the address at left.

Mennonite Church Canada
"For MPH Barn Raising"
600 Shaftesbury Blvd
Winnipeg MB R3P 0M4

Mennonite Church USA
"For MPH Barn Raising"
P.O. Box 347, 722 Main St
Newton KS 67114

Mennonite Publishing House

• • travel with a purpose • •

Mennonite Your Way

HAWAII
4-ISLAND TOUR
February 22-March 6, 2003
(register by December 9, 02)

"Travel with a purpose" and enjoy the sunshine, culture and hospitality of the 50th State.

- Flower lei greeting
- Polynesian Cultural Center
- Worship with the local Mennonite congregation
- Waikiki beaches
- Volcanoes National Park
- Macadamia Nut Farm
- Orchid nursery visit
- Iao Needle and lush Tropical Plantation tramride
- Waimea Canyon/ Fern Grotto
- Luau Cultural show

MYW Tours • Box 425 • Landisville, PA 17538 • 717/653-9288 • 800/296-1991
Email: myw1525@aol.com • web: www.mywtours.com

Trust grows between two top boards

Executive Board will hire new staff person to lead Firstfruits Funding System.

Money and trust among Mennonite Church USA boards were the twin themes of the Executive Board's Sept 27-29 meeting in Atlanta. The dynamics for Mennonite Church USA are clear: Trust is increasing but funding is not.

Although the Executive Board devoted several sessions to interaction with the Constituency Leaders Council, it focused mostly on its relationship with Mennonite Mission Network. Confusion about how the two boards relate to each other resulted in their meeting together June 27-29 in Pasadena, Calif. (see page 18). But during the September meeting, leaders from both boards reported that their groups have made progress in sorting out their respective roles. One way they established this clarity was through a draft statement—"Defining a Board to Board Relationship"—that the Executive Board is considering as a model for its relations with all Mennonite Church USA agencies.

"The line of authority for Mennonite Church USA runs from the delegate assembly to the Executive Board and then to the MMN board," says the proposed statement. "[The Executive Board] will use its authority to resolve disputes in a manner that best serves the interests of the whole."

One such dispute centers on two unrelated funding initiatives being introduced simultaneously by the Executive Board. The Firstfruits Funding System is being introduced across the denomination, while a separate fund-raising campaign to raise $5 million for reduction of Mennonite Publishing House's debt is also being launched.

"Are you going to ask the church to divert funds to MPH," asked Lee Schmucker, chair of the Mission Network's board, "or will you ask people to give above budget?"

Jim Schrag, executive director for the Executive Board, said that the MPH fund-raising campaign will affect other parts of the denomination and said, "We think some belt-tightening is inevitable."

Such belt-tightening may come sooner rather than later. The Executive Board learned that its income budget was $461,702 behind expenses for the first seven months of the current fiscal year. Through Aug. 31, expenses totaled $1.1 million, while income totaled $636,292.

The Executive Board also learned that the Firstfruits Funding System is still not completely understood across the church. Consequently, Schrag announced plans to make a major change in leadership for the funding system. Instead of spending Executive Board budget on an independent consultant, he will hire a new staff person to advocate for the funding system across the church.

In other action, the Executive Board approved a job description for delegates to the 2003 delegate assembly; appointed Howard Brenneman, John Burkey, Hal Loewen, Ted Stuckey and Carol Suter as the board of trustees for Mennonite Retirement Trust, a division of the Mennonite Mutual Aid Stewardship Agency; appointed Stauffer & Company, Goshen, Ind., as auditors for Convention Planning Office financial reports; appointed Regier, Carr and Moore, Wichita, Kan., as auditors for all other Executive Board financial reports.—*Everett J. Thomas*

Correction: Mennonite Central Committee shipped milled corn to Zimbabwe, not Zambia as reported in the Sept. 17 issue.

Goodville Mutual
New Holland, Pa.

Find an agent near you for details
about our competitive insurance packages!
www.goodville.com
or 800-448-4622

- Delaware
- Illinois
- Indiana
- Kansas
- Maryland
- Ohio
- Oklahoma
- Pennsylvania
- Virginia

affordable insurance
for vehicle, home, farm, small business, church

Seeking Justice in Health Care

Mennonite Health Assembly

March 6 - 9, 2003
Greenville, South Carolina

Join old and new friends to search for better ways to offer healing and hope to all in the name of Christ. For information, call 574-534-9689 or visit www.mhsonline.org.

Event is sponsored by Mennonite Health Services and MMA

Mennonite Health Services

MMA

L.A. Chapel reaches into Skid Row

Immigrant congregation feeds and loves the homeless from Los Angeles.

L.A. Faith Chapel feels like home to me because it's the kind of church I'd always wanted to find but couldn't.
—Charity Ezeamama

Los Angeles Faith Chapel believes that homeless people need bread from a food pantry as well as bread from heaven to be truly fed. So the congregation—begun by Nigerian immigrants in the mid-1990s—has developed a ministry that meets both the physical and spiritual needs of those living on the streets of Skid Row in nearby downtown Los Angeles and in the church's low-income neighborhood.

On Saturdays, Grace Pam and other members provide tables laden with food donated from local supermarkets and a room full of used clothing for men, women and children. On Sundays, the congregation transports about 35 homeless people from downtown to their church for breakfast, Sunday worship and a noon meal. The congregation also sponsors three homeless shelters nearby.

"We believe in presenting the whole gospel," says Grace Pam, leader of the food and clothing ministry and wife of pastor Chuwang Pam. "We don't believe in congregating here and soothing souls while a lot of people are perishing from hunger and homelessness.

"We've discovered that when a person's stomach is full, they can better hear the gospel message, too. I like the Mennonite theme of giving a cup of water in Christ's name. ... It's not enough to feed someone. It's also important to share the gospel message. We share our loaves and fishes, but we also introduce them to the one who multiplies those loaves and fishes."

3810
LOS ANGELES FAITH CHAPEL

Mennonite Church USA photo by Laurie L. Oswald

A home in God's heart: A woman seeks help from Charity Ezeamama, a member of Los Angeles Faith Chapel who helps with the congregation's food pantry and clothing ministry in its neighborhood and in downtown Los Angeles.

Grace and Chuwang Pam, who came to the United States in 1994, began this congregation with only six people and a rent of $1,000 per month to pay for the building. Now, there are 150 to 200 members in the congregation, one of the many immigrant churches in Pacific Southwest Conference. Multiplication of resources by a loving and generous God is nothing new to this congregation, which has seen how God has proved faithful, Grace Pam says. Time and again, God stretched funds and brought people to the ministry.

Charity Ezeamama is a church member who came from Nigeria to the United States to study at Arizona State University in Tempe. She moved to Los Angeles to teach math and science in the low-income, inner-city schools where she believes her classroom is a mission field. She also joined the church in 1999 to help the homeless find a roof over their heads and a home in God's heart. The ministry also helps guide people back into jobs and into a local community whenever possible.

"L.A. Faith Chapel feels like home to me because it's the kind of church I'd always wanted to find but couldn't," Ezeamama says. "It's a big privilege to be serving where I have the opportunity to help people who can't give you anything material in return.

"So many people who come in here don't have the luxury of worrying about their cars or air conditioners. They're worried about where they're going to lay their head that night. This keeps you alert to the harsh realities of life that a lot of people face. So many churches say nice things about love, but [when] people like this come into [their] church, they say, 'Sit over there.' We want to be a church that's different. We want to embrace them."

Borgia Boateng, another member of the congregation and originally from Nigeria, has learned how to hold on to God and to others in the community at L.A. Faith Chapel. Because of the ministry, she and her husband made the transition from living on the streets of Skid Row to living in two rooms at the church and finding jobs. Now Boateng helps with the ministry that she hopes will enable others. She lived on Skid Row for two months, and her husband lived there for eight months; she describes it as a dismal and violent place.

Church administrator Florence Njoku says that many homeless have similar experiences: "They share testimonies of how some people go down to Skid Row and throw food at them and then leave them there. But they talk about how we love them by coming to pick them up and bringing them back to our church. We welcome and hug them, even though they're dirty and smelly. To them, food is nothing without the love behind it."—*Laurie L. Oswald of Mennonite Church USA News Service.*

First graduates of Ethiopian college

On July 6, 19 graduates moved their tassels as Hailu Cherenet, the academic dean of Meserete Kristos College in Addis Ababa, Ethiopia, congratulated them on the completion of their studies. This was the college's first commencement for four-year degree students: 14 students graduated with bachelor's degrees in Bible and Christian ministry and five students with associate degrees in Bible and Christian ministry. Myron Augsburger, Harrisonburg, Va., gave the graduation address. Meserete Kristos College is governed by Meserete Kristos Church.—*Ann King-Grosh of Meserete Kristos College*

Meserete Kristos College

First graduates: Meserete Kristos College class of 2002

Peace: Can you imagine it?

Explore this question with the prophet Elisha in **Second Mile** materials, now available from Faith & Life Resources. Ideal for Sunday school or small group study. Materials include biblical study, stories, suggestions for action, and worship resources.

To order, call 1-800-743-2484 or visit online <http://www.gosecondmile.org>.

Second Mile
A Peace Journey for Congregations

Second Mile
A Peace Journey for Congregations
HTTP://WWW.GOSECONDMILE.ORG

Award-winning Poetry

Tasting the Dust
Jean Janzen
A book of poetry by the winner of
The Creative Writing Fellowship
from the National Endowment for the Arts

Tasting the Dust, *poems by Jean Janzen*

Award-winning poet.

In her new collection of poetry, Jean Janzen demonstrates powerfully why she received The Creative Writing Fellowship from the National Endowment for the Arts.

Janzen's poems send us to explore the mystery of our connections to this earth, our dust and its dust. These poems show us with certainty what we sense persistently—that we are unequivocally physical and yet undeniably spiritual, so ephemeral and yet so bound.

Jean Janzen, a well-known poet from Fresno, California, conducts readings of her poetry around North America and teaches several university classes.

"Tasting the Dust directs the eye—with painterly authority—to brief, fleeting apprehension of the Spirit." —**Scott Cairns, poet**

"Jean Janzen's poems are lucid, clean, beautifully detailed—but she also knows well how fierce the hungers of body and spirit are. These poems pulse with a fine, subtle wildness and are filled with the pleasure and nourishment that our bodies and spirits crave." —**Jeff Gundy, poet**

$9.95, paperback

SNAKE
in the
PARSONAGE
Award winning poetry
by Jean Janzen

Snake in the Parsonage

award-winning poetry by Jean Janzen

Includes the poems for which Jean Janzen received the prestigious Creative Writing Fellowship in Poetry from the National Endowment for the Arts.

Janzen shows us life—colored deeply and in irrepressible light.

"Jean Janzen writes our songs."
—**Ruby Wiebe**

$9.95, paperback

THREE
MENNONITE
POETS
Jean Janzen, U. S. A.
Yorifumi Yaguchi, Japan
David Waltner-Toews, Canada

Three Mennonite Poets

by Jean Janzen, Yorifumi Yaguchi, and David Waltner-Toews

This well-received collection features three poets, one from the U.S., one from Canada, and a third from Japan.

"Excellent poems."
—**Hiram Poetry Review**

$8.95, paperback • $13.95, hardcover

Good Books

Available at local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and American Express accepted.
For shipping and handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com (check our weekly specials—35% off!).

CALENDAR

Michiana Anabaptist Historians fall meeting, Oct. 26, at Shore Mennonite Church, Shipshewana, Ind. Subject: "She Hath Done What She Could," by Mary Swartley. Contact 574-533-7819.

WORKERS

Haldeman-Scarr, Sara, has begun as staff associate for church planting systems for the Center for Anabaptist Leadership (CAL), Pasadena, Calif.

Hammer, Jill Barrentine, has begun as staff associate for community leadership development for CAL.

Hartman, Gene, was ordained Sept. 22 as pastor of Emma Mennonite Church, Topeka, Ind.

Serradell, Raul, has begun as staff associate for urban theological education for CAL.

BIRTHS & ADOPTIONS

Beiler, Kyrie, Sept. 11, to John and Wendy Beiler, Harrisonburg, Va.

Birky, Dakota Wisted, Sept. 12, to Aaron and Staci Wisted Birky, San Antonio.

Bontrager-Waite, Lukas Daniel, Sept. 17, to Beth Bontrager and Philip Waite, Berwyn, Ill.

Bowman, Leah Elisabeth, Aug. 21, to Todd and Maria Leaman Bowman, Newport News, Va.

Buckwalter, David Anthony, Sept. 7, to Gregg and Wendy Harkcom Buckwalter, Greencastle, Pa.

Derstine, Ethan Richard, Sept. 16, to David and Tammy Derstine, Harleysville, Pa.

Fitzgerald, Jacob Richard, Sept. 6, to Henry and Emily Hobgood Fitzgerald, Tyro, Va.

Fox, Brandon Kevin, Sept. 15, to Kevin and Tricia Tox, Perkasie, Pa.

Gagnon, Austin Davis, Aug. 27, to Brian and Anni Kroeker Gagnon, Henderson, Neb.

Gibson, Zachary Otis, Sept. 2, to Royce and Misty Barsoom Gibson, Reedley, Calif.

Hathaway, Andrew Glenn, Sept. 5, to Ryan and Amy Hammerling Hathaway, Oregon, Ohio.

Howard, Mason Reid, June 4, to Tommy and Erin Beadle Howard, Luling, La.

Lepard, Nicholas Alexander, Sept. 3, to Alan and Sheri Lepard, Newton, Kan.

Martin, Elizabeth Anne, Sept. 14, to Galen and Debra Fouke Martin, Columbus, Ohio.

Peters, Kyler Gail, Aug. 3, to Kolby and Renee Ernesti Peters, Norfolk, Neb.

Rosner, Isaiah Martin, Sept. 11, to Carmela and Kevin Martin Rosner, Indianapolis.

Schlosser, Jonathan Jesse, July 20, to Todd and Lynn Ellwood Schlosser, Pawnee Rock, Kan.

Shenk, Kaeden James, July 29, to Doug and Jill Sheeler Shenk, Walnut Creek, Calif.

Yingling, Jacob Daniel and Joshua Douglas (twins), Sept. 4, to David and Karen Honsaker Yingling, Hollidaysburg, Pa.

Yoder, Grant Wayne, Sept. 12, to M. Chad and Julie Marcho Yoder, Harleysville, Pa.

Zimmerman, Aaron Christopher and Adam Gregory (twins), July 1, to Jonathan and Penelope Zimmerman, Charlotte, N.C.

MARRIAGES

Anthis/Lade: Amanda Anthis, Vincennes, Ind., and Brandon Lade, Fair Oaks, Ind., Sept. 21 at Upper Indiana Presbyterian Church, Vincennes.

Bechtel/Gingerich: Audra Bechtel, Goshen, Ind., and Fred Gingerich, Goshen, Aug. 31 at Goshen.

Bocketti/Kiser: Shawn Bocketti, Saratoga Springs, N.Y., and Bethany Kiser, Stuarts Draft, Va., Sept. 7 at Mountain View Mennonite Church, Lyndhurst, Va.

Delp/Nolan: Julie Delp, Harleysville, Pa., and Dan Nolan, Harleysville, Sept. 14 at Salford Mennonite Church, Harleysville.

Dykstra/Wieland: Dan Dykstra, Holland, Mich., and Jodi Wieland, Grand Rapids, Mich., Sept. 14 at Grand Rapids Christian Reform Church.

Eisenhour/Saner: Tex Eisenhour, Goshen, Ind., and Rachel Saner, Goshen, Aug. 3 at Korny Korners, Goshen.

Farrell/Swihart: Joe Farrell, Syracuse, Ind., and Jane Greenwalt Swihart, Goshen, Ind., Aug. 31 at Eighth Street Mennonite Church, Goshen.

Fast/Fisher: David Fast, Goshen, Ind., and Melissa Fisher, Goshen, July 27 at Eighth Street Mennonite Church, Goshen.

Fly/Krueger: Jamie Mark Fly, Arlington, Va., and Jennifer Krueger, Lee's Summit, Mo., Sept. 14 at Longview Chapel Christian Church, Lee's Summit.

Friesen/Schrag: Rebecca Friesen, Henderson, Neb., and Jerol Schrag, Moundridge, Kan., Sept. 21 at Bethesda Mennonite Church, Henderson.

Friesen/Troudt: Joni Friesen, Henderson, Neb., and Casey Troudt, Lawrence, Neb., Sept. 14 at Bethesda Mennonite Church, Henderson.

Hall/Kurtz: Michael Hall, Hartville, Ohio, and Cindy Kurtz, Hartville, Sept. 7 at Hartville.

Kauffman/King: Joy Kropf Kauffman, Goshen, Ind., and Titus King, Grass Lake, Mich., Sept. 14 at Oxbow Park, Elkhart, Ind.

Kemp/Miller: Helen Kemp, Morocco, Ind., and Marvin Miller, Morocco, Aug. 25 at Burr Oak Mennonite Church, Rensselaer, Ind.

A community of learning, faith, respect

Explore your interests • Build your skills • Nurture your faith • Prepare for life

An ethic of service in a Mennonite peace church tradition

Bluffton College
The Truth Makes Free

Bluffton, Ohio
Call today to arrange a campus visit:
1-888-214-7744
admissions@bluffton.edu
www.bluffton.edu

Spread the faith and embrace yours.

Give a gift of The Mennonite or subscribe for yourself.

For the holidays, *The Mennonite* is offering special subscription rates. You'll receive additional discounts when sending a gift subscription. Prefer to phone in your subscription or order online? Call 800-790-2498 or visit www.TheMennonite.org.

Please enter my own subscription to *The Mennonite*:

☐ 1 year @ $35.00 – $1.75 off the regular subscription rate

I'd like to send a gift subscription AND subscribe for myself[1]:

☐ 1 year @ $33.00 EACH – $7.50 total savings

I'd like to send a gift only*:

☐ 6 months @ $20.00

☐ 1 year @ $33.00 – $3.75 off the regular subscription rate

I'd like to receive/send (circle one) *The Mennonite* on tape:

☐ 1 year @ $35.00 (vision impairment? ☐ yes ☐ no)

Please print

Your Name ______________________________

Address ______________________________

City ______________ State ________ Zip __________

Recipient Name ______________________________

Address ______________________________

City ______________ State ________ Zip __________

[1] Online ordering option not available. *A gift card will be sent in your name to all gift recipients. Special 6-month and 1-year discounted subscription offers valid through 12/31/02 on NEW subscriptions only. Kansas residents will have 6.3% sales tax added to their invoice.

SCI02

NO POSTAGE
NECESSARY
IF MAILED
IN THE
UNITED STATES

BUSINESS REPLY MAIL
FIRST CLASS PERMIT NO. 100 NEWTON, KS

POSTAGE WILL BE PAID BY ADDRESSEE

THE MENNONITE
P O Box 347
Newton KS 67114-9976

Kenagy/Reed: Beverly Kenagy, Gresham, Ore., and Jason Reed, Boring, Ore., July 6 at East Fork Country Estate, Gresham.

Lehman/Nicoletti: Nathan Lehman, Boswell, Pa., and Michelle Nicoletti, Johnstown, Pa., Aug. 24 at Thomas Mennonite Church, Hollsopple, Pa.

Mcintosh/Nichols: Gillian Mcintosh, Sutton, Ont., and Ryan Nichols, Pawnee, Ill., Aug. 17 at Knox United Methodist Church, Sutton.

Nobiling/Troyer: Jaime Nobiling, Bettendorf, Iowa, and Kyle Troyer, Davenport, Iowa, Sept. 21 at Manson (Iowa) Mennonite Church.

Witmer/Zimmerle: Justin Witmer, Goshen, Ind., and Twila Zimmerle, Goshen, Sept. 14 at Grace Bible Church, Elkhart, Ind.

DEATHS

Alderfer, Wellington K., 84, Sellersville, Pa., died Sept. 20. Spouse: Mary Elizabeth "Betty" Alderfer. Parents: Horace and Bertha Keller Alderfer (both deceased). Other survivors: children Terry, Edward, Steven, Christine Moyer, Mary Anne; 16 grandchildren; 18 great-grandchildren. Funeral: Sept. 25 at Salford Mennonite Church, Harleysville, Pa.

Bahr, Elizabeth Ann Bontreger, 64, Goshen, Ind., died Sept. 12. Funeral: Sept. 14 at Waterford Mennonite Church, Goshen.

Beck, Maurice E., 83, Archbold, Ohio, died Sept. 11. Spouse: Alice Roth Beck (deceased). Parents: Edward and Anna Yoder Beck (both deceased). Survivors: children Roger, Connie Kauffman, Marilyn Kauzlick, Joyce; five grandchildren; one great-grandchild. Funeral: Sept. 14 at Stryker, Ohio.

Brunk, Dwight Layman, 84, Harrisonburg, Va., died Sept. 11. Spouse: Anna Rebecca Rhodes Brunk. Parents: Joseph and Hannah Lahman Brunk (both deceased). Funeral: Sept. 14 at Park View Mennonite Church, Harrisonburg.

Conrad, Juanita Bailey, 89, Bluffton, Ohio, died Sept. 19. Spouse: Reuben Conrad (deceased). Parents: Charles and Nellie Ladd Bailey (both deceased). Survivors: children Alan, Dennis, Ronald; three grandchildren. Funeral: Sept. 28 at First Mennonite Church, Bluffton.

Conrad, Mabel Roth, 91, Wayland, Iowa, died Aug. 28. Spouse: William Conrad (deceased). Parents: Chris and Emma Reschly Roth (both deceased). Survivors: children Merle, Russel, Ernie, Arlene Leichty, Lucille Wagler, Pauline Hoffman, Emma Jean Woodward; 22 grandchildren; 49 great-grandchildren; six great-great-grandchildren. Funeral: Aug. 31 at Bethel Mennonite Church, Wayland.

Eby, Wilmer M., 86, Lititz, Pa., died Sept. 11. Spouse: Arlene Bomberger Eby. Parents: Elias and Anna Eby (both deceased). Other survivors: children John, Lois Hollinger, Beth Weber; eight grandchildren; three great-grandchildren. Funeral: Sept. 14 at Blainsport (Pa.) Mennonite Church.

Gerhart, Ernest L., 81, Spinnerstown, Pa., died Sept. 7. Spouse: Catherine Forster Gerhart. Parents: Ernest and Emmalyne Gerhart (both deceased). Other survivors: son David; two grandchildren. Funeral: Sept. 12 at West Swamp Mennonite Church, Quakertown, Pa.

Good, Merlin I., 91, Elida, Ohio, died Sept. 5 of acute leukemia. Spouse: Esther Brunk Good (deceased). Parents: Christ and Emma Heatwole Good (both deceased). Survivors: children Ruby Reed, Twila Miller, Evelyn Kurtz, Edwin, Elnora Yoder; 16 grandchildren; 36 great-grandchildren. Funeral: Sept. 9 at Pike Mennonite Church, Elida.

Gross, Clyde, 70, Souderton, Pa., died Sept. 13. Spouse: Della Leatherman Gross. Parents: Clayton and Lydia Gross (both deceased). Other survivors: children Dennis, Daryl, Beverly, Brenda, Lori; 10 grandchildren. Funeral: Sept. 17 at Blooming Glen Mennonite Church, Souderton.

Hershberger, Clarence, 82, Goshen, Ind., died Aug. 29. Spouse: Iva Bixler Hershberger. Parents: Levi and Fannie Miller Hershberger (both deceased). Other survivors: children Carolyn Riegsecker, Marolyn Yoder, Gary; eight grandchildren; nine great-grandchildren. Funeral: Sept. 1 at Waterford Mennonite Church, Goshen.

Jantz, Agnes Dyck, 85, Newton, Kan., died Sept. 11. Spouse: Leland Jantz (deceased). Parents: Jacob and Katherine Duerksen Dyck (both deceased). Survivors: children Joyce Wedel, Virginia Blasiar, Mary Jane Waltner; eight grandchildren; nine great-grandchildren. Funeral: Sept. 16 at Grace Hill Mennonite Church, Newton.

Kauffman, Kathryn, 93, Guymon, Okla., died Sept. 14. Spouse: Daniel Kauffman (deceased). Parents: Jacob and Lydia Troyer (both deceased). Survivors: children Lonnie, Roberta Gallegos; eight grandchildren; 18 great-grandchildren. Funeral: Sept. 17 at Schowalter Villa Chapel, Hesston, Kan.; and Sept. 18 at Henson-Novak Funeral Chapel, Guymon.

Macken, William Joseph, 63, Fort Dodge, Iowa, died Sept. 16. Parents: Laurence Macken (deceased) and Viola Nelson Macken Baker. Funeral: Sept. 19 at Bruce's Funeral Home, Fort Dodge.

Miller, Lydia Beachy, 97, Kalona, Iowa, died Sept. 12. Spouse: Leroy Miller (deceased). Parents: Emanuel and Ruhama Guengerich Beachy (both deceased). Survivors: stepchildren Grace Tiessen, J. John J. Miller, Mary Ellen Miller, Alvin Neuenschwander; 12 stepgrandchildren; numerous step-great-grandchildren. Funeral: Sept. 15 at Kalona Mennonite Church.

Moyer, Lillie Godshall, 96, Souderton, Pa., died Sept. 18. Parents: Raymond and Mary Godshall (both deceased). Survivors: children Gladys Knechel, Arlin; 11 grandchildren; 45 great-grandchildren. Funeral: Sept. 18 at Towamencin Mennonite Church, Souderton.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

- TheMennonite@TheMennonite.org
- fax 316-283-0454
- P.O. Box 347, Newton, KS 67114

FALL 2002 TOURS

IRELAND (September 20 - October 1)
FALL FOLIAGE TOUR in NEW ENGLAND (October 8-14)
SERVICE TOUR to ISRAEL (NAZARETH VILLAGE) (October 25 - November 7)
VIETNAM (November 6-24)
CHRISTMAS SERVICE TOUR to PENNSYLVANIA (November 28 - December 3)

2003 TOURS

JAMAICA SERVICE TOUR (January 24 - February 2)
PARAGUAY SERVICE TOUR (April 3-17) • *RUSSIA and UKRAINE* (May 23 - June 6)
From PENNSYLVANIA to ONTARIO (May 28 - June 2)
In the FOOTSTEPS of the APOSTLE PAUL (May 30 - June 15)
EUROPEAN HERITAGE (June 9-25)
CHINA (June - TBA) • *ALASKA* (June 25 - July 7)
MAJESTIC CANADIAN ROCKIES (July 7-20)
MENNONITE WORLD CONFERENCE (AFRICA 2003) (8 tours offered in August)
GERMANY and SWITZERLAND (October 9-23)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

IT'S NOT TOO LATE TO JOIN A TOURMAGINATION TOUR IN 2002 & 2003

CALL 1-800-565-0451
FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • *WEB: www.tourmagination.com*

9 Willow Street
Waterloo, ON, Canada N2J 1V6
Reg. #1567624

1011 Cathill Road
Sellersville, PA, USA 18960

Mullett, Kenneth, 41, Sarasota, Fla., died Sept. 12 of cancer. Spouse: Kim Mullett. Parents: Emmanuel and Carolyn Mullett. Memorial service: Sept. 16 at Bay Shore Mennonite Church, Sarasota.

Oyer, Mary Anna, 83, Dewey, Ill., died Sept. 16. Parents: Manuel and Lizzie Oyer (both deceased). Funeral: Sept. 19 at Lux Memorial Chapel, Rantoul, Ill.

Rosenfeld, Peter, 94, Steinbach, Man., died Sept. 12. Funeral at Steinbach Mennonite Church.

Schumacher, Florence Lehman, 77, Dalton, Ohio, died Aug. 20. Spouse: Urie Schumacher (deceased). Parents: Simon and Ida Lehman (both deceased). Survivors: children Les, Stan, Nancy Menotti, Weldon, Annette Harnish, Lynne Kim, Fred, Dan, Kaye Neuenschwander; eight grandchildren. Funeral: Aug. 23 at Kidron (Ohio) Mennonite Church.

Short-Frey, Mary Eicher, 78, Pettisville, Ohio, died Sept. 4. Spouse: A. Dale Frey. Parents: Arthur and Bertha Eicher (both deceased). Other survivors: children Judy Blosser, Janice Nofziger; nine grandchildren; 16 great-grandchildren. Funeral: Sept. 7 at Zion Mennonite Church, Archbold, Ohio.

Summer, Milo, 91, Elsie, Mich., died July 2. Spouse: Cleva Miller Summer. Parents: George and Minnie Summer (both deceased). Other survivors: children David, Philip, George, Karen Short, Sharon Wall, Mary Kaufman; 18 grandchildren; six great-grandchildren. Funeral: July 5 at Bethel Mennonite Church, Ashley, Mich.

Swartzendruber, A. Lloyd, 98, Harrisonburg, Va., died Sept. 8. Spouse: (1st) Mary Eimen Swartzendruber (deceased); (2nd) Alda Steiner Lehman Swartzendruber (deceased). Parents: Daniel and Anna Guengerich Swartzendruber (both deceased). Survivors: children H. Dwight, J. Paul, Ruby Lehman; stepchildren Mark Lehman, Timothy Lehman, Luke Lehman, Kathryn Good, Rachel Brunk; 10 grandchildren; 13 stepgrandchildren; nine great-grandchildren; 22 step-great-grandchildren. Funeral: Sept. 13 at Park View Mennonite Church, Harrisonburg.

Thieszen, Daniel P., 83, Henderson, Neb., died Aug. 31. Spouse: Clara Huebert Thieszen. Parents: A.A. and Aganetha Peters Thieszen (both deceased). Other survivors: children Verlene Sebes, Elmer, Leroy, Dennis, Larry; 10 grandchildren; six great-grandchildren. Funeral: Sept. 4 at Bethesda Mennonite Church, Henderson.

VonGunten, Kenneth, 63, Middlebury, Ind., died Sept. 1 of a stroke. Spouse: Sara VonGunten. Parent: Naomi VonGunten. Other survivors: children Amy Clemens, Doug, Peter. Funeral: Sept. 5.

Statement of ownership

Statement required by the act of August 12, 1970, Section 3685, Title 39, United States Code, showing the ownership, management and circulation of *The Mennonite*, published 24 times a year at Goshen, IN 46526, as of October 1, 2002.

The names and addresses of the publisher and editor are: Publisher—The Mennonite Magazine Board, 1700 S. Main Street, Goshen, IN 46526; Editor—Everett J. Thomas, 1700 S. Main Street, Goshen, IN 46526.

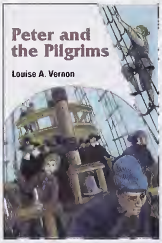
The owner is The Mennonite, Inc.

The average number of copies of each issue sold or distributed through the mail or otherwise to paid subscribers during the 12 months preceding the date shown was 15,126. The average total number of copies of each issue printed during the same 12 months was 15,977.

Everett J. Thomas, Editor

October 2002

Historical Fiction by Louise Vernon
for 9-to-14-Year-Olds



Peter and the Pilgrims
Join young Peter and his friends as they make the long and dangerous trip across the Atlantic Ocean and meet the Native American people whom they called Indians. Peter befriends one of them, Squanto, and celebrates the first Thanksgiving as a Pilgrim.
Paper, 128 pages, $7.99; in Canada $12.49

Ink on His Fingers
Louise A. Vernon

Ink on His Fingers
Help 12-year-old Hans Dunne, an apprentice printer, solve a type-stealing mystery in Johann Gutenberg's print shop where they are working on printing the first Bible with movable type. Will Gutenberg, Hans, and the other pressmen be able to finish the Bible?
Paper, 128 pages, $7.99; in Canada $12.49

Other books by Louise A. Vernon include *The Beggars' Bible, The Bible Smuggler, Doctor in Rags, A Heart Strangely Warmed, Key to the Prison, The King's Book, The Man Who Laid the Egg, Night Preacher, The Secret Church,* and *Thunderstorm in Church.*
Paper, $7.99 each; in Canada $12.49 each

Herald Press

1 800 245-7894 • www.heraldpress.com

Photo courtesy of M[illegible]

MMA, PO Box 483, Goshen, IN 46527

It used to be
three Rs,
now it's
six figures.

Going to school used to be so simple – even with that two-mile trek, uphill . . . both ways. A lunch pail, a pencil case, and textbooks shared across generations.

Today's top-notch opportunities require a top-notch education. That takes money and smart planning – a great deal of both.

MMA has opportunities to make the most of every college-bound dollar, with a variety of tools you can use to **save for education expenses**. Your MMA counselor will study your options and help you build a program that's right for you. Whatever your children's ages, start planning now. Paying for higher education isn't something you can "cram" for.

Visit with your MMA counselor today. Or contact us at **(800) 348-7468** or www.mma-online.org.

MMA®

Stewardship Solutions

Eastern Mennonite High School seeks an ***assistant development and alumni director***. Qualifications include excellent writing, interpersonal and time management skills with 3-5 years of development and/or marketing experience.

Send resumes to Chris W. Eberly at 540-432-4535 or email eberlyc@emhs.net.

Clinton Frame Mennonite Church, Goshen, Ind., a growing, vibrant congregation with a membership of 600+ in a rural setting, is currently seeking applicants for a part-time position as ***minister of Christian nurture***. Professional training and/or experience desired. This position will work closely with our associate pastor and an established leadership team in providing vision and guidance to our nurture program. Clinton Frame Mennonite is strongly committed to Anabaptist values and encourages use of laity leadership and gifts at all levels of congregational life.

Applicants are invited to send a resume, a ministerial leadership application or request further information by contacting Bob Shreiner, pastor, or Erv Bontrager, chair of pastoral staff relations committee, 63846 CR 35, Goshen, IN 46528; 574-642-3165; cfmc@maplenet.net.

Ephrata Mennonite Church, a 300+ member congregation with a desire to extend God's kingdom in the Ephrata community, seeks a full-time ***lead pastor***; opening beginning immediately. Responsibilities include leading the pastoral team of two associate pastors and a deacon, a strong teaching/preaching ministry, overseeing nurture and pastoral care ministries, and facilitating the implementation of the congregation's vision to reach its community for Christ.

Please contact Keith Weaver, Pastoral Search Committee Chair, 115 Swamp Church Rd., Reinholds, PA 17569; 717-336-5253; lkweaver@supernet.com.

Altona Evangelical Mennonite Mission Church seeks to fill a full-time ***position of teaching and discipleship***. This person will teach and disciple leaders in the church on all levels, facilitate the participation of other staff members in leadership training and participate in pulpit and seminar ministry. This person will have a sensitive, team-oriented disposition; will be a good motivator and communicator; will have the ability to administer, coordinate and accomplish tasks in a process-oriented manner; will be willing to take appropriate risks and will be accountable to the senior pastor. Preference will be given to applicants with a passion for the ministry, with a postsecondary education and five or more years of discipleship/teaching experience. The successful applicant will be firmly committed to an evangelical, Anabaptist faith orientation. Salary to be based on qualifications.

Applications should be sent to Altona EMM Church, c/o Linda Klassen, Box 907, Altona, MB R0G 0B0. For further information, contact Lawrence Giesbrecht, 204-324-8127, or Bernie Funk, 204-324-6069.

Eastern Mennonite University is seeking qualified applicants to fill the following full-time positions. For more information on the positions listed below and others, visit our Web site at http://www.emu.edu/humanresources/vacancy/allopen.html.

Reference and instruction librarian: Responsible for reference services and instruction at the library and maintains liaison with faculty; provides training in information resources. Master's in library science from American Library Association accredited institution. Experience in providing reference and instructional services; developing Web-based instructional materials, and in using course management software desirable.

MBA program director: Provide leadership to MBA program and teach business courses. MBA required. DBA or Ph.D. in business-related field highly desirable. Business experience and marketing expertise essential. Position open January 2003. EMU seeks people who are supportive of Anabaptist-Mennonite Christian faith practices.

Candidates send letter of application, vitae, transcripts and three references to Beryl Brubaker, Academic Provost and Graduate Dean, Eastern Mennonite University, Harrisonburg, VA 22802; email provost@emu.edu. Review will begin immediately. People who bring gender, ethnic and cultural diversity are encouraged to apply. AAEO employer.

Bluffton College invites applications for the following tenure track positions, assistant professor appointments expected, beginning fall semester 2003:

Communication & theatre: Ph.D. in communication, mass communication or journalism (ABD candidates will be considered), preferably with professional experience in broadcasting. Teaching may include Writing for the Media, Feature Writing, Radio Production and Television Production and serving as adviser for the FM radio station and student newspaper. Review of applications begins Dec. 1.

English: Ph.D. in English preferred with specialization in British literature, either medieval or Renaissance. Secondary expertise in fiction or play writing preferred. Position includes some composition and other general education courses. Review of applications begins Nov. 15.

Additional information is available at www.bluffton.edu. Review of applications begins on the designated date and continues until an appointment has been made.

Send letter of interest, vita, three letters of reference (submitted directly from the referee) and official transcripts to Elaine Suderman, Administrative Assistant for Academic Affairs, Bluffton College, 280 W. College Ave., Bluffton, OH 45817-1196. EOE. Members of under-represented groups are encouraged to apply.

FAITH ▪ LEARNING ▪ LEADERSHIP

Bethel College

Birthplace of the Ministry Inquiry Program

We educate leaders!

Ministry Inquiry Interns, 2002

www.bethelks.edu

300 East 27th Street
North Newton, Kansas
67117-0531
admissions@bethelks.edu
1-800-522-1887

Center Books in Anabaptist Studies
Donald B. Kraybill, Consulting Editor
George F. Thompson, Series Founder and Director

On the Backroad to Heaven

Old Order Hutterites, Mennonites, Amish, and Brethren

Donald B. Kraybill and Carl Desportes Bowman

View photos and read an interview with the authors at www.jhupbooks.com

On the Backroad to Heaven

"This look at the history, similarities and differences between four groups of Old Order faithful in North America—Hutterites, Mennonites, Amish and Brethren—is fascinating."—J. Brent Bill, *Christian Century*
$16.95 paperback

The Amish in the American Imagination

David Weaver-Zercher

"Weaver-Zercher does an especially fine job of revealing how Americans' anxieties about modern technology are demonstrated through their changing cultural representations of the Amish. This is a fine and well-written study, its prose a winning mixture of plain and fancy."
—*Publishers Weekly*
$39.95 hardcover

Strangers at Home

Amish and Mennonite Women in History

Edited by Kimberly D. Schmidt, Diane Zimmerman Umble, and Steven D. Reschly

Strangers at Home

"These path-breaking essays make a stellar contribution to the scholarship of gender roles in contemporary Anabaptist communities."
—Donald B. Kraybill, Messiah College
$39.95 hardcover

The Johns Hopkins University Press
1-800-537-5487 • www.jhupbooks.com

Menno Haven Retirement Communities seeking qualified applicants for ***chaplain*** to join chaplain team, serving 1,000+ residents on two campuses. Excellent wage/benefits package. Requirements: 2 years college and/or seminary, one quarter CPE training, five years pastorate or chaplaincy experience and credentialed minister of the Mennonite church. Open mid-year 2003.

Send resume to Ray M. Geigley, VP Chaplaincy Services, Menno Haven Inc., 1425 Philadelphia Ave., Chambersburg, PA 17201; fax 717-261-1764.

Mennonite Church Manitoba seeks ***executive director***: an individual with a demonstrated passion for the church, and an exciting vision for what it might yet become, to lead its 47 congregations in spiritual growth, joyful proclamation and faithful service. If you are energized by contemplating and inspiring a "big picture" vision of the gospel and thrive on a team approach in which staff and volunteers find empowering fulfillment, this position may be for you. Spiritual depth and relevant experience are assumed in the successful candidate; the ability to relate to individuals and congregations of diverse sociological and theological backgrounds would be a major asset. The executive director, supported by and accountable to the constituency through a regionally representative board, oversees all aspects of the mission of this area conference within Mennonite Church Canada. MCM itself has approximately 10,000 members within its 47 congregations. Congregationally and corporately it is our desire to build community, resource each other and share God's peace and joy with others in our part of the world.

Interested parties may direct inquiries, seek further information or request an application form by contacting the search committee: Hugo Peters, 204-256-9545; or Erin Morash, 204-668-2027.

Keep up with global issues of faith by reading Wider World, every month in *The Mennonite*.

LISTEN TO MY CRY

A video collage of music, images and interviews, "Listen to My Cry" gives an overview of MCC's work of supporting our partners around the world.

Order your free copy of this inspirational video about MCC.

Mennonite Central Committee

Available in English, French, German and Spanish.

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500, Akron, PA 17501-0500
(717) 859-1151 or toll free (888) 563-4676

Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381 or toll free (888) 622-6337

www.mcc.org

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Melanie Mueller, or email TheMennonite@MennoniteUSA.org.

Passing the peas

Gordon Houser

As our society searches for ways to improve the educational performance of our children, we may have looked too far from home. We need only visit our dinner tables to find the answer.

National Public Radio recently reported that according to one study, the single factor that consistently corresponds with whether or not a student succeeds at school is if that student eats dinner with family members. Factors such as income, educational level of parents, race or teaching methods were not as important as eating dinner together.

As we think about the many ways our culture affects our lives and the education of our children, we tend to think of the effects of television, movies, music, advertising. These all affect us, I'm sure. But we overlook the simple ways we can exercise great good, such as eating together.

Given current practices, this may be a radical act. Many families rush from one activity to another, grabbing something to eat on the run. Or schedules force them to eat at different times. Or they eat in the living room in front of the TV. Such practices have their negative effects.

Sitting down together at the dinner table, once a fairly common occurrence, now requires a certain intentionality. If we do not make the effort, it likely will not happen. Many things vie for our attention and take us away from that table.

In Jesus' day—and in many cultures today—eating together was an intimate act. Jesus got in trouble with religious leaders because of the people he ate with (see Luke 15:2, for example).

Evidently, eating together was a powerful activity that contributed much to people's healing and being restored to a new community. The early church continued this practice (Acts 2:42).

Except for occasional potlucks, churches today rarely eat together. And now even families seem to have trouble eating together. The promotion of such a practice would seem to fit nicely with Mennonite practice. We might even follow Jesus' example and make it a method of evangelism.

Let's pull up a chair and eat together.

BOOKS

Churches That Make a Difference: Reaching Your Community With Good News and Good Works by Ronald J. Sider, Philip N. Olson and Heidi Rolland Unruh (Baker Book House, 2002, $19.99) looks at congregations that are successful in combining evangelism and social action. Sider has written often on this topic, which continues to be a relevant one for most congregations, including Mennonite ones. While his definitions tend to be simplistic and his approach overly utilitarian, there is much to learn from this book. The examples are especially helpful. The churches used in this study are from a variety of denominations (none is Mennonite) and ethnicities. Most are located in the inner city; a few in the suburbs. Each is an example of what the authors call a holistic congregation: "A Christian community that is spiritually dynamic, sacrificially caring, boldly prophetic and lovingly nurturing." They see such congregations as the greatest hope and "God's chosen vessel for authentic change in persons and in society."

FILMS

Sunshine State (PG-13) employs director John Sayles' novelistic style of delving into the lives of a variety of characters—including African-American and Native—through short episodes. Unlike most films, this one presents characters with depth and complexity as they interact over the incursion of developers on an island community in Florida. Sayles develops important themes. Good as it is, it lacks the emotional punch of his film *Lone Star*, for example.

VIDEOS

Lantana (R) is an Australian film that follows the fortunes of four couples as their lives become intertwined when one woman turns up missing. A detective investigating the case encounters a witness with whom he had an affair. The detective's wife was a client of the missing woman, a well-known psychologist. More than the majority of films, this one depicts the difficulty of married life and the harmful consequences of adultery. The screenplay and the acting are superb.

12 ways the media misreport violence

Norwegian peace studies professor Johann Galtung has laid out 12 points of concern where journalism often goes wrong when dealing with violence. Each implicitly suggests more explicit remedies.

1. **Decontextualizing violence:** focusing on the irrational without looking at the reasons for unresolved conflicts and polarization.
2. **Dualism:** reducing the number of parties in a conflict to two, when often more are involved. Stories that just focus on internal developments often ignore such outside forces as foreign governments and transnational companies.
3. **Manichaeanism:** portraying one side as good and demonizing the other as evil.
4. **Armageddon:** presenting violence as inevitable, omitting alternatives.
5. **Focusing on individual acts** of violence while avoiding structural causes, like poverty, government neglect, and military or police repression.
6. **Confusion:** focusing only on the conflict arena (the battlefield or location of violent incidents) but not on the forces and factors that influence the violence.
7. **Excluding and omitting the bereaved,** thus never explaining why there are acts of revenge and spirals of violence.
8. **Failure to explore the causes** of escalation and the impact of media coverage itself.
9. **Failure to explore the goals** of outside interventionists, especially big powers.
10. **Failure to explore peace proposals** and offer images of peaceful outcomes.
11. **Confusing cease-fires and negotiations** with actual peace.
12. **Omitting reconciliation:** Conflicts tend to reemerge if attention is not paid to efforts to heal fractured societies. When news about attempts to resolve conflicts is absent, fatalism is reinforced. That can help engender even more violence, when people have no images or information about possible peaceful outcomes and the promise of healing.—from *Sojourners*

Quality Children's Picture Books

Does Anybody Love Me?
Gillian Lobel
Illustrated by
Rosalind Beardshaw

Does Anybody Love Me?

by Gillian Lobel; illustrations by Rosalind Beardshaw

A wonderful book. Charlie means well, but she keeps creating messes. Her "chocolate pudding" flies around the kitchen. Her "little lake" overflows the washbowl.

Charlie's parents get upset, and then Charlie becomes unhappy. "Nobody in this house loves me," she cries.

She decides to run away to the jungle. She takes Panda along. "Then they'll be sorry," she says.

Charlie is adventuresome and determined, but soon she and Panda need to be rescued. She finds a friend in her grandpa.

"Rich, colorful illustrations." — **Kirkus Reviews**

Ages 4-8 • $16.00, full color throughout, hardcover

This Amazing World

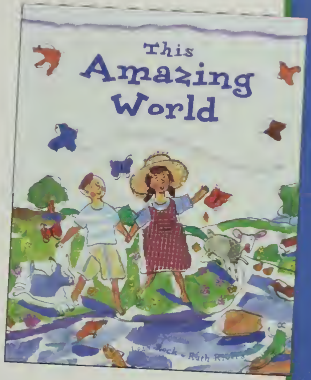
compiled by Lois Rock; illustrated by Ruth Rivers

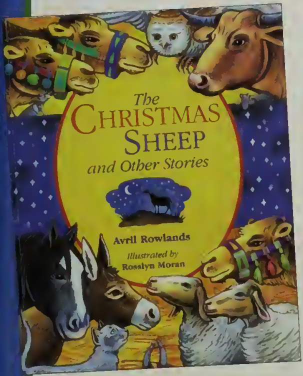
What a lovely way to keep alive a child's natural sense of wonder! ***This Amazing World*** is a sparkling collection of poems about anything and everything around us—the birds and the animals, the plants and the trees, the land and the sea and the sky.

God is everywhere present, instigating the beauty and delight that run through all of these poems. They are the work of writers who are well-known and lesser known; from the past and from today.

Ruth Rivers' pen-and-ink drawings, filled with splashes of color, add vibrancy to these full-of-life poems.

Ages 6-12 • $16.00, full color throughout, hardcover





The Christmas Sheep and Other Stories

by Avril Rowlands; illustrated by Rosslyn Moran

Four stories comprise this book about the first Christmas. Each is about animals who may have witnessed the event—an ill-tempered, mouthy donkey in "The Donkey Makes a Choice"; a bashful sheep, pushed to the edge of her flock by others, in "The Christmas Sheep"; a blathering and imperial ox who's fed up with the commotion in his stable in "The Animals' Christmas"; and a caravan of camels who try not to get lost in "The Confused Camels."

These are animals of robust character, who by accident are party to the birth of the Christ child. Neither they nor their surroundings are sweet.

"Misfit and cranky beasts of burden find joy and acceptance in the stable where Jesus was born in a quartet of spunky holiday stories." — **Publishers Weekly**

$16.00, full color throughout, hardcover

Good Books®

**Available at local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and American Express accepted.
For shipping and handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com
(check our weekly specials—35% off!).**

EDITORIAL

************************CAR-RT LOT**C-025
<10745> 71
5100 12/03 205377 Q:1 308
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

We need mystery when calling pastors

A serious shortage of pastors is confronting Mennonite Church USA congregations. During any given month there are approximately 140 congregational openings, while only about 40 pastoral candidates are registered with the Office of Ministerial Leadership and available for service.

This paucity of pastors has been the focus of many recent strategy meetings and high-level task forces in our denomination. The long-term ramifications of not having enough pastors also caught the attention of delegates to the 2001 assembly in Nashville, Tenn. As this group launched our new denomination, they set the calling of more pastors as one of Mennonite Church USA's 10-year goals.

But before we can change the system we must first understand why it currently gives us so few pastors. An extensive research project—called the Samuel Project—attempted to find out why so few of our brightest and best young people become pastors. The reason: Congregational culture does not encourage young people to consider pastoral ministry as a calling. The research also revealed some particulars about congregational life: Parents and pastors seldom hold up pastoral ministry as a sacred calling for young people.

As congregational culture includes a sense of God's mystery, more of our young people will be drawn to pastoral ministry.

There seems to be some evidence, however, that this element in congregational culture is changing already. Both Eastern Mennonite Seminary in Harrisonburg, Va., and Associated Mennonite Biblical Seminary in Elkhart, Ind., report increased enrollment in their pastor training programs.

It will be helpful, of course, when all congregations demonstrate that they value pastoral leadership and encourage more of our young people to respond to God's call on their lives. But another, more basic, transformation is also needed in congregational culture. This change relates to the mystery and sense of God's providence when God provides a leader for the flock.

Unfortunately, over the past three decades we have demystified the calling process. A congregation establishes a pastor search committee. The committee gets references and resumes of possible candidates. The most attractive candidate is invited to preach a trial sermon. If all goes well during this courtship, then the congregation votes.

This is a different process from what some parts of the Mennonite Church experienced in the past, when they "made a preacher" by using the lot (see page 13 for an explanation). Although it, too, was an imperfect system—and could place unprepared leaders into positions of authority—the lot often imbued the calling process with mystery and assurance of God's providence. A pastor chosen by lot had immediate authority—after all, who could argue with God's choice for the congregation?

The lot tradition is no longer appropriate for selecting pastors, although one congregation's experience suggests that there may still be a specialized place for its use (page 12). But we do need a change in congregational culture so that the calling process is invested with the same sense of God's mystery.

A new way of doing business—called worshipful work—may be one way to bring back mystery to the pastor-calling process. This discernment process is transforming expectations about decision making. The practice requires a mix of prayer and discussion, with designated leaders attending to the movement of God's Spirit during the discernment process.

Regardless how we change congregational culture, it is clear from both research and experience that the shortage of pastors for Mennonite Church USA congregations is due, in part, to the signals we send our youth and young adults about the value we place on pastoral ministry. But the way we call candidates to pastoral ministry also reveals how much we value the process whereby pastors are called to shepherd our flocks.

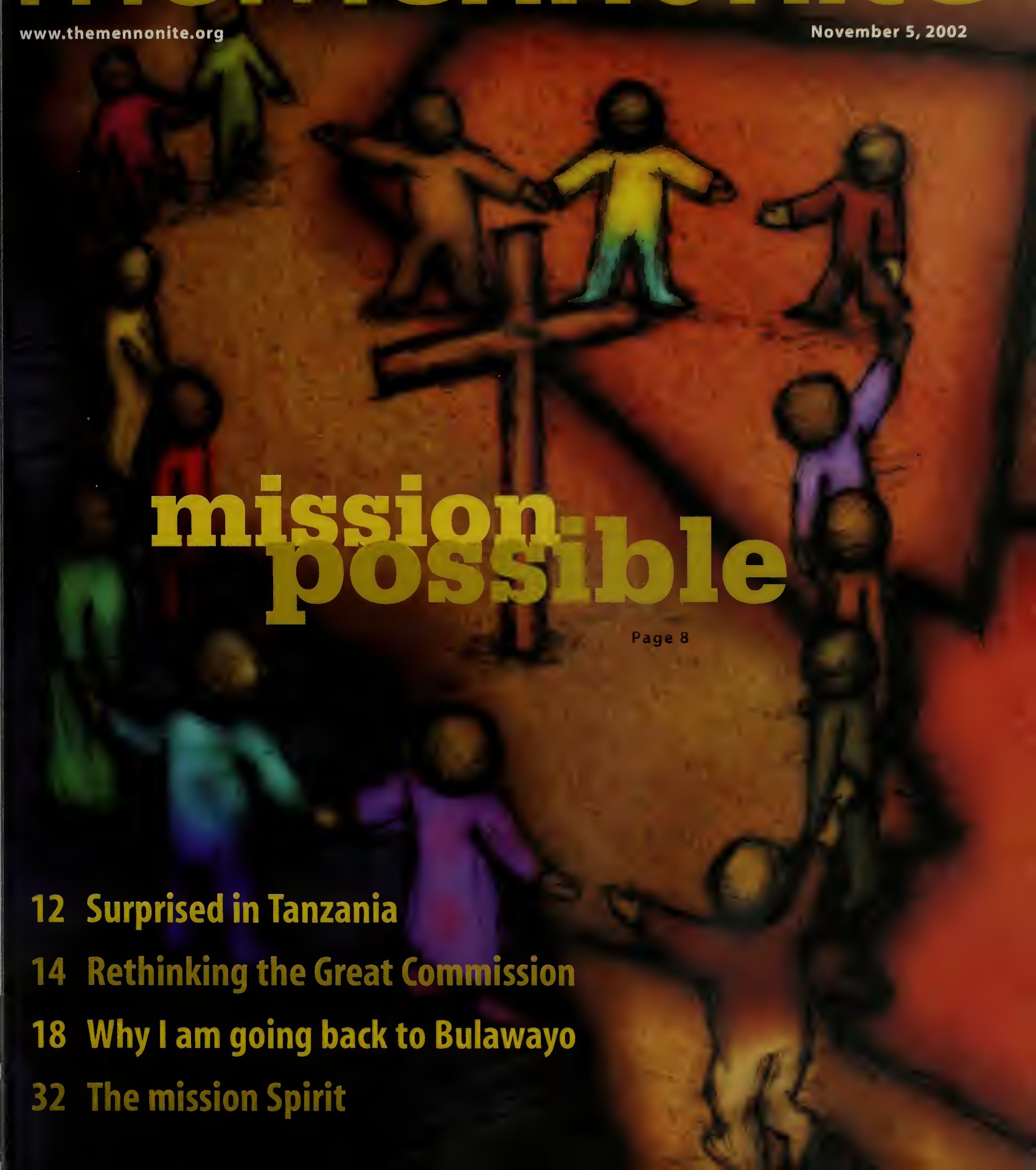
If we hold up the role of pastoral leadership as one of the highest and holiest callings in the church and if a sense of God's mystery permeates the calling process, more of our young people will be drawn to pastoral ministry.—*ejt*

The next issue of *The Mennonite* will be dated Nov. 5.

The Mennonite

www.themennonite.org

November 5, 2002



mission possible

Page 8

12 Surprised in Tanzania

14 Rethinking the Great Commission

18 Why I am going back to Bulawayo

32 The mission Spirit

God's intensive seeking

Clarence E. Rempel is a pastor at First Mennonite Church, Newton, Kan.

We centenarian churches get excited about redecorating the sanctuary: Should we add pew cushions? Should banners be displayed on the wall with the cross? It is disconcerting how passions rise and energies gather around inconsequential arrangements of furnishings. What a contrast to the passion of God!

In Luke 15, Jesus tells three stories to reveal God's driving, energizing passion. God is passionate about finding spiritual wanderers and lost seekers. In the first parable, God like a shepherd seeks one lost sheep out of 100. Next, God like a homemaker turns the house upside down for one lost coin out of 10. Then God like a father pursues one son out of two. Finally God goes after one out of one—the older son, who seems to be a good man. When his baby brother takes off with his family inheritance for wild living in a distant country, the older one stays with his father and does his daily duties. The surprise of the story is that the good son is actually the one most lost. He is filled with greed, jealousy and self-righteousness. He is skeptical of lost brothers being saved and large, festive gatherings of robust singing that celebrate unconvinced seekers and religious wanderers coming to faith. Though outwardly at home, the older son despises his father and his father's generosity.

Note the father's intensity in seeking reconciliation. Contrary to all social conventions of the time, the father leaves the party and goes looking for his older son. In doing so he publicly humbles himself. Then he pleads with the older son to join the salvation celebration, not once but again and again. "My son," the father says, "you are always with me, and everything I have is yours. Won't you come in?"

God is like a father who intensely pursues his good and proud and self-righteous son, seeking his reconciliation. God is passionate about seeking the lost, particularly those who are religious and lost.

God wants each of us for himself. God wants us to live in a loving, meaningful relationship. God wants to bring us life to the full. This is particularly an invitation to those of us who are good and dutiful workers in the church, the teachers of the Bible. We are good and upright but skeptical of reaching the nonreligious and nominally religious in our communities. God says: "Come to me. Come in and join the celebration."

Jerry Cook, the pastor of a church particularly effective in living out the good news of God's love, acceptance and forgiveness and welcoming the "sinners" of Portland, Ore., received the criticism, "You're nothing but a bunch of garbage collectors." He replied: "That's right. That's what we are. That's what God called us to be. God found us when we were garbage, and God loves to recycle garbage into useful productivity."

God is passionate in seeking the lost, and we're invited to be passionate. Helen prayed for her new neighbors the day they moved in. Thirty times over the months she and her husband had a young couple over for meals or dessert without receiving a reciprocal invitation. These young professionals were busy and seemed not to need anyone. They refused Helen's invitations to church.

Then Steve, her young neighbor, lost his high-paying job and was in a serious car wreck, all in one week. After the accident, a man walked toward him in the middle of the road and said, "You have a second chance." Steve could not find the man later. He came to Helen's house, told her the story and said, "We'd like to go to church with you." The sermon that Sunday was "Your Second Chance." A few weeks later Steve gave his heart and life to Jesus.

What if Helen had stopped with two invitations or with five or 10 visits? God intensely desires the lost be found. Lost people matter to God and ought to matter to us.

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing: **Marla J. Cole**
Advertising: **Melanie Mueller**
Secretary: **Marla J. Cole**
Design: **Merrill R. Miller**
Editor emeritus: **J. Lorne Peachey**

Offices:

1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@TheMennonite.org
phone: 800-790-2498 fax: 316-283-0454

TheMennonite

Vol. 5, No. 21, November 5, 2002

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. **The Mennonite** (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for January and December when it is published on the second and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 40033185, GST no. R122192453. Subscription rates: $36.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of **The Mennonite**, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Cover artwork by Merrill R. Miller

Web site: **www.themennonite.org**

Mennonite Church
USA

CONTENTS

NOV [illegible] 02
AMBS
LIBRARY
ELKHART, IN

7

6

20

22

8 Mission possible
Pacific Southwest Conference brings Anabaptism to the Ellis Island of the 21st century.—*Laurie L. Oswald*

12 Surprised in Tanzania
Many come to Jesus at evangelistic rallies held by Tanzania Mennonite Church.—*by Richard Showalter*

14 Rethinking the Great Commission
According to the Gospel of Matthew, doing mission means making disciples.—*Brian Laverty*

16 Goodness has everything to do with it
A Mennonite revival meeting surprises a visitor.
—*Maggie Van Ostrand*

19 Publishing plan: 'lean, clean' network
MPH board decides to close printing operation, spin off Provident Bookstores.—*Everett J. Thomas*

20 Bluffton and EMU spur student gain
Total number up, but four schools report fewer students than last year.—*Rich Preheim*

21 Relationships bring more resources
Western District Conference wants every congregation to be directly involved in mission.—*Everett J. Thomas*

DEPARTMENTS

2 A pastoral word
God's intensive seeking—*Clarence E. Rempel*

4 Readers say

6 News digest

18 Speaking out
Why I am going back to Bulawayo—*J. Lorne Peachey*

24 For the record

30 Wider world
New award winners have songs in their hearts.—*Rich Preheim*

32 Editorial
The mission Spirit—*Everett J. Thomas*

War with Iraq
As a regular reader of *The Mennonite*, I am deeply disappointed that recent issues of your magazine have all but ignored the current crisis over Iraq. As Mennonites committed to seeking peaceful approaches to conflict, we must address the fact that our nation is headed toward a violent approach. This current crisis is possibly the most dangerous world and national situation since the Cuban missile crisis.

Should not one of our major literary voices in the Mennonite community be actively involved in the debate over the best course of action? We can't just answer that thoughts expressed in *The Mennonite* on this issue would only be preaching to the choir, so why get involved? The choir needs to be aware of the many aspects of current conditions that surround the situation in Iraq.—*Wallace Wolff, Souderton, Pa.*

A group of peace churches cannot stop a war. I personally find it hard to focus my energies around political issues in places like Iraq while living my life in St. Paul. I think of my relationships here. Succeeding or failing in those relationships is enough for me to handle; I can't handle much more.

One day a co-worker threatened to call the Immigration and Naturalization Service on another co-worker who happened to be Muslim. I don't think he understood the gravity of the threat, but the question I struggle with is: What is the appropriate response? I have decided that such a threat meets the legal requirements for harassment in the workplace. What does this mean? In light of this conclusion, what should I do? These are questions closer to my reality than war with Iraq.—*Phil Fuller, St. Paul, Minn.*

We, the faculty of the Bible and Religion Department of Eastern Mennonite University, are Christians who strongly oppose the likely U.S. invasion of Iraq. To follow Christ, we believe that we must seek peace even with our enemies. We know that continued aggression against Iraq will cause enormous human suffering. We feel certain that the invasion of Iraq will further erode what respect other people and nations of the world may have for the United States. The United States' invasion of Iraq will increase the probability of terrorism and instability in the whole Middle East region, if not the entire world. We call upon our governing authorities to work through the United Nations for a just and peaceful resolution to this very volatile situation.—*Linford Stutzman, Calvin Shenk, Kathleen Temple, Earl Zimmerman, Christian Early, Ted Grimsrud, Ray Gingerich, James Rhodes, Nancy Heisey, Heidi Miller Yoder, Harrisonburg, Va.*

In the 1980s, Mennonite Central Committee issued a poster with the message "Let the Christians of the world agree that they will not kill each other." In this time of interreligious and interethnic wars, I think we need a new pledge. I propose that all who are followers of Christ, and all who want peace—whatever their religion—take the following pledge: I will not kill a human being.

I am especially anxious that we encourage our older children and young people to take this pledge. Each of us can write it down, date and sign it, and then refer to it periodically to renew our commitment.—*Elvina N. Martens, Elkhart, Ind.*

Loving our Iraqi neighbors
Does true pacifism really mean being passive and praying that Christ will return soon to sort us all out? According to Joel Mishler (Readers Say, Oct. 15), simply believing in Christ brings peace. But George W. Bush claims he is a born-again Christian. Are we to follow his example? I think not. His vendetta against Saddam Hussein speaks of anything but peace.

I do not hate Mr. Bush, and I certainly do not hate the military personnel whose job it will be to carry out the administration's war in Iraq. But I cannot stand idly by while Bush and his misguided agenda heap more suffering upon innocent civilians who have suffered through 10 years of bombings and sanctions that have almost completely destroyed Iraq's infrastructure and environment. That means I will make "harsh statements" about my country's government. This responsibility came from Jesus himself when he said "Love your neighbor as yourself." The Iraqi people are our neighbors, and Jesus loves them every bit as much as he loves those of us from the United States. Do we really

IN THIS ISSUE

November is Missions Month in Mennonite Church USA. Congregations across our denomination will focus on what it means to share the gospel across the street, in the marketplaces and around the world. Leaders in Pacific Southwest Conference (page 8) demonstrate how they do that amid dizzying diversity. God surprised Richard Showalter, president of Eastern Mennonite Missions, on a mission trip to Tanzania (page 12). Leaders in Western District Conference (page 21) describe a new way they intend to connect established congregations with church plants. While every month is "missions month" in a truly missional church, we hope the articles in this issue will contribute to a renewed mission spirit (page 32), so that God's healing and hope do indeed flow through us to the world.—*ejt* want the Iraqi people to think that being a Christian means endorsing a war against them in the name of oil and Mr. Bush's new world order? The ancient Greeks had a saying: He who is silent appears to agree. Let that not be our witness as we strive to bring Christ's example of perfect peace into the world.—*Trina Trotter Nussbaum, Washington*

Government not gracious

Re Jean Fairfield's letter (Readers Say, Oct. 1): With which part(s) of the Mennonite Church USA Executive Board's letter to President Bush does she disagree? Does she believe that war will not cause human suffering? Or that it will sow seeds of peace and security? Perhaps she thinks the church should simply acquiesce in whatever the government decides. Certainly she doesn't disagree with the concluding sentences: "We will pray for you in your heavy burden of leadership. May God lead you, granting you wisdom as you face difficult choices in the weeks and months ahead."

One thing I do know: Fairfield hasn't learned her history. She said, "Our forefathers asked for and were graciously granted conscientious objector status by our government." How many of those imprisoned during World War I would agree with that? Or those who struggled for inclusion of the conscientious objector provision in World War II?

Our government has never granted conscientious objector status graciously. That status was won by the strong witness and struggle of our forefathers (and mothers) and will remain available only as long as we make sure it does. We can count on our government—should a draft be reinstituted—to try hard once again to exclude the possibility of conscientious objection.—*Michael J. Smith, Gibson City, Ill.*

An accessible church

I appreciated the comments by Sheila Stopher-Yoder ("Holy Spaces in a Missional Church," Sept. 3). I use a wheelchair and often find our churches short on space for wheelchair visitors. I must admit that when our church first spent money for a wheelchair accessible bathroom and a ramp to replace the one step entrance to our building, I thought it a bit overdone. At that time we had only one member in a wheelchair and because of her health, she came sporadically. However, within a year, two of us were in wheelchairs. So now, I'm very conscious of accessible facilities.

I suggest that at least one board member use a wheelchair to see how accessible your church really is. Especially check your bathrooms: Can you turn around in the stall? Thanks for doing that; I may be visiting your church soon.—*Doris Martin, Gettysburg, Pa.*

In 1966 our son Keith was born with Down syndrome. He lived only three years. However, his birth was life-changing for us. We too were saddened to discover that Sheila Stopher-Yoder's position at Mennonite Mutual Aid was being eliminated (Readers Say, Oct. 1). This position came to MMA from Mennonite Mental Health Services several years ago. Where does this important task go now? Was the Executive Board of Mennonite Church USA consulted on this matter?

The final responsibility for supporting this task rests with the Mennonite Church as a whole. Some congregations are blessed with good support organizations in their communities and others are not. That is why this position at a churchwide level is crucial. Even those of us blessed with good local or regional organizations need the support of the broader church, just as people involved in other missional tasks need the broader church.—*Dan and Vera Steiner, Goshen, Ind.*

A hearty Amen to Stopher-Yoder regarding holy spaces in the missional church for those with disabilities. If Mennonite congregations are truly dedicated to being missional, we will need to support not only programs beyond our borders but also needs at home. These include the needs of individuals and families with special needs. It means going beyond the physical accommodations we may have made to become an "accessible" congregation. It may mean a philosophical shift in how we think and plan to become inclusive in all aspects of our corporate church life. Without Stopher-Yoder's work at MMA, how will the Mennonite Church continue this important work?—*Sherry Wenger, Goshen, Ind.*

The power of weakness

I am sorry that Arthur Paul Boers missed God during his church visits ("Looking for God in All the Wrong Places," Oct. 15).

On Easter Sunday we celebrate the conquering power of weakness. So I celebrate that God is hanging on every word when short, soft-spoken people read from the gospel. I celebrate that there are congregations where families with small children sit up front and feel OK about taking noisy children out of the service. What a blessing it must be for that family to know that Jesus, through sisters and brothers in Christ, still welcomes them despite the years of partial worship services they face with young children.

In Christ, weakness is the place where grace is revealed. I am glad that in worship we do not have to be perfect and that somehow, through our limited attention span, half-hearted reading and daydreaming, grace shows up and transforms us.
—*Chris Kahila, Hesston Kan.*

**This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion.
*—Editors***

this date in Mennonite history

Nov. 5, 1777—Pennsylvania Mennonites and Dunkers issue a statement saying they will contribute to the relief of families who fight in the American Revolution.

Network of Anabaptist centers still growing

ELKHART, Ind.—An Associated Mennonite Biblical Seminary alumnus has returned to his native Ghana to create the newest member in an international chain of Anabaptist centers supported by Mennonite Mission Network.

Studying at the Elkhart seminary whetted Humphrey Akogyeram's interest in peacemaking. "Peace and reconciliation are not talked about in African indigenous churches," he says.

Akogyeram has started a program in peace research and conflict mediation at the Good News Theological College and Seminary in Accra, Ghana's capital. Plans also call for a peace library and research center at the school, seminars, training programs and literature distribution.

Similar Mennonite Mission Network-supported centers are found across the globe. The oldest is the London Mennonite Centre in England, established in 1953. It spawned the first English Mennonite congregation and today offers a peace training program, library and guest house. In France, the Centre Mennonite de Paris has conflict mediation programs, church planting assistance and a library. The center in Brussels, Belgium, focuses on conflict mediation. Centers are also located in Tokyo and Seoul, South Korea.—*Mennonite Mission Network*

Colombian government expels CPT worker

CHICAGO—The Colombian government last month deported a Christian Peacemaker Teams (CPT) member after he accompanied a widow who was carrying her slain husband's body through a conflicted area to police. Ben Horst, who had been in the country for five months, left Colombia on Oct. 13. He is from Evanston, Ill., where he is a member of Evanston Mennonite Church.

Horst and fellow CPT member Lisa Martens accompanied a woman to the city of Yondo to deliver to police the body of her husband, who had been shot by an unknown assailant. Horst and Martens then continued on to Barrancabermeja, where CPT's Colombia team is based. There the Colombian immigration and investigative agency, DAS, detained Horst and Martens for 20 hours. DAS charged Horst with violating the terms of his tourist visa by accompanying the widow and ordered him deported.

"At no point were we informed of the reason for our detention," says Horst, who is now barred from returning for four years.

In September, he was one of four CPT members ordered expelled from Colombia, but the deportations were later overturned.—*CPT News Service*

EMM photo by Yonathan Chandra

Prayer for the nations

Tanzania Mennonite Church general secretary Matiku Nyitambe prays with Richard Showalter, president of Eastern Mennonite Missions, during the fifth annual meeting of the International Missions Association, held in September in Dar es Salaam, Tanzania. IMA, which is chaired by Showalter, is an international organization of Anabaptist mission groups. The September meeting drew more than 25 people from nine countries.

Mennonite Foundation marks 50 years

GOSHEN, Ind.—For Mennonite Foundation, bigger is better. In its first eight years of existence as an intermediary between donors and charities, Mennonite Foundation had only $150,000 for the work of the church. Now as the foundation observes its 50th anniversary, it has more than $375 million in assets.

That is a rate of growth that leaves many marveling. John Rudy, who served with Mennonite Foundation from 1960 to 1990, was once asked how large the organization would become. "I guessed $10 million," he says. "I never dreamed it would grow to hundreds of millions one day. It grew beyond my wildest dreams."

Mennonite Foundation was created in 1952 as an offspring of Mennonite Mutual Aid. Estate and tax laws allow certain gifts to be tax-exempt if they are handled through an organization such as Mennonite Foundation. During its history, it has received everything from corn to company stock. Among the more interesting gifts have been a bus, cemetery plot, pool table, shopping center and a vein of coal.

"I'm thankful for the people God has led to the foundation," Rudy says.

Peace contest winner: Tell a new story

AKRON, Pa.—Americans have spun a tale that has made violence praiseworthy, W. Ben Myers believes. Followers of the Prince of Peace need to tell a different story.

"As members of peace churches, our obligation is to construct a story based on nonviolence," said Myers in "Peace Theology in a Post-Sept. 11 World," his speech that took first place in the 2002

C. Henry Smith Peace Oratorical Contest. Myers is a Bluffton (Ohio) College senior.

The contest, administered by Mennonite Central Commitee U.S., is open to students at North American Mennonite and Brethren in Christ colleges.

Amy Peters, a third-year student at Canadian Mennonite University in Winnipeg, took second place with "An Overwhelming Vision," encouraging a joyful and empowering approach to peace work. Third place went to Jessica Schrock, a Hesston (Kan.) College sophomore, who spoke on encouraging alternatives to military service in her speech, "The American Dream: The Tragedy of Our Christian Youth."*—MCC News Service*

MCC celebrates first 50-year worker

AKRON, Pa.—It was his pastor's shoulder-tapping that prompted John Hostetler to join Mennonite Central Committee in 1952. It has been the affirmations he received from others that have kept him with MCC ever since.

"God has continually called me through the encouragement of other people," says Hostetler, 77.

Last month he became the first staff member to have served with MCC for 50 years. Hostetler's career started in Europe, where he worked six years in Frankfurt, Germany, and Basel, Switzerland. In 1958 he moved to MCC headquarters in Akron to direct the agency's material aid programs, a position he held for 34 years. He was honored at an Oct. 4 staff breakfast.

When Hostetler started, volunteers were sorting donated clothing, comforters and shoes in a former church building. Since then MCC's material aid projects have grown to include school and health kits, canned meat, medical supplies and more.

Hostetler now works for MCC's East Coast regional office in Akron, a position he plans to continue for one more year.*—MCC News Service*

Former Herald Press editor dies at age 88

SCOTTDALE, Pa.—Maynard Shetler, who directed Herald Press for 19 years, died Oct. 15 at a Mount Pleasant hospital after a prolonged struggle with heart failure. He was 80.

From 1970 to 1989, he helped shape hundreds of books, including the prototype for the Believers Church Bible Commentary series and *More-With-Less Cookbook* by Doris Janzen Longacre, the all-time Herald Press best-seller, with more than 1 million copies sold. Shetler also pioneered for many Christian publishers the sale of foreign rights. Herald Press books have appeared in Afrikaans, Chinese, French, German, Indonesian, Korean, Portuguese, Vietnamese and other languages.

A memorial service was held Oct. 26 at the Mennonite Church of Scottdale.

MDS

Pacific paradise lost

While Mennonite Disaster Service executive coordinator Tom Smucker looks on, Jack Milchak of the U.S. government's Federal Emergency Management Agency points to damage left by a landslide on the Micronesian island of Tonoas, caused by a July typhoon. FEMA has invited MDS to manage the labor component of rebuilding 200 homes. Work is scheduled to start Nov. 18 and continue through next spring. MDS is recruiting teams of carpenters to serve six-week stints. Located west of the Philippines, Micronesia is an independent country but has a political treaty with the United States. "Within the Mennonite church, we have separated the responsibilities of domestic and international response," Smucker says. "The unique political relationships between the Pacific islands and the United States government have created a territorial gray area that our relief efforts have missed for years."

Choice Books expands into Caribbean

HARRISONBURG, Va.—Choice Books has assumed the work of another Mennonite-affiliated book evangelism program in the Caribbean. Choice Books of Northern Virginia, the largest of the organization's nine regional distributors, will now serve displays that had been operated by the 25-year-old Lighthouse Literature, which had been based in San Juan, Puerto Rico.

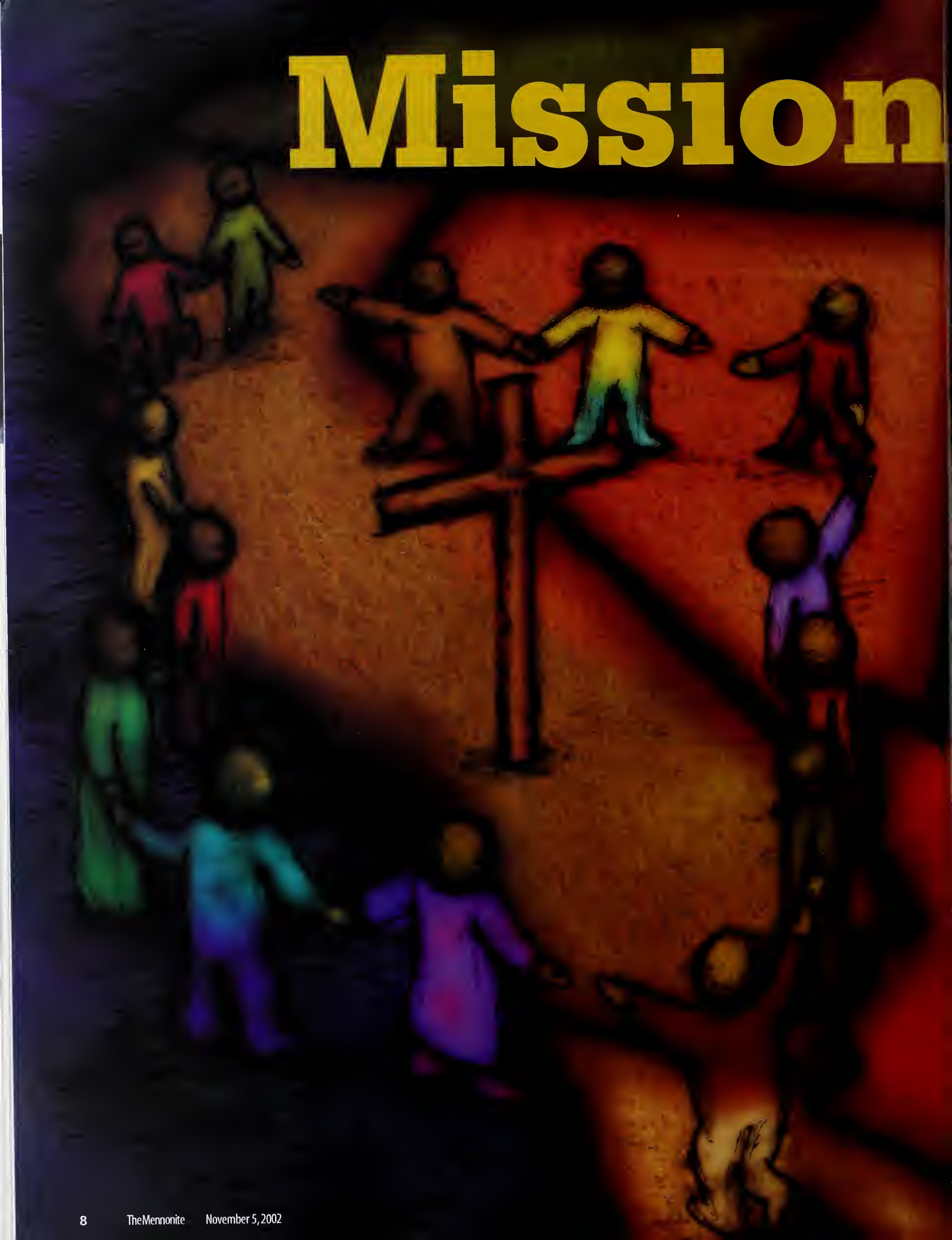
Choice Books sales of Spanish-language books have more than tripled since 1998. Organizational leaders expect that trend to continue with the addition of the Caribbean ministry.

Paraguay puts stamp on anniversary

MENNO COLONY, Paraguay—Paraguay has issued two postage stamps commemorating the first Mennonites' arrival in the South American country 75 years ago. The stamps feature churches in Menno Colony, the first settlement, and in Fernheim Colony, the second settlement. Both stamps also have portraits of Menno Simons.

Menno Colony was founded by conservative Mennonites from Canada. Fernheim Colony was established in 1930 by refugees from the Soviet Union. Today Paraguay is home to 18 colonies. *—Mennonite Weekly Review*

Mission

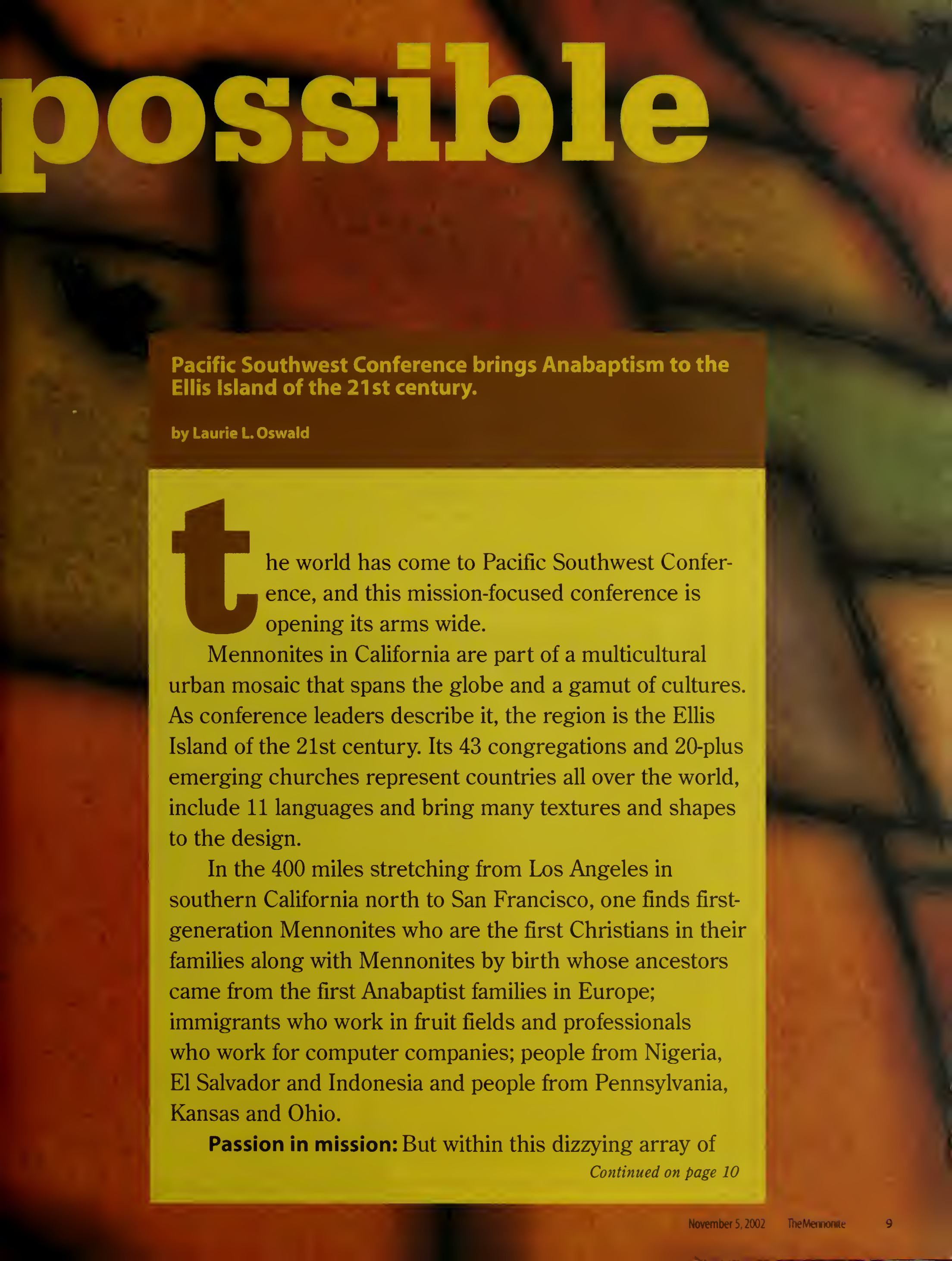


TheMennonite

800-790-2498
www.TheMennonite.org

TheMennonite

800-790-2498
www.TheMennonite.org



possible

Pacific Southwest Conference brings Anabaptism to the Ellis Island of the 21st century.

by Laurie L. Oswald

The world has come to Pacific Southwest Conference, and this mission-focused conference is opening its arms wide.

Mennonites in California are part of a multicultural urban mosaic that spans the globe and a gamut of cultures. As conference leaders describe it, the region is the Ellis Island of the 21st century. Its 43 congregations and 20-plus emerging churches represent countries all over the world, include 11 languages and bring many textures and shapes to the design.

In the 400 miles stretching from Los Angeles in southern California north to San Francisco, one finds first-generation Mennonites who are the first Christians in their families along with Mennonites by birth whose ancestors came from the first Anabaptist families in Europe; immigrants who work in fruit fields and professionals who work for computer companies; people from Nigeria, El Salvador and Indonesia and people from Pennsylvania, Kansas and Ohio.

Passion in mission: But within this dizzying array of

Continued on page 10

Continued from page 9

differences, Pacific Southwest finds its center in Jesus Christ, its passion in mission and its treasures in emerging new leaders, leaders say. It seeks to embrace new ways of being community while ensuring its Anabaptist roots shape that community—and all within the postmodern culture that is leery of religion but hungry for relationship.

Our biggest challenge is identifying what it is that holds us all together.
—Ruth Suter, Pacific Southwest Conference moderator

"Our biggest challenge is identifying what it is that holds us all together," says Ruth Suter, conference moderator, who lives in Brisbane, just outside San Francisco.

"We have the opportunity to understand how the Anabaptist sense of community and accountability plays itself out in a church where many members didn't grow up Mennonite," she says. "It's an accountability that has a transparency about it, because we have to be a lot more up-front about our non-negotiables: a commitment to community, peacemaking and mission."

They have to be explicit because the Mennonite code words mean nothing to new Mennonites, Ruth says. "And while new Mennonites take this Anabaptist journey willingly and enthusiastically," she says, "we aren't going to get there in five or 10 years. But we will get there."

Getting there means accountability. But it's an accountability carried out by a focus on relationships and mission rather than on rules and structures, says D. Duane Oswald, moderator-elect of Mennonite Church USA, who lives in Fresno, Calif., and was moderator of Pacific Southwest before Ruth.

Learning how to love each other amid differences was an important lesson Duane and many others learned in the late 1980s and early 1990s, he says. That is when three area conferences on the West Coast belonging to the former Mennonite Church and former General Conference Mennonite Church worked to integrate. In 1994, the fruit of their labors produced the first two integrated area conferences in the United States, Pacific Southwest and Pacific Northwest.

This West Coast integration created an environment of mutual acceptance that makes being in mission possible, Duane says. "We've learned to choose to focus on what unites us rather than on what divides us," he says. "That means we focus on the center, which is Jesus Christ and mission, not on boundaries or structures."

While those are important, he says, "what's even more important is that we relate in such a way that we move forward in our mission, which is to share the good news of Christ in our neighborhoods and communities."

Working to translate community, relationships and mission into practical realities is a primary value of the conference. Three people on the front lines of relating to congregations are Pacific Southwest's conference ministers: Jeff Wright, Brian Bauman and Al Whaley.

Jeff is also director for the Center for Anabaptist Leadership (CAL), the mission arm of the conference. A key to developing a strong Anabaptist presence on the West Coast is developing new leaders who are equipped to serve in a world that looks drastically different from the past, he says.

"It used to be that people believed first and then belonged," Jeff says. "Today it's more about belonging so one can believe. It's really a very family-oriented view of church, where one belongs until one opts out."

The conference believes every congregation is a

Centered in Jesus Christ: People attending a Concert for the Nations on June 29 at First Mennonite Church in Upland, Calif., participate in multicultural worship. The church is one of 43 congregations and 20-plus emerging churches in Pacific Southwest Conference.

mission center and every member a missionary. And many of these missionaries are leaders in the making.

"Training new leaders includes mentoring and coaching them within the local community," Jeff says, "which discerns who in its midst has leadership gifts and then works to develop those in an Anabaptist context.

"One of our struggles here while we're trying to learn new models is cross-cultural communication. On any given day, I may pick up the phone to talk to a Belizean, have lunch with a Latino or go to an Indonesian prayer meeting.

"When I was 14, I wanted to be a missionary in another part of the world, and while that call never came, I am in missionary heaven right here in Southern California. But I must remember that it's not just about one culture relating to another culture. It's about my commitment to pick up cues in 15 or 20 cultures."

Just as the conference cares about fostering relationships among its congregations through communication and communal accountability, it has an equally strong desire to be accountable to the wider church, leaders say. The conference sees itself as a committed member of Mennonite Church USA that hopes to be a partner in helping the new denomination become all God intends, Duane says.

"As an incoming moderator, I hope we don't get hung up over our different worship styles or polities, but I want to see us celebrate the different gifts we bring to each other," he says. "Even though the church on the West Coast sometimes expresses itself in different ways from the Midwest or the East, we are all still Mennonites."

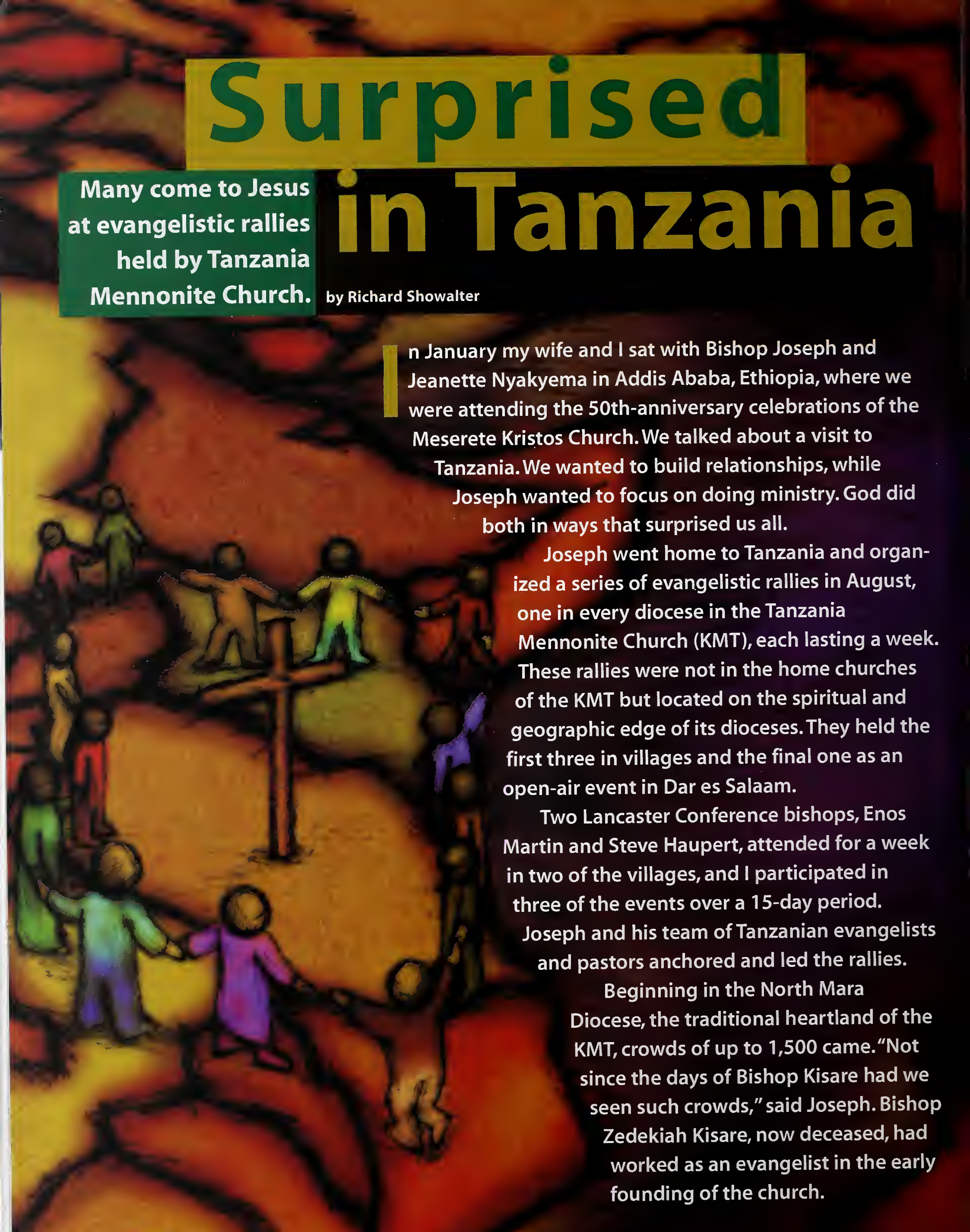
Training new leaders includes mentoring and coaching them within the local community.
—Jeff Wright, Pacific Southwest conference minister

As Anabaptists, he says, "we are to be ministers to each other, and sharers of the gospel. ... A love for Jesus Christ and a passion for missions is translatable in every congregation and in every area conference as we walk side-by-side to be faithful to our common calling."

Laurie L. Oswald is news service director for Mennonite Church USA.

Mennonite Church USA photos by Laurie L. Oswald

Mission centers: Members of Pasadena (Calif.) Mennonite Church participate in a Sunday-morning healing service. The church is one of 43 congregations and 20-plus emerging churches within Pacific Southwest Mennonite Conference.



Surprised in Tanzania

Many come to Jesus at evangelistic rallies held by Tanzania Mennonite Church.

by Richard Showalter

In January my wife and I sat with Bishop Joseph and Jeanette Nyakyema in Addis Ababa, Ethiopia, where we were attending the 50th-anniversary celebrations of the Meserete Kristos Church. We talked about a visit to Tanzania. We wanted to build relationships, while Joseph wanted to focus on doing ministry. God did both in ways that surprised us all.

Joseph went home to Tanzania and organized a series of evangelistic rallies in August, one in every diocese in the Tanzania Mennonite Church (KMT), each lasting a week. These rallies were not in the home churches of the KMT but located on the spiritual and geographic edge of its dioceses. They held the first three in villages and the final one as an open-air event in Dar es Salaam.

Two Lancaster Conference bishops, Enos Martin and Steve Haupert, attended for a week in two of the villages, and I participated in three of the events over a 15-day period. Joseph and his team of Tanzanian evangelists and pastors anchored and led the rallies.

Beginning in the North Mara Diocese, the traditional heartland of the KMT, crowds of up to 1,500 came. "Not since the days of Bishop Kisare had we seen such crowds," said Joseph. Bishop Zedekiah Kisare, now deceased, had worked as an evangelist in the early founding of the church.

> A gang of 16 young men who were playing soccer in an adjacent lot came at the end of the service and knelt in a long row. They said, "This is the first time we've heard. We, too, want to be followers of Jesus."

EMM photo by Jeanette Nyakyema

Reaching villages: Tanzania Mennonite Church choir members led colorful, dramatic presentations as part of special evangelistic outreaches in each diocese of the church in August. Here they reenact the exodus of the children of Israel from slavery in Egypt.

In the remote village of Kemgesi in the neighboring Lake Diocese, the groups were smaller because of lower populations, but here, too, many came to Christ. We lived in tents pitched for the occasion. The local believers hosted us in royal fashion. Enos Martin regaled the children with balloons purchased at a nearby shop.

Triumph of grace: In the next few days we witnessed an unanticipated triumph of grace. Traveling to a nearby place for door-to-door evangelism, we discovered Busami, an entire village without a church. Many there had never heard the good news. One said, "Jesus, who's that?" Another said, "No one has ever told me."

They seemed eager to hear. As the news spread, some came hurrying with the pleading question, "Why not me? Why not my home?" In one gathering of the village credit union, the chief invited us to share, and afterward we recorded the names of 19 who wanted to become Christians. Then just as we were ready to depart, a young man came hurrying with the words, "Why haven't you written my name? I want to be a Christian, too."

In another setting, a large group of men, just beginning to imbibe buckets of the local brew, set the pails aside and said, "We want to hear why you've come." Suddenly we seemed to be in church instead of in a bar.

All of us were surprised. These people were from the Sukuma tribe, the largest in Tanzania. Eighty to 90 percent of the Sukuma still follow traditional religions. Still, they were amazingly open to the gospel.

At the concluding rally, leaders baptized 86 people, 55 of them from Busami. Four long lines of men and women knelt on the ground under the spreading acacia trees while Bishop Joseph asked the baptismal questions, and pastors and evangelists moved up and down the rows to receive testimonies and administer baptism. Water rolled freely from bowed heads to the dusty earth. Tears of joy mingled with the water of baptism as all the choirs joined in the final hallelujah. A new church was born in Busami.

'Followers of Jesus': In Dar es Salaam, the crowds grew day by day, and in every meeting, many came to Jesus. On the concluding evening, a gang of 16 young men who were playing soccer in an adjacent lot came at the end of the service and knelt in a long row. They said, "This is the first time we've heard. We, too, want to be followers of Jesus."

God surprised us in Tanzania. In these new relationships, we tented together, ate together, worshiped and preached together and forged powerful bonds. Even more, we watched God work. That we will never forget. TM

Richard Showalter is president of Eastern Mennonite Missions, Lancaster, Pa.

According to the Gospel of Matthew, doing mission means making disciples.

RETHINKING the Great Commission

by Brian Laverty

Christian education is the evangelization of each generation, learning the ways of the kingdom of God for each stage of life and for all kinds of human experiences. Disciples are made, not born, and the church must engage in discipleship throughout our lives.

Matthew 28:16-20, known as the Great Commission, is often associated with the outflowing of our faith: "Go therefore and make disciples of all nations" (v. 19a). Perhaps this text has launched more missionary enterprises than any other text in the Bible. Rethinking the Great Commission is in order to keep the beautiful stream of our Christian faith running fresh, clean and healthy.

Contexts for Jesus' statements are always important but especially so in this text. The stated purpose for going to all the nations is making disciples and "teaching them to obey everything that I have commanded you" (v. 20). Mission means disciple-making. To be a missionary is to be teacher. Matthew's Gospel is written to teach and make disciples. Jesus himself is presented early on as the new teacher with authority (v. 18).

Matthew is organized around five collections of Jesus' teachings, beginning with the Sermon on the Mount. Some scholars believe Matthew was to be a handbook for teachers and church leaders in their missionary work with Jews and Gentiles.

This has huge implications for how mission should be done. It should make disciples through teaching. This means Christian education is mission. Whoever told us evangelism and Christian education are separate did not get that idea from Matthew.

Made not born: Christian education is the evangelization of each generation, learning the ways of the kingdom of God for each stage of life and for all kinds of human experiences. Disciples are made, not born, and the church must engage in discipleship throughout our lives.

TV evangelists may be doing a great job of introducing people to Jesus—beginnings are important. But beginnings are only that, the introduction between wayward individuals and the God who longs to make them true disciples. The rest of the disciple-making task is carried out by ordinary communities of faith everywhere—large and small. Evangelism that does not take people beyond the decision-making stage is merely producing consumers of religion, not true disciples. Churches that take seriously Christian education and discipleship are responding to the Great Commission.

Verse 17 reads, "When they saw [Jesus], they worshiped him." Their seeing and experiencing the living Lord motivated the disciples to respond to Jesus' commission. The springboard for the first-century Christian missionary movement was genuine worshipful contact with the living God.

When we are filled with the Holy Spirit in the worship of God it cannot help but have an evangelistic outcome. It is part of the inflowing process that leads to a healthy outflow. When the outflow is not happening, it indicates something about the inflow.

We see this dynamic in the life of Jesus. He was rooted in prayer and experienced intimate communion with God. The suffering, outcasts, little ones and searchers after truth and life also motivated him. Jesus showed us the purest Christian motivation for mission—compassion for people of all kinds and in all situations. In light of Jesus' example, evangelism without compassion is not evangelism.

Little ones: All people are the addressees of mission and evangelism. But in Matthew's Jesus is a strong emphasis upon a particular group referred to as "little ones." These are the ones for whom Jesus had such a special fondness. They are "the poor in spirit" to whom the kingdom belongs and the poor to whom the kingdom is announced. They are the children, to whom also the kingdom belongs. The little ones are those to whom is revealed things that are hidden from the wise. They are the "babes" who acclaim the Messiah in the temple and the "weary and heavy-burdened" who are the privileged recipients of Jesus' tenderness. They are also the "little ones" Jesus calls greater than John the Baptist in the kingdom and about whom Jesus makes one of his most severe warnings against anyone who causes them to stumble. Even "a glass of cold water" given to them brings reward. Finally, "the least of these" are the deprived and needy folks, the forgotten and neglected, the brothers and sisters of Jesus.

Today the little ones are in every society, every part of the world, every city, prison and church. They are the vast majority of people in three-fourths of the world, the people caught in grinding poverty, the poorest among the poor. If we turn away from these addressees of the Great Commission, we are missing Jesus' whole point about mission in the kingdom of God.

Are we doing anything to teach these people? Is the level of our disciple-making activity appropriate, given the level of our wealth? Who are the brothers and sisters of Jesus where you live and work? What are we doing to embrace these little ones?

We are to be inflow and outflow. We are disciples needing further discipleship training and disciples needing to go and make other disciples. TM

Brian Laverty is pastor of Pioneer Park Christian Fellowship, Kitchener, Ont. This article is adapted from a sermon there, which was adapted originally from an internet article by Mortimer Arias for a forthcoming book, The Great Commission: Four Versions and Four Agendas *(Abingdon Press).*

When we are filled with the Holy Spirit in the worship of God it cannot help but have an evangelistic outcome. It is part of the inflowing process that leads to a healthy outflow.

Goodness has everything to do with it

A Mennonite revival meeting surprises a visitor.

by Maggie Van Ostrand

When a sweet young thing saw an immense diamond glittering on the ring finger of the voluptuous star Mae West, she cried, "Goodness!" to which the infamous West replied, "Dearie, goodness had nothin' to do with it."

One tends to forget there are people in today's world who have been good their entire lives, simple people who walk as they talk.

Maybe not for Mae West, but it has to do with everything else in life, as I learned one night.

Many times I had driven past a big revival tent, but this year I decided to stop. Dressed in jeans and a Yankees T-shirt, I parked in the dirt parking lot, patted my hip pocket to confirm I had enough of the cash they'd surely solicit, and psyched myself up against any attempt to recruit me. I expected they'd try to dunk me in a river or a tub of water to save yet another city slickin' sinner.

However, a woman named Lena greeted me at the tent's main entrance. Dressed in a sky-blue, floor-length, high-necked dress with long sleeves, she wore a beatific glow. A plain white headdress covered much of her short brown hair.

Lena had a splendid handshake, the rare kind that connects you with another human being. I liked her right away. I wanted to hide the blood-red toenail polish that peeped through my strappy sandals. No one else wore any makeup.

She explained that the menfolk sat to the left of the aisle and the womenfolk to the right but added, "No one will mind if you sit anywhere you want; we're just glad you're here." I hadn't felt that kind of warmth since the last hug my mother gave me.

I met other women, also friendly and smiling, many with toddlers on their hips, also dressed like Lena, only mostly in pink.

I chose to sit on the women's side. It wasn't long before several people approached and introduced themselves. One bearded young man, grinning from ear to ear, joked that he was a Mennonite because he couldn't spell Presbyterian. Humor was an unexpected gift, and it was also the first indication I had of this church's denomination.

Another bearded young man, who introduced himself as Isaac Martin, went to the makeshift podium and gave the first hymn number. After that, he said, people should shout out whatever hymn they wanted to sing next. He mouthed a round pitch pipe like my grammar school music teacher had.

A hymnal had been placed on every other folding chair, of which there were about 130. I opened mine and saw the name Mennonite written inside.

All I knew about Mennonites was that they were connected to the Amish. Still I half expected Burt Lancaster to careen down the aisle and slide up to the podium, shouting, "I'm makin' a touchdown for Jesus!" Instead we sang more hymns and, despite a valiant effort to remain the cynical self who had walked in, I felt uplifted.

After the last song came the main speaker, Brother Doug, a clean-shaven, Pennsylvania Dutch farmer-turned-missionary, dressed in black trousers and a tieless white shirt buttoned to the neck. He spoke about his early life and how, no matter what he thought he wanted as a child, when he got it, it never satisfied him; nothing truly did until he answered the call. He compared his lasting marriage (to the first and only woman he ever dated) to the broken marriages of couples not focused on Christian ideals.

Brother Doug talked for two hours, with little of the anticipated hellfire and brimstone but lots of praise-the-Lords. His advice was simple: Trust in God; ask to know God's will, then do it; put the welfare of others before your own; if you've done something wrong (guilt is how you'll know it), apologize because God will forgive you if you're sorry; expect little and give much; be grateful to God; learn patience (which he defined as "the things a person's adoin' while he's awaitin' for somethin' else to happen") and acceptance.

No one asked for a dime or any donation whatsoever, and I did not see a place to leave one. These good people were not there to get but to give.

I drove home feeling unusually light of heart, singing the refrain from the last hymn. Like a hit Broadway show when you can't get the songs out of your head for days, the song "Oh, Why Not Tonight?" is still with me.

One tends to forget there are people in today's world who have been good their entire lives, simple people who walk as they talk.

America, especially at this time in our history, might take a cue from the popular contests bearing the name (Miss, Mr. and Mrs. America) and create a new one: The American Family.

The American Family would embody the goodness that is in all of us but gets buried under ego, pride and greed. On second thought, those families that qualified for such a contest are probably too humble to enter.

Perhaps, from her gilded, swan-shaped bed in the Beyond, Mae West can see the bumper sticker I once saw and of which I was reminded that Saturday night, "The Meek Don't Want It."

Maggie Van Ostrand lives in Pine Mountain, Calif.

Associated
Mennonite
Biblical
Seminary

AMBS
window

For people "tugged" toward God

Fall 2002
Volume 13 Issue 1

2 Pastor returns to AMBS

3 Programs for lay leaders, youth and pastors

4 President's Window
AMBS Panorama

"It was so life-giving," Jewel Gingerich Longenecker says of her seminary study and earning a Master of Arts in Theological Studies degree in 1992. "I was so changed by seeing the Bible and theology in new ways. I want people to experience what I experienced at seminary."

Jewel, who is associate dean for leadership education, oversees the nontraditional programs Associated Mennonite Biblical Seminary offers—the biblical and theological education opportunities that are not part of degree programs.

"Nontraditional programs open the door for people who want to grow their faith but don't see themselves as ministers," Jewel explains. "They may feel tugged toward God but can't name what they're looking for. These programs provide a nonthreatening environment to explore how AMBS can speak to their internal questions."

The AMBS Church Leadership Center, which encompasses a variety of non-degree programs, helps AMBS serve different kinds of people:

- people who are looking for opportunities for more in-depth study of the Bible and faith;
- people who want to explore ministry but do not have college degrees and need an intermediate step before entering seminary study;
- people who have seminary degrees and want to continue to develop their skills and their understanding of the Bible, the church, pastoral care and other aspects of ministry.

Some Church Leadership Center programs are available across Canada and the U.S. For example, the Pastoral Studies Distance Education program (PSDE) is college-level study in which participants use curriculum either in print or online and work with an instructor and a mentor. Another example is the Spiritual Guidance Seminar, in which AMBS faculty travel to different regions to provide training for people who want to become spiritual directors.

"I would love to get people here to AMBS," Jewel says, and her hope would be that they would immerse themselves in study as she did. However, she recognizes that not everyone can do this or is ready to do this. So the Church Leadership Center offers the kinds of programs in which anyone can explore the resources AMBS offers and can use those resources to enhance their faith and their participation in their congregations. ●

Jewel Gingerich Longenecker is associate dean for leadership education, AMBS. For more about the Church Leadership Center, see the AMBS web site, www.ambs.edu; enter "Church Leadership Center" (with quotation marks) in the search box.

Reconnecting with the seminary

Pastor returns to AMBS

Louise Wideman, in transition between two pastorates, is spending several months at AMBS. Living in the Frey Guesthouse at the edge of the campus gives Louise access to seminary resources and community life.

She's not a student, professor, staff member or guest. But she's at AMBS for three months, sitting in on classes, singing in the ensemble, meeting with professors, living on campus.

Louise Wideman is the first person to take part in the AMBS Pastor Sabbatical program. In this program pastors spend sabbatical time at AMBS, while Jewel Gingerich Longenecker, director of the Church Leadership Center, arranges ways in which AMBS can help meet their goals.

Louise came to AMBS in August with five goals:

- meet regularly with a spiritual director;
- talk with professors;
- talk with area pastors;
- visit area churches;
- attend chapel and forum and get involved in AMBS community life.

When she saw the class offerings for fall, she added one more goal: audit three classes.

During the eight years Louise was pastor at Whitestone Mennonite Church in Hesston, Kan., the timing was never right for a sabbatical. In exchange, the congregation agreed to extend her salary for several months after she left the congregation in May. She took some vacation time first and by August was ready to get involved in learning opportunities.

A sabbatical program fee Louise has paid covers administrative costs and sessions with a spiritual director and professors. In addition, she can take advantage of the wide array of Mennonite churches in the area and the many campus life activities.

While at AMBS Louise was called to be associate pastor of First Mennonite Church in Bluffton, Ohio, an assignment she begins in mid-November.

For Louise, a significant dimension of this time is getting reacquainted with the seminary community she left in 1993 when she graduated with a Master of Divinity degree. "This is a wonderfully affirming and nurturing community to be part of," she said. ●

Workshops focus on worship planning

"When writing material for worship, think of mud, water and fire," Mennonite poet Jean Janzen told participants in the AMBS workshop, Writing Texts for Worship: *mud* is the earthiness of our lives, *water* reveals the beauty of language and *fire* is the potential for worship to transform us. Lois Wetherill of Bluffton, Ohio, found this metaphor helpful; "Jean opened up new possibilities in using language, letting fewer words speak more powerfully."

This workshop was one of several recent events that provided resources for worship planners. Another was the annual Advent Planner which drew 31 people to campus to explore Mennonite Church advent worship resources.

Participant Ron Roth, pastor of Greeley (Colo.) Mennonite Church, said, "The more I can take back to the worship committee, the more I can involve them. My own hands-on experience is helpful; then I can turn the materials over to the committee and say, 'You go from here.'" ●

David Miller and Vern Hostetler of Maple Grove Mennonite Church, Hartville, Ohio, participated in the Advent Planner workshop on October 7.

Lois Wetherill, member of the worship commission, First Mennonite Church, Bluffton, Ohio, participated in Writing Texts for Worship, October 4.

Church Leadership Center

Programs for lay leaders, youth and pastors

The AMBS Church Leadership Center is an umbrella for a variety of ongoing and emerging programs. Among them anyone in the church—lay leaders, youth, pastors—can find resources for their faith and ministry.

Continuing education. Workshops, seminars and consultations on topics important to church life. Pastors Week and other events provide resources and nurture on topics related to ministry issues.

Off-campus intensive courses. The **Spiritual Guidance Seminar** and AMBS **Preaching Institute** offer participants in many geographic locations opportunities to strengthen their ministries. The Church Leadership Center also cosponsors the **Institute for Anabaptist Leadership** for Mennonite business and church leaders. Other cosponsors are Mennonite Economic Development Associates, Mennonite Health Services, Mennonite Mutual Aid and Laurelville Mennonite Church Center.

!Explore: A Theological Program for High School Youth. Lilly Endowment has awarded AMBS more than $1.8 million to develop a theological program in which select high school students will explore theological study and be encouraged to consider a vocation in ministry.

Pastoral Studies Distance Education. PSDE provides opportunities for pastors and church members to do theological education at the undergraduate level from anywhere in the world.

Pastor sabbatical program. Pastors may spend a sabbatical at AMBS, where they can receive spiritual direction, meet with faculty and participate in campus life. *(See story on p. 2.)*

A diploma program. Sponsored by AMBS and regional conferences, this program will provide Mennonite theological education to church leaders without bachelor's degrees or Mennonite seminary background.

AMBS alumni audit. For a reduced rate, AMBS graduates may enroll in any course open to auditors on the AMBS campus in Elkhart.

Pastor Welcome Program. Pastors who are new to the Mennonite Church and who have not previously studied at AMBS or Eastern Mennonite Seminary may take one AMBS course free.

A welcome/resource center. This center will provide church leaders a place at AMBS for interaction, stimulation and nurture.

A program to encourage "shoulder-tapping." The Center will develop a seminar and resources on fostering a "culture of encouragement" and how to call leaders.

A worship and preaching web site. A web site will be developed to provide resources related to worship and preaching.

Keith Harder of the Office of Ministerial Leadership of Mennonite Church USA is one of the members of the Church Leadership Center Advisory Committee. Other members are **Jorge Vielman,** Iglesia Menonita del Buen Pastor, Goshen, Ind.; **Ron Guengerich,** Zion Mennonite Church, Archbold, Ohio; **Dave Suter,** Kern Road Mennonite Church, South Bend, Ind.; **Marlene Kropf,** Office of Congregational Life for Mennonite Church USA; and **Rebecca Slough, Arthur Paul Boers** and **Nelson Kraybill** of AMBS.

To learn more about these programs and what they might offer for you, see **the AMBS web site, www.ambs.edu,** and search for *"Church Leadership Center"* (use quotation marks for the most efficient search). You also may contact Jewel Gingerich Longenecker, associate dean for leadership education: jglongenecker@ambs.edu

Church Leadership Center
AMBS
3003 Benham Avenue
Elkhart, IN 46517 ●

Fall enrollment

The incoming class this fall is significant for several factors. Compare this year with last in the chart below to see the changes.

	2001	2002
Total student body	188	185
Full-time equivalency	87	94
Returning students	90	81
New students	32	46
One-course students	52	31
Off-campus students	14	27
Incoming class details		
Mennonite students	18	35
Other than Mennonite students	15	11
Students 35 and over	24	12
Students under 35	9	34
Master of Divinity students	19	27
Male students	9	20
Female students	24	26
Full-time students	15	35

President's Window

E-mail responses came promptly when AMBS faculty released a brief statement in October opposing war with Iraq (see below). Trevor Williams, bridge builder between Catholics and Protestants at Corymeela in Northern Ireland, wrote simply, "Thank you for this clear act of witness."

Maggie Liechty of Berne, Ind., registered support but added, "Taking the way of nonviolent resistance does not assure our freedom from harm. It may mean the path of the cross."

Questions emerged about how Christian peacemakers witness most effectively. "It is easy to say we oppose government policy on war," a friend wrote, "but we also need to offer a viable alternative."

Academic Dean Loren Johns disagreed: "It is not our responsibility to fix all international conflicts. We are not obligated to do Christian ethics on behalf of unbelievers. However, we can say we love our enemies—and that means exploring what love would mean in this case."

What love would mean in this case could vary widely. Christians in the workplace may speak for restraint and reconciliation when colleagues advocate war. Some believers may address government officials, while others will join Christian Peacemaker Teams. Youth may consider careers that build understanding between nations. Although forces of violence sometimes appear so overwhelming that such peacemaking efforts look naïve or unrealistic, we follow the way of peace simply because Jesus calls us to do so.

Christians in all walks of life need biblical and theological insight to live faithfully when complex issues arise. For this reason, AMBS plans educational opportunities beyond those designed just for pastors.

The AMBS Church Leadership Center, featured in this issue of *AMBS Window*, offers seminars and classes that point mind and heart of any believer toward the One who is Lord of history and who alone can make wars cease to the end of the earth.

– J. Nelson Kraybill

Alumni News

Charlene Epp, Master of Divinity 1999, was ordained on July 14. She is chaplain at Providence St. Vincent Medical Center in Portland, Ore.

Chris Marshall, Master of Arts: Peace Studies 1996, is author of *Beyond Retribution: A New Testament Vision for Justice, Crime and Punishment,* published by Eerdman's. The book, which is part of the Institute of Mennonite Studies series Studies of Peace in Scripture, was named one of the Top Ten Books for Parish Ministry published in 2001 by the Academy of Parish Clergy.

Lois Barrett, Master of Divinity 1983, was installed as director of Associated Mennonite Biblical Seminary–Great Plains Extension on September 22, in Hesston, Kan.

Gerald Studer, Master of Divinity 1971, delivered the final installment of his extensive Bible collection to the AMBS library in August.

AMBS Faculty Commit to Peacemaking

The following statement was approved by unanimous action of the AMBS faculty on October 9, 2002:

"As followers of Jesus Christ, we cannot support a war against Iraq. The sacrificial death and resurrection of Jesus reconcile humans to God and to one another. God overcomes evil through suffering love, and calls Christians to love and pray for our enemies. If there is a war against Iraq, we will lament and oppose it. We commit ourselves to preach the gospel of peace, to work for justice, and to promote recon-ciliation between nations through the power of the Holy Spirit. We invite our brothers and sisters in Christ to join in these commitments, and welcome dialogue about these convictions."

Panorama

Leadership Clinics

In-depth clinics on January 31, 2003, explore aspects of and resources for ministry:

- Never Call Them Jerks: Healthy Responses to Difficult Behavior, with Arthur Paul Boers;
- The Introvert as Effective Pastor, with John Esau;
- Enhancing Ministry and Bible Study Using a Computer, with Perry Yoder;
- Building a Missional Church: How to Begin, with Art McPhee;
- Worship Planning for Lent 2003, with Marlene Kropf and Karmen Krahn Fehr;
- Preaching Clinic, with June Alliman Yoder.

See **www.ambs.edu** and enter *"Leadership Clinics"* (with quotation marks) in the search box.

To refer a student to AMBS

If you know someone with gifts for ministry, pass the name on to us and we will begin a conversation about the possibility of seminary study.

You may send a message to admissions@ambs.edu. You also may send the information through the web site: **www.ambs.edu.** Enter *"Recommend a student"* in the search area and follow the link to the form.

***AMBS Window* has been published by AMBS since the fall of 1990 without volume and issue numbers. With the redesign that began with the summer 2002 issue, we are assigning volume and issue numbers, taking into account the twelve-year continuous publication of this newsletter.**

Fall 2002
Volume 13 Issue 1

The purpose of *AMBS Window* is to invite readers to call people to leadership ministries, and to provide ways for readers to become involved with AMBS through financial support, prayer support and student recruiting.

Editor and Designer: Mary E. Klassen
Photos: Mary E. Klassen

Distributed three times a year as a supplement to *Canadian Mennonite* and *The Mennonite*.

Associated Mennonite Biblical Seminary

3003 Benham Avenue
Elkhart, IN 46517-1999
574 295-3726
www.ambs.edu

It's your mission

"See, I am making all things new." — Revelation 21:5

"From the past will come the future ..."

— In the bulb there is a flower

Where's my CHM? COM? MBM?
Has anything really changed?

We've heard both kinds of questions at Mennonite Mission Network. We've responded that the worldwide ministries of the former mission agencies continue in more than 50 countries. The same is true for familiar North American programs — from Mennonite Voluntary Service and City on a Hill to Mennonite Media and Service Adventure.

Transformation is about becoming something new, yet any new creation retains some characteristics of its predecessors. A newborn child will naturally resemble its parents, yet at the same time, it is a totally new creation. So, while Mennonite Mission Network is a brand new organization, it also feels familiar.

Toll-free: 866-866-2872
www.MennoniteMission.net

Mennonite
Mission
Network

The mission agency of Mennonite Church USA

Why I am going back to Bulawayo

J. Lorne Peachey is editor emeritus of *The Mennonite* and works part-time for Mennonite World Conference as managing editor of *Courier / Correo / Courrier* and as marketing coordinator for Africa 2003.

I spent two weeks in Bulawayo, Zimbabwe, in August as part of the support staff for the annual meeting of Mennonite World Conference's Executive Committee. Within two hours of stepping off the plane, I knew this was a city to which I wanted to return.

I noticed first the wide, clean streets, then the bougainvillea, blooming everywhere in Zimbabwe's winter. The absence of noise and pollution—things I've come to steel myself against whenever I go to another city anywhere in the world—struck me.

Then I met the people. Bulawayeans are open and friendly, people who take an interest in you just because you're you. They go out of their way to be helpful and accommodating.

I walked through the teeming, modern business district and visited a church on Sunday morning. It met outdoors under a tin roof because the congregation's permanent structure is still being built. More than 200 worshipers met that morning; the building under construction will house 2,000. This is one of two church plants from a Brethren in Christ congregation in another part of the city that has outgrown its facility. It is one of 14 thriving BIC congregations in Bulawayo.

These churches have invited Mennonites and BICs from around the world to come to Africa for the 14th Mennonite World Conference assembly next August. That invitation has caused discomfort among some in Canada, Europe and the United States. Zimbabwe faces difficult issues related to land redistribution, political elections and food shortages. By next summer there could be a severe famine in the country. What are the implications of a worldwide faith group holding a meeting in such an environment?

The church in Zimbabwe is addressing these issues. BICs, for example, are working with Mennonite Central Committee and local humanitarian groups to distribute food to the hungry. As for addressing political issues—as in other parts of the world—some believe the church should speak directly to the national government; others believe the gospel calls for other priorities.

Come and see, the churches of Zimbabwe say. Talk with us about our situation. Discuss with us how we can work toward solving these problems.

We who live in the global North must say yes to this invitation. The churches of Africa want us to come. They want to listen to our opinions. They want to share their viewpoints with us. In other words, they want to meet together as peers.

This is an important step for us to take. Mennonites and BICs in Africa—indeed, in most of the global South—are the result of mission work over the past century. In Zimbabwe, for example, four BIC workers from North America went to Matopo Hills, south of Bulawayo, 104 years ago to share the gospel. Today there are more than 27,000 BICs in Zimbabwe, the largest BIC population of any country.

While Mennonites and BICs in the global South now outnumber those of us in the North, old patterns and attitudes die hard. Many of us in the North still act as though we are the majority. We want to wield the power and call the shots. The most recent example is the need for us to decide if MWC should go to Zimbabwe in light of the difficulties there.

The African churches say come. The Zimbabwe churches say come. To accept that invitation is to rely on their judgment. It is to believe that they know what's best for them at this time in this part of the world. It is to treat them as peers.

Treating each other as peers is what the church must do if it is to be faithful to Jesus' call to spread the gospel. We are to make disciples, not dependents. As disciples, we work together to bring the good news to those who still have not heard.

I got a glimpse of what being peers could be like during my two weeks in Bulawayo. One day I was riding with one of those responsible for the logistics of getting MWC Executive Committee members and staff where they needed to be at the right time. Things were not going well. Without thinking, I blurted out, "Any way I can help?"

"Go back to North America," came the blunt response. Then I saw the twinkle in his eye and realized he trusted me enough to vent his frustrations with trying to meet the needs of those of us from other cultures. For me it was a holy moment when we knew each other as peers.

That is one of the most important things that can happen when Mennonites and BICs from around the world meet in Bulawayo next summer. By going to Africa—the first time for a Mennonite and BIC global church gathering on that continent—we are telling these churches they are peers. They are no longer just the results of our efforts, our mission statistics, a church that needs our direction. They are the same as us. TM

IN THE NEXT ISSUE

- **Our neighbors: the Muslims**—Alex Awad
- **My participation in Ramadan**—Evan Bontrager

Publishing plan: 'lean, clean' network

MPH board decides to close printing operation, spin off Provident Bookstores.

A business plan designed to inspire confidence among donors and radically change Mennonite Church publishing was unanimously approved by the Mennonite Publishing House board at its Oct. 19 meeting in Kansas City, Mo. The plan includes closing MPH's printing operation in Scottdale, Pa., spinning off Provident Bookstores and developing a "minimalist" publishing agency.

"Unless we show a lean and clean … publishing operation, you will have trouble getting big donors to contribute [to the debt-reduction campaign]," said MPH board chair Ron Sawatsky. Mennonite Church USA and Mennonite Church Canada have begun a $5 million fund-raising campaign to retire MPH's debts.

Bontrager

According to the business plan, the printing operation will be closed as soon as current obligations are fulfilled. Phil Bontrager, MPH's interim chief executive officer, projects the agency will save $82,000 a year by discontinuing printing. Ten employees will lose their jobs; Bontrager estimates severance costs will total $150,000. The printing equipment will be sold for parts. Bontrager said that printing has been generating less income each year and that $750,000 in new equipment would be needed for the operation to remain viable.

The plan also calls for MPH's chain of 10 Provident Bookstores to be formed into a separate corporation and become a wholly owned subsidiary that contributes its profits to the agency. Provident has been earning about $800,000 a year for MPH.

"The last couple of years [the bookstores] have been supporting $1.8 million in overhead," said MPH board treasurer Jim Harder. "It has been sucking the bookstores dry."

In explaining the rationale for turning the bookstore chain into a separate entity, Bontrager and Sawatsky noted that only 7 percent of what the bookstores sell are MPH products.

The most radical change in the business plan is a new philosophy for publishing denominational materials. Rather than expecting one publisher to provide all the products needed by Mennonite Church USA and Mennonite Church Canada, a new agency will be "minimalist," focusing on Christian education curriculum development and brokering the denomination's printing needs among other operations. The agency would convene consultations four times each year to learn what materials are being requested from various parts of the church and then determine how best to generate the financial resources to publish the material.

To represent the difference in this approach to publishing, the board considered a new name for the organization: Mennonite Publishing Network. But no decision was made about the name.

In addition to planning for the future, the MPH board heard that the current financial picture is improving. "The hemorrhaging has slowed to a trickle," Bontrager told the board.

He said the 122 debenture-note holders have been repaid, thanks to a one-year $2.3 million loan from an anonymous Mennonite-related organization.

"It takes an enormous legal problem off our shoulders," said Sawatsky. MPH had been exceeding the number of debenture notes allowed by the U.S. Securities and Exchange Commission. When MPH offered to repay the debenture loans, some note holders chose to donate the interest they would have earned recently, and others donated the principal. Those contributions totaled $70,000.

Staff reductions have also contributed to the changing financial picture. MPH now has a full-time equivalent of 54 employees, down from 91 at the start of the year. Closing the printing operation and consolidating departments will further reduce staff to no more than 35.

The business plan also sets a timetable (see box below), starting with Nov. 1 for consolidating customer service and order fulfillment departments into one location. A new CEO is scheduled to be installed by Feb. 1, 2003. The board appointed a search committee to find a successor to Bontrager, who came on board in July to serve four to six months on an interim basis.

The new business plan forecasts a surplus of $150,000 for the current fiscal year, which ends Jan. 31, 2003, although that amount does not include either severance costs or donations. For the 2004 through 2006 fiscal years, projected ending balances range from $250,000 to $450,000.—*Everett J. Thomas*

Unless we show a lean and clean … publishing operation, you will have trouble getting big donors to contribute [to the debt-reduction campaign].
—Ron Sawatsky

Timeline for Mennonite Publishing House

Immediately	**Consolidate customer service and order fulfillment departments**
Dec. 1	**Adopt a plan to outsource all printing**
Dec. 15	**Install new staff leadership team**
Jan. 2003	**Initiate first publishing network consultation**
Feb. 1	**New executive director (CEO) in place**
July 1	**Provident Bookstores becomes separate entity**
Sept. 30	**Repay $2.3 million debenture notes loan**

Bluffton and EMU spur student gain

Total number up, but four schools report fewer students than last year.

Fall enrollment comparisons

AMBS
2001—188
2002—185

Bethel College
2001—525
2002—471

Bluffton College
2001—1,050
2002—1,110

EMU
2001—1,428
2002—1,501

Goshen College
2001—984
2002—941

Hesston College
2001—445
2002—440

TOTAL
2001—4,620
2002—4,648

As a pair of Mennonite colleges enjoy record enrollments, two more are hoping that what goes down must come up.

Eastern Mennonite University, Harrisonburg, Va., and Bluffton (Ohio) College this fall have set all-time highs for student numbers. EMU has 1,501 students, including 271 in graduate programs and 122 in seminary. Bluffton has 1,110 students, all but 57 of them undergraduates.

Meanwhile, Bethel College in North Newton, Kan., and Goshen (Ind.) College saw their enrollments drop sharply. After two years of increases, Bethel fell to 471 students, the school's smallest student body in three decades. Goshen has 941 students this semester, the third consecutive year of declining enrollment and the lowest number since 1985.

Total enrollment at Mennonite Church USA colleges and seminaries is 4,648, an increase of 28 students from last year. Bluffton and EMU were the only schools to report gains, continuing long-term trends. Bluffton's numbers jumped 5.7 percent, as enrollment has risen nearly 400 students over the past decade. EMU went up by 5.1 percent this fall, the sixth year of more students in the last seven years.

Vada Snider

Seal of approval

Dee Gaeddert, chair of the Bethel College board, places a medallion of the school's seal around the neck of the new president E. LaVerne Epp during his Oct. 13 inauguration ceremony on the North Newton, Kan., campus. "May God give you the strength, wisdom and grace necessary for you to discharge your duties as president of this college in the spirit that this seal of the college imparts," Gaeddert told Epp, Bethel's 12th president and a 1972 graduate. In his address, Epp said, "We should strive to become a community bound by ideals that transcend our backgrounds and ideologies."

"Though the traditional undergraduate students and program continue to be the flagship of the university, other programs, such as adult degree completion and … the [master's degrees] in education and conflict transformation, have added distinctiveness and points of recognition for EMU."

At Bluffton, a record 749 students are living on campus, filling every room of every residence hall. An overflow of 32 students is living off-campus. A new residence hall is now under construction and scheduled to be ready for the 2002-2003 school year.

Bethel's student head count dropped 10.3 percent from last year, while Goshen is down 4.4 percent. Associated Mennonite Biblical Seminary (AMBS) in Elkhart, Ind., has three fewer students than last year, and Hesston (Kan.) College lost five.

Despite their decreased enrollments, officials at the four schools are touting plenty of positives for the new academic year.

"We have long been committed to being a student-centered campus," says Goshen president Shirley H. Showalter. "Now we have the opportunity for more one-on-one interaction with the students we serve."

AMBS has 46 new students, 14 more than a year ago, and double the number of new Mennonite students. Hesston's 247 new students is the second largest group in the last 10 years. Bethel's freshman class posted a cumulative high-school grade-point average of 3.8.—*Rich Preheim*

Are you over fifty?

Do you feel too young to be old? Consider this:

MARP membership is available to any adult, age 50 or older, who can subscribe to the Christian mission and purposes of MARP. Members are challenged to give – and to receive. Benefits and opportunities include:

- A personal MARP membership card
- A 20% discount* on Long Term Care insurance
- A Web site – to inform, inspire
- PAGES (quarterly newsletter)
- Service Opportunities for Older People (SOOP) "serving on the go"
- Co-sponsored special events

Mennonite Association of Retired Persons (MARP) seeks to help older adults continue to live "with spirit" by promoting service, lifelong learning, mutual support and broadened friendships in the context of Christian faith. We invite you to join your friends in faithful living and aging "with spirit."

How do I join? Send name(s), full address and phone number for application form to: MARP, 771 Route 113, Souderton, PA 18964.

* MARP utilizes various insurers to provide affordable coverage options. Discount varies by insurer. Call the MARP office for details: 215-721-7730.

Helen L. Lapp, executive director; Robert Ebersole, M.D., board chair

Older Adults Living with Spirit

Relationships bring more resources

Western District wants every congregation to be directly involved in mission.

In the last 50 years, Western District Conference has planted more than 30 churches. This success, however, has come at a cost, stretching an increasingly tight conference budget. So the conference's Home Mission Committee believes it is time for established congregations to relate directly to church plants in the future.

"In the past, Western District planted churches as a conference and was very successful, but it's catching up with us," says conference administrator Kathy Goering.

The Home Mission Committee has launched a new church-planting strategy, calling on member congregations to be directly involved in starting and nurturing new congregations. "Instead of Western District as an institution subsidizing new church plants, every one of our congregations and individuals can band together and help do church planting," says Marco Guete, associate conference minister for Western District.

The Home Mission Committee unveiled its new strategy in July during the conference's annual sessions in Dallas. "[We want] to give every Mennonite congregation in Western District the opportunity to be directly involved in the planting of a new Mennonite peace church," the committee wrote.

Such support is necessary for church plants to survive and thrive, says Blanca Vargas, pastor of Community of Life Spanish Mennonite Church in San Antonio, which opened its doors in July 2001. "They need a group that will sustain them," she says.

The Home Mission Committee is clear that its sights are set on new congregations in urban settings. "The greatest challenge facing America is [its] cities," the committee said. "They include the inner-city ghettoes of Dallas and San Antonio, the high-rise apartments of Denver, the row houses of Houston … and the 'barrio mexicano' in most cities in the Midwest."

This plan is already in effect in Dallas, where Many Peoples Mennonite Church, which has focused since its inception on being anti-racist, receives strong support from Eden Mennonite Church of Moundridge, Kan. Eden pays half the support subsidy for Many Peoples through the Home Mission Committee.

"As a Hispanic woman, I was not really invited to pastor [elsewhere]," says Esther Martinez, one of two women who are serving as co-pastors at Many Peoples. "But I have seen God's hand through it all. God is bringing down the walls."

Eden pastor Lee Lever says relating directly to a church plant benefits his congregation as well. "For Eden, which is 130 years old and sitting in a heavy Mennonite area, it is imperative that we have relationships like we have with Many Peoples to take us outside ourselves," he says.

Everett J. Thomas

Damian Rodriguez, pastor of Community of Hope Mennonite Church in Dallas, and his wife, Dilcia, receive prayers of blessing in July at a service commemorating the congregation's 10th anniversary. Attending the service were members of Bethel Mennonite Church of Inman, Kan., which provided financial support during Community of Hope's first eight years. A new Western District Conference church-planting strategy promotes such congregation-to-congregation initiatives.

For some congregations, Western District's plan has already been in place for years. Community of Hope Mennonite Church in Dallas began as a Bible study in 1989. Bethel Mennonite Church in Inman, Kan., gave the fledgling fellowship $500 a month for eight years after it officially formed as a congregation in 1992. This past summer, Bethel members visited the congregation to help celebrate its 10th anniversary.—*Everett J. Thomas*

Woza! Come to Zimbabwe

MTS TRAVEL
mtstravel.com

the official agency of Mennonite World Conference

africa 2003

mwcinfo@mtstravel.com
124 E. Main St., 4th Fl.
Ephrata, PA 17522
(800) 874-9330

Tour Groups

Southern Africa Safari: Inspiring Churches, Great Places, Birds and Wildlife—July 30–August 19
Hosts: Sara & Fremont Regier

South Africa and Zimbabwe—August 3–21
Hosts: Orv & Cleta Gingerich

South Africa: Struggle and Reconciliation—Victoria Falls, Bulawayo, East London, Cape Town—August 7–27
Hosts: Bob Herr & Judy Zimmerman Herr

MWC African Adventure (Optional Cape Town Extension)—August 2–19, (August 18–22)
Hosts: Pstr. John Denlinger & Nancy Stoltzfus

Visiting Today's Church in Zambia and Zimbabwe—August 3–20
Host: Harriet Bicksler

Southern Africa and the MWC Assembly—August 3–20
Host: Robert Kauffman

For detailed itineraries visit mtstravel.com

Arizona church gives skaters a lift

Rather than chasing them away, ministry provides a place for kids.

Kathryn Nisley felt bad. The church was supposed to be a place of welcome, yet here she was trying to get a group of people to leave.

There was reason, of course, for her to do so. The visitors were kids on skateboards and inline roller skates who had been making use of the premises of Sunnyslope Mennonite Church in Phoenix. Churches, with their concrete sidewalks, often-empty parking lots, stairways and handrails, make for tempting turf. But the result at Sunnyslope had been broken windows in the glass doors, holes in the walls, wax skateboard residue on the steps and sidewalks.

That's why Nisley, a Sunnyslope member who had been in the church when the kids started playing, went outside to follow the church council's directive to ask the the skaters to leave. They did, moving to the parking lot away from the church building.

But it didn't feel good to Nisley. "I just felt so condemned because I felt 'I'm chasing kids away from the church,' " she says. "I went in the kitchen and continued working, but I had such a heavy burden on my heart. I thought, 'What have I done? This isn't right.' "

Sunnyslope had been talking about starting some kind of neighborhood ministry, so Nisley shared her burden with the church council. That was three years ago, and today the congregation has embraced the kids with an unusual ministry.

"As we all thought about it, it really did seem that this was an opportunity that was right here, and we really needed to take advantage of that," says Stanley Weaver, a Sunnyslope member and former mission worker. "Of course, at that point it was really difficult to even imagine that we could do it, because it is a fairly major undertaking. We finally decided, 'Let's just do it and kind of learn as we go.' "

The weekend ministry began in January 2000 and now draws as many as 150 people, including skaters and others who come to watch the action and listen to the music. Volunteers set up ramps beginning about 6 p.m. and finish putting things away around 10:30 p.m. Volunteers also provide snacks and safety supervision and staff a prayer table where kids can submit prayer concerns. Each Friday evening features a "halftime," when the skating stops and a speaker addresses the kids on spirituality topics keyed to their age and interests.

"Sometimes skaters are kind of thought of as maybe kids that are more on the fringe, aren't as accepted," says Dave Stauffer, a halftime speaker who also raises funds for the venture. "They're not the jock crowd or the academic crowd, and so to me it's an opportunity to say, 'You guys are just awesome for who you are. We love you.' "

A kid on inline roller skates makes a jump at Sunnyslope Mennonite Church in Phoenix. The congregation started a skating ministry after kids began using the church grounds for skateboarding and inline roller skating.

Mennonite Mission Network

That has been recognized by the skaters. "As we built the ramps, there were three kids that showed up," recalls Norm Hamrick, a Sunnyslope member and skate ministry volunteer. "They just raced over with big smiles on their faces and went, 'Whoa!' They just couldn't believe that we were building these ramps just for them."

The ministry has not just provided a skating place—it has also provided a spiritual place. "We have some persons coming to our church services who came as an outgrowth of the skate club program," Weaver says.

In addition, Sunnyslope has begun a Sunday-afternoon Bible study especially for the skaters.

"If we're really going to reach out and love people the way that Christ wants us to, we need to accept people and love them where they're at, then teach them what the Mennonite church is all about and hold them accountable and that kind of thing," Stauffer says. "But at first, just love them, because that's the model that Jesus gave to us."*—Melodie M. Davis of Mennonite Mission Network*

MMA expands board make-up

Mennonite Mutual Aid (MMA), which serves Mennonite Church USA and 24 other denominations in the Anabaptist tradition, now has a board that better reflects the diversity of its constituency.

Missionary Church member David von Gunten of Fort Wayne, Ind., is the first MMA board member not representing Mennonite Church USA (or its predecessors, the General Conference Mennonite Church and Mennonite Church) or the Mennonite Brethren.

"With David joining our board, more Anabaptists will have a direct voice in MMA," says MMA president Howard L. Brenneman.

MMA expects to add representatives from other denominations in the future.—*MMA News Service*

Worker helps colony's marginalized

The Low German-speaking Mennonites of Mexico live in colonies as a way to preserve their way of life. So in the midst of maintaining the old, the introduction of things new can produce startling results.

"When I first drove around the colony to look for mentally disabled children, many parents looked at me in disbelief, not knowing how to react to a person who was interested in their disabled child," recalls Mennonite Central Committee (MCC) worker Margie Giesbrecht. "Some mothers broke out in tears when they saw me touch their child gently."

Reaching out to those with mental disabilities—people who are often marginalized in colony life—is part of Giesbrecht's ministry in the Mennonite colony of Nuevo Ideal in northern Mexico.

Having grown up in a colony in the region, Giesbrecht has a heart for the people. She and her husband, Ben, spent four years studying at Mennonite-affiliated Aylmer Bible School in Ontario, then moved to Nuevo Ideal in 1999.

"It was always my dream to come back and do something meaningful and useful for this colony and its people," says Ben Giesbrecht.

The owner of a well-drilling business, he is not an MCC worker but supports his wife in her work. "When we moved here in 1999, we did not know what we would do, but we sure had the desire to be here and help," he says.

Founded by Mennonites who left Canada in 1922, Nuevo Ideal is home to 8,000 residents whose livelihoods depend on their grain harvest and dairy production. Drought and lack of finances have created years of hardship, compounding other cultural and religious changes.

Although Giesbrecht has no training in caring for children with mental disabilities, this vulnerable group is especially close to her heart. She started working with them shortly after moving to Nuevo Ideal and in February continued her work under MCC.

"Now that I'm working for MCC, the people meet me with more openness and honesty," Margie says. "The leaders of the colony and of the church suddenly cooperated and supported my work. Till then they hadn't paid much attention."

In July, Giesbrecht helped organize a gathering for all the disabled children of the colony, their parents, the leaders of the church and the colony, the city mayor's wife and many other friends and guests.

Other aspects of Giesbrecht's work include advising school teachers and accompanying colony residents to the doctor.—*Kennert Giesbrecht for MCC News Service*

Giesbrecht

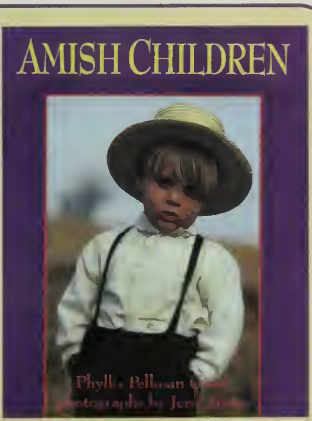
AMISH CHILDREN

Theirs is a world of mystery, a place apart. Where children dress like miniature adults, where they speak Pennsylvania Dutch before English (which they usually learn in first grade), where they are entrusted with fieldwork and kitchen duty before they leave elementary school, where they nearly always share three meals a day with their parents and siblings.

These are children who grow up without television, computers, or telephones.

But they know their grandparents intimately; the boys can harness a horse and take their part in the twice-daily milking operation; the girls can quilt, bake bread from scratch, and look after their preschooler sisters and brothers.

What is it like to be an Amish child? With unforgettable photographs, Jerry Irwin shows moments within the Amish community. Phyllis Pellman Good provides engaging interpretive text. A classic.



by Phyllis Pellman Good
photographs by Jerry Irwin

160 pages • full color throughout
$19.95, paperback
$35.00, hardcover with dustjacket

Good Books

Available at local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and American Express accepted.
For shipping and handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com
(check our weekly specials—35% off!).

WORKERS

Correction: Alyssa Miller has begun an MCC SALT term in Zambia, not Indonesia as reported in our Oct. 1 issue.

BIRTHS & ADOPTIONS

Baldosier, Daniel Larry, Sept. 16, to Brian and Denise Richard Baldosier, Brighton, Iowa.

Blucker, Kelsi Janae, Sept. 27, to Rob and Chanelle Jans Blucker, Nappanee, Ind.

Brenner, Reilly Grant, Sept. 14, to Shawn and Jill Hostetler Brenner, Lancaster, Pa.

Goertzen, Hannah Joy, Sept. 26, to Helen and Jake Goertzen, Steinbach, Man.

Hochstetler, Benjamin Dean, July 3, to Darin Hochstetler and Kris Swartz, Kalona, Iowa.

Hochstetler, Megan Elizabeth, Aug. 12, to Brent and Renee Kolbe Hochstetler, Millersburg, Ind.

Hoeltzle, Heidi Anne, Sept. 25, to Troy and Jessica Miller Hoeltzle, Manheim, Pa.

Hoffman, Elizabeth Xueda, Oct. 24, 2001, received for adoption Sept. 18 by Chris Hoffman and Pearl Sensenig, Akron, Pa.

Hortness, Jada Brynn, Sept. 4, to Doug and LaVette Hortness, Sioux Falls, S.D.

Hull, Elijah Gregory, July 15, to David and Niki Hull, Marysville, Ohio.

Keim, Nathaniel Lee, Sept. 27, to Ryan and Lori Short Keim, Archbold, Ohio.

King, Alicia Taylor, Aug. 3, to Greg and Natasha Wenger King, Engadine, Mich.

Lemley, Henry Cross, Sept. 16, to Henry and Laura Ingram Lemley, South Bend, Ind.

Longacher, Eli Frederick, Sept. 20, to Mark and Lisa Hostetler Longacher, Denver.

Marston, Maggie Myers, Sept. 22, to Melissa Myers and Scott Marston, White Bear Lake, Minn.

Mast, Hallie Marie, Aug. 18, to Craig and Jessica Mumaw Mast, Goshen, Ind.

Miller, Tobin Joshua, Aug. 29, to Ben and Nicole Yoder Miller, Kalona, Iowa.

Nickell, Collin James, Sept. 29, to James and Candra Kinsinger Nickell, Wellman, Iowa.

Penner, Sydney Faith, Aug. 30, to Todd and Martha Neufeld Penner, Goshen, Ind.

Peters, Halle Mae, Sept. 5, to Wesley and Amy Reynoldson Peters, Madison, Neb.

Roth, Lea Lindsey, Sept. 21, to Cary and Nancy Reif Roth, Wayland, Iowa.

Schrag, Jackson James, Aug. 22, to Cory and Melissa Bush Schrag, Freeman, S.D.

Springer, Jacqueline Elizabeth, Sept. 23, to Douglas and Mary Siegrist Springer, Hopedale, Ill.

Stenger-Escay, Amara Marie, Aug. 16, to Kerry Escay and Keri Stenger, Normal, Ill.

Stoltzfus, Daniel Allen, Sept. 9, to Rose Shenk and Reuben Stoltzfus, Iowa City, Iowa.

Thomas, Abigail Ruth, Sept. 12, to Scott and Dawn Burkholder Thomas, Millersburg, Ind.

Toevs, Olivia Emily, Sept. 1, to Chelsea Troyer and Phillip Toevs, Lawrence, Kan.

Wallace, Micah J, Sept. 6, to Darryl and Barbara Slaughter Wallace, Philadelphia.

Watkins, Eliza Victoria and Abigail Grace (twins), Sept. 1, to Bobbi and Jason Watkins, Plain City, Ohio.

Yoder, Jared Scott, Sept. 25, to Scott and Wilma Helmuth Yoder, Hartville, Ohio.

MARRIAGES

Andrade/Wenger: Lawrence Andrade, Gallup, N.M., and Aedra Wenger, Vancouver, Wash., Aug. 3 at Sacred Heart Cathedral, Gallup.

Blosser/Ligon: Ryan Scott Blosser, Harrisonburg, Va., and Jennifer Marie Ligon, Shipman, Va., Sept. 28.

Brenneman/Thomas: Ryan Brenneman, Dowagiac, Mich., and Michelle Thomas, Goshen, Ind., Aug. 31 at Belmont Mennonite Church, Elkhart, Ind.

Charles/Sangree: Martha Charles, Lancaster, Pa., and Paul Sangree, Millersville, Pa., Aug. 31 at Landisville (Pa.) Mennonite Church.

Ginder/Hughes: David Ginder, Mount Joy, Pa., and Nancy Hughes, York, Pa., Aug. 24 at Mount Joy Mennonite Church.

Goergen/Kaufman: Ron Goergen, Sioux Falls, S.D., and Stephanie Kaufman, Marion, S.D., Aug. 10 at Salem-Zion Mennonite Church, Freeman, S.D.

Goertz/Rhodes: Laura Goertz, Inman, Kan., and Allen Rhodes, Middlebury, Ind., July 5 at Hesston (Kan.) Mennonite Church.

Graber/Nickel: Laura Graber, Freeman, S.D., and David Nickel, Mountain Lake, Minn., June 22 at Salem-Zion Mennonite Church, Freeman.

Groff/Herschberger: Mike Groff, Goshen, Ind., and Rose Herschberger, Shipshewana, Ind., Sept. 22 at Zion Community Church, Millersburg, Ind.

Hunsberger/Kemp: Joanna Hunsberger, Telford, Pa., and Eric Kemp, York, Pa., Aug. 24 at Rockhill Mennonite Church, Telford.

Klassen/Welhaven: Tim Klassen, Portland, Ore., and Camilla Welhaven, Portland, Aug. 24 at Portland Mennonite Church.

Knabe/Umble: Gina Knabe, Corvallis, Ore., and Jon Umble, Corvallis, Sept. 21, at Portland (Ore.) Mennonite Church.

Landis/Swartzendruber: Lucas Landis, Schwenksville, Pa., and Tara Swartzendruber, Goshen, Ind., June 30 at Goshen.

Mannes/Walz: Elizabeth Mannes, Freeman, S.D., and Jacob Walz, South Dakota, Aug. 24 at Salem-Zion Mennonite Church, Freeman.

Zimmerman/Zook: Delmar Zimmerman, Lititz, Pa., and Angela Zook, Akron, Pa., Sept. 28 at Landis Valley Mennonite Church, Lancaster, Pa.

DEATHS

Correction: Daniel P. Thieszen had 11 grandchildren. This was listed incorrectly in the Oct. 15 issue.

Beck, Frances Schrock, 87, Grabill, Ind., died Oct. 3. Spouse: Harold E. Beck (deceased). Parents: Reuben and Susan Schrock (both deceased). Survivors: children Linda Richer, Rose Swartz, Sue Kurtz; 12 grandchildren; 11 great-grandchildren. Funeral: Oct. 6 at North Leo Mennonite Church, Leo, Ind.

Barn Raising
A strong foundation for a solid future

Barn raising has been a priceless service to those facing crisis in the past. Today, we are called to a modern-day barn raising to build a strong foundation for a solid future at Mennonite Publishing House. Leadership teams are creating blueprints for the future and we can all help with our prayers, support, and donations.

Publishing is essential to our mission and identity as a church. Look for details regarding Phase One of the debt recovery project, Barn Raising: A Strong Foundation for a Solid Future, in your congregation.

Help rebuild MPH by sending your tax-deductible donations through your church offering or to one of the address at left.

Mennonite Church Canada
"For MPH Barn Raising"
600 Shaftesbury Blvd
Winnipeg MB R3P 0M4

Mennonite Church USA
"For MPH Barn Raising"
P.O. Box 347, 722 Main St
Newton KS 67114

Mennonite Publishing House

pread the faith and embrace yours.
Give a gift of The Mennonite
or subscribe for yourself.

r the holidays, *The Mennonite* is offering special subscription rates.
u'll receive additional discounts when sending a gift subscription.
efer to phone in your subscription or order online? Call 800-790-
98 or visit www.TheMennonite.org.

ease enter my own subscription to *The Mennonite*:

☐ 1 year @ $35.00 – $1.75 off the regular subscription rate

l like to send a gift subscription AND subscribe for myself[1]:

☐ 1 year @ $33.00 EACH – $7.50 total savings

l like to send a gift only*:

☐ 6 months @ $20.00

☐ 1 year @ $33.00 – $3.75 off the regular subscription rate

l like to receive/send (circle one) *The Mennonite* on tape:

☐ 1 year @ $35.00 (vision impairment? ☐ yes ☐ no)

ease print

ur Name ____

ldress ____

ty ____________________ State ________ Zip ____________

cipient Name ____

ldress ____

ty ____________________ State ________ Zip ____________

nline ordering option not available. *A gift card will be sent in your name to all t recipients. Special 6-month and 1-year discounted subscription offers valid rough 12/31/02 on NEW subscriptions only. Kansas residents will have 6.3% les tax added to their invoice.

SCI02

NO POSTAGE
NECESSARY
IF MAILED
IN THE
UNITED STATES

BUSINESS REPLY MAIL
FIRST CLASS PERMIT NO. 100 NEWTON, KS

POSTAGE WILL BE PAID BY ADDRESSEE

THE MENNONITE
P O Box 347
Newton KS 67114-9976

Bell, Eva, 84, Cartersville, Ga., died Sept. 29. Spouse: Russell Bell (deceased). Funeral: Oct. 4 at Cartersville.

Boshart, Geneva Orendorff, 93, Wayland, Iowa, died Oct. 3. Spouse: Alvin Boshart (deceased). Parents: Daniel and Mary Gerig Orendorff (both deceased). Survivors: children D. Norman, Virginia Van Wyngarden, Lu Ann Ladwig; six grandchildren; 12 great-grandchildren. Funeral: Oct. 7 at Sugar Creek Mennonite Church, Wayland.

Brunk, Anna Rhodes, 82, Harrisonburg, Va., died Oct. 8 of pneumonia. Spouse: Dwight L. Brunk (deceased). Parents: Oscar and Ina Heatwole Rhodes (both deceased). Funeral: Oct. 11 at Park View Mennonite Church, Harrisonburg.

Buffington, William, 81, Belleville, Pa., died Aug. 31. Spouse: Helen Grubb Buffington. Parents: Earl and Mary Buffington (both deceased). Other survivors: children Cheryl Hasson, William, Ralph, Bruce, David; 10 grandchildren; one great-grandchild. Memorial service: Sept. 2 at Maple Grove Mennonite Church, Belleville.

Conrad, Juanita Bailey, 89, Bluffton, Ohio, died Sept. 19. Spouse: Reuben Conrad (deceased). Parents: Charles and Nellie Ladd Bailey (both deceased). Survivors: children Ronald, Dennis, Alan; three grandchildren. Funeral: Sept. 28 at First Mennonite Church, Bluffton.

Dieck, Marguerite, 72, Colorado Springs, Colo., died Aug. 26 of heart failure. Funeral: Aug. 30 at Grace Hill Mennonite Church, Colorado Springs.

Ekstrom, Florence, 94, San Jose, Calif., died Sept. 20. Spouse: Regner Ekstrom (deceased). Survivors: children Ron, Alice Orth, Walter, Allan, Linda Nelson; 17 grandchildren; 13 great-grandchildren. Funeral: Nov. 2 at Community Mennonite Church, Markham, Ill.

Hamilton, Michael H., 43, Nampa, Idaho, died Aug. 24 of multiple myeloma. Spouse: Debbie Hamilton. Parents: Marvin and Jo Hamilton. Other survivors: children Nathan, Stephanie, Philip. Funeral: Aug. 31 at Nampa First Church of the Nazarene.

Janzen, Martha Dick, 90, Moundridge, Kan., died Sept. 26 of a stroke. Spouse: Arnold Janzen. Parents: Klaas and Anna Wiens Dick (both deceased). Other survivors: children Wilma Loganbill, Kenneth, Nola Jewell Stucky; seven grandchildren; four great-grandchildren. Funeral: Sept. 30 at First Mennonite of Christian, Moundridge.

Kauffman, Edna Weldy, 90, Middlebury, Ind., died Sept. 30. Spouse: Harley Kauffman (deceased). Parents: Charles and Pearl Hygema Weldy (both deceased). Survivors: son Charles; two grandchildren. Funeral: Oct. 5 at First Mennonite Church, Middlebury.

Litwiller, Vera Slabaugh, 92, Eureka, Ill., died Sept. 30. Spouse: Oliver Litwiller (deceased). Parents: Niles and Sadie Hoffman Slabaugh (both deceased). Survivors: children Kenneth, John, Fred; 12 grandchildren; 18 great-grandchildren. Funeral: Oct. 3 at Hopedale (Ill.) Mennonite Church.

Miller, Milo S., 86, Topeka, Ind., died Sept. 10. Spouse: Ruth Miller (deceased). Survivors: children Cecelia Berkey, Kathleen Peterson, Richard; nine grandchildren; 27 great-grandchildren; two great-great-grandchildren. Funeral: Sept. 14 at Emma Mennonite Church, Topeka.

Myers, Elmer, 85, Lititz, Pa., died Sept. 22 of complications from gout. Spouse: Emma Myers. Other survivors: children Walter, Mary Jane.

Nauman, Elam P., 82, Lititz, Pa., died Oct. 5. Spouse: Ruth Brubaker Nauman. Parents: Norman and Hettie Peters Nauman (both deceased). Other survivors: children Nancy Weaver, Joyce Whisler, Daryl; 13 grandchildren; 14 great-grandchildren. Funeral: Oct. 9 at Lititz Mennonite Church.

Nauman, Enos Peters, 82, Harrisonburg, Va., died Sept. 17. Spouse: Katherine Shank (deceased). Parents: Norman Wenger and Hettie Peters Nauman (both deceased). Survivors: children Gerald, Judi. Burial: Sept. 20 at Lindale Mennonite Church, Harrisonburg.

Pace, Elnora Allen, 67, Bloomington, Ind., died Sept. 20 of cancer. Parent: Mabel Lyles (deceased). Survivors: children Phyllis Richardson; Lewis, Levell, Lance; two grandchildren; one great-grandchild. Funeral: Sept. 20 at Williams & Bluitt Funeral Home, Indianapolis.

Reber, Maynard C., 92, Wellman, Iowa, died Sept. 19. Spouse: Elta Miller Reber (deceased). Parents: Joel and Barbara Miller Reber (both deceased). Survivors: children Wilma Mae Rhodes, Carroll "Butch"; four grandchildren; five great-grandchildren. Funeral: Sept. 21 at Kalona (Iowa) Mennonite Church.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

- •TheMennonite@TheMennonite.org
- •fax 316-283-0454
- •P.O. Box 347, Newton, KS 67114

• • travel with a purpose • •

Mennonite Your Way

ALASKA CRUISE & TOUR
July 10-24, 2003

"Travel with a Purpose" and enjoy the 49th state by air, rail, motorcoach, then cruise the 1,000-mile Inside Passage on the ms Maasdam.

- Fellowship with the Prince of Peace Mennonite members
- Visit farming region
- See Mt. McKinley and Denali National Park wildlife
- Cruise Yukon R; pan for gold
- 26 Glacier Cruise on Prince William Sound
- Yukon Gold Rush story
- Fairbanks riverboat ride and dogsled demonstration
- Ride the White Pass RR

MYW Tours • Box 425 • Landisville, PA 17538 • 717/653-9288 • 800/296-1991
Email: myw1525@aol.com • web: www.mywtours.com

Did Jesus try to stir up conflict?

Explore this question and many others in **Second Mile** materials, now available from Faith & Life Resources. Ideal for Sunday school or small group study. Materials include biblical study, stories, suggestions for action, and worship resources.

To order, call 1-800-743-2484 or visit online <http://www.gosecondmile.org>.

Second Mile
A Peace Journey for Congregations

Second Mile
A Peace Journey for Congregations
HTTP://WWW.GOSECONDMILE.ORG

Rechnagel, Don, 57, Freeman, S.D., died July 6. Spouse: Judy Schrag Rechnagel. Parent: Gladys Rechnagel. Other survivors: children Michael, Michelle Korn; three grandchildren. Funeral: July 10 at Salem-Zion Mennonite Church, Freeman.

Schlabach, Larry L., 55, Sarasota, Fla., died Sept. 30 of a heart attack. Spouse: Kay Schlabach. Other survivors: children Jodi Showalter, Scott, Brad; three grandchildren. Funeral: Oct. 5 at Bay Shore Mennonite Church, Sarasota.

Schrag, Laura Sherk, 88, Harrisonburg, Va., died Sept. 19. Spouse: Gordon Schrag (deceased). Parents: Alvin and Barbara Schmetzer Sherk (both deceased). Survivors: children Keith, James, Mark, Mary Kauffman; eight grandchildren; 12 great-grandchildren. Funeral: Sept. 22 at Virginia Mennonite Retirement Community, Harrisonburg.

Showalter, Mary Frances Driver, 85, Waynesboro, Va., died Sept. 27 of complications from surgery. Spouse: Alva Henry Showalter (deceased). Parents: Joseph Rhodes and Elizabeth Weaver Driver (both deceased). Survivors: children Rhoda, Amos, Nathan, Samuel; six grandchildren. Funeral: Oct. 2 at Springdale Mennonite Church, Waynesboro.

Simcox, Phyllis Bachman, 79, Bluffton, Ohio, died Sept. 24. Spouse: Robert K. Simcox (deceased). Parents: Solomon and Emma Crawford Bachman (both deceased). Survivors: children James, John, Steven, Susan Gould, Amy Foulkes, Anna Shores; 15 grandchildren. Funeral: Oct. 4 at First Mennonite Church, Bluffton.

Sommers, Raymond F., 67, Uniontown, Ohio, died Sept. 25. Spouse: Mary Sommers. Parents: Frank and Ada Coblentz Sommers (both deceased). Other survivors: children Vicki Kurtz, Diane Sommers, Debbie Sommers, Steve; nine grandchildren. Funeral: Sept. 28 at Hartville (Ohio) Mennonite Church.

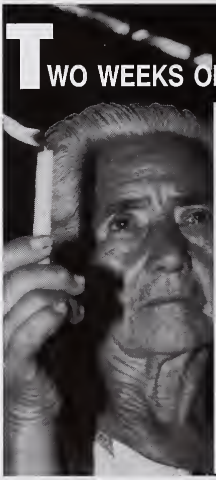
Stoffle, Janet Ida Ruesler, 50, Harlan, Ky., died Aug. 12. Spouse: Frank Stoffle. Other survivors: children Audrey, Jeffrey, Jacob. Memorial service: Aug. 24 at Harlan Mennonite Fellowship.

Stoltzfus, Elizabeth Rose, 2, Manheim, Pa., died Sept. 20 after a long illness. Parents: Dwight and Lisa Martin Stoltzfus. Funeral: Sept. 23 at East Petersburg Mennonite Church, Manheim.

Weaver, Margaret Hursh, 91, Aaronsburg, Pa., died Sept. 13 of congestive heart failure. Spouse: Jacob S. Weaver (deceased). Parents: Joseph and Margaret Sechrist Hursh (both deceased). Survivors: children Laura, Dorcas Herr; five grandchildren; 31 great-grandchildren; one great-great-grandchild. Funeral: Sept. 20 at Pleasant Valley Mennonite Church, Ephrata, Pa.

Yoder, Cleo Marie Miller, 74, Hesston, Kan., died Sept. 29. Spouse: Melvin Yoder. Parents: Noah and Edna Schrock Miller (both deceased). Other survivors: children Arlan, Arnella Purdy; six grandchildren. Funeral: Oct. 3 at Whitestone Mennonite Church, Hesston.

Yoder, Edna Grace Lehman Kauffman, 98, Goshen, Ind., died Sept. 17. Spouse: (1st) William Kauffman (deceased); (2nd) Stephen A. Yoder (deceased). Parents: Simeon and Saloma Buzzard Lehman (both deceased). Survivors: children Maxine Kauffman, Evelyn Weldy; stepchildren Lucille Detrow, Clifford Yoder, Harold Yoder; eight grandchildren; 10 stepgrandchildren; four great-grandchildren; 12 stepgreat-grandchildren. Funeral: Sept. 20 at Greencroft Meetinghouse, Goshen.



MENNO PROJECT COLOMBIA (Feb. 1-15, 2003)

TWO WEEKS OF CHALLENGE AND CHANGE!

- **Learn** and **serve** with the Colombian Mennonite Church.
- **Hear** the faith stories of those who live with violence daily.
- **Work** alongside Colombian brothers and sisters.
- **Challenge** your faith.

Sponsored by
Mennonite Church Canada
Christian Service Ministry

Contact: N. Raúl Bogoya
Toll free 1-866-888-6785,
serve@mennonitechurch.ca
or visit www.mennonitechurch.ca/programs/wise

Apply early, space is limited!

FALL 2002 TOURS

IRELAND (September 20 - October 1)
FALL FOLIAGE TOUR in NEW ENGLAND (October 8-14)
SERVICE TOUR to ISRAEL (NAZARETH VILLAGE) (October 25 - November 7)
VIETNAM (November 6-24)
CHRISTMAS SERVICE TOUR to PENNSYLVANIA (November 28 - December 3)

2003 TOURS

JAMAICA SERVICE TOUR (January 24 - February 2)
PARAGUAY SERVICE TOUR (April 3-17) • *RUSSIA and UKRAINE* (May 23 - June 6)
From PENNSYLVANIA to ONTARIO (May 28 - June 2)
In the FOOTSTEPS of the APOSTLE PAUL (May 30 - June 15)
EUROPEAN HERITAGE (June 9-25)
CHINA (June - TBA) • *ALASKA* (June 25 - July 7)
MAJESTIC CANADIAN ROCKIES (July 7-20)
MENNONITE WORLD CONFERENCE (AFRICA 2003) (8 tours offered in August)
GERMANY and SWITZERLAND (October 9-23)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

IT'S NOT TOO LATE TO JOIN A TOURMAGINATION TOUR IN 2002 & 2003

CALL 1-800-565-0451
FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • WEB: www.tourmagination.com

9 Willow Street
Waterloo, ON, Canada N2J 1V6
Reg. #1567624

1011 Cathill Road
Sellersville, PA, USA 18960

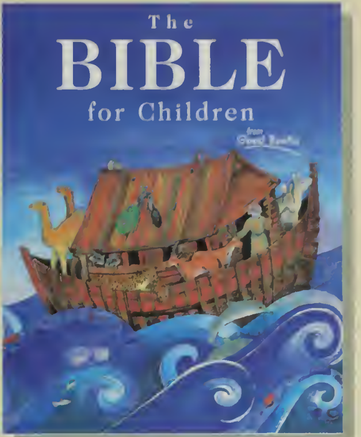
The Bible for Children

A classic treasure that vividly captures the eternal theme of God's unending love and the many people and occasions that fill the Old and New Testaments.

The stories comprehensively cover key themes of the Bible; they are faithful to the meaning and spirit of the original Scripture. The imaginative style reflects the variety of the biblical text—riveting stories, reporting, poetry, history, letters.

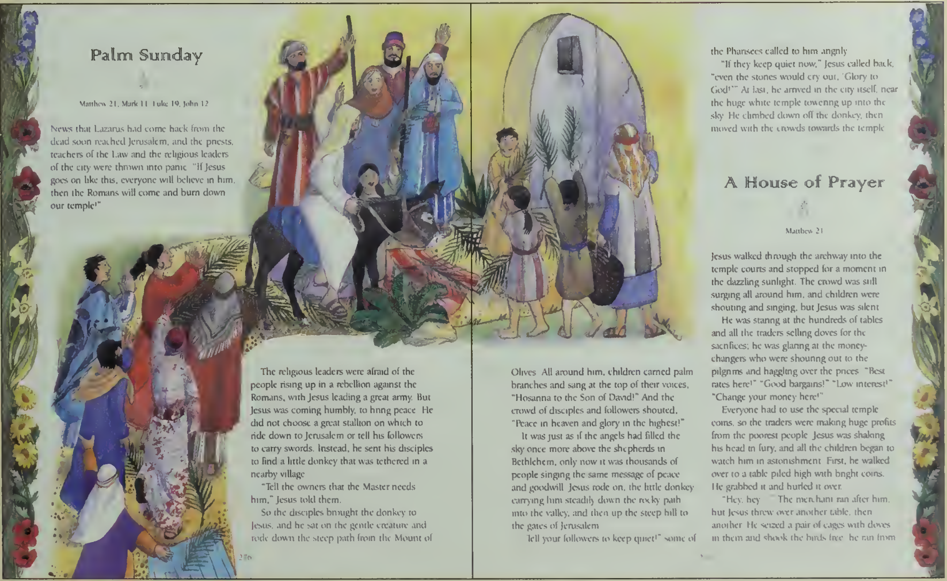
"A vibrant jacket featuring Noah's Ark sets the stage for this comprehensive collection of more than 200 Bible stories. Watts' retellings from the Old and New Testaments are vivid and evocative, introducing young readers to the mystery and wonder of this great book. History is made human and characters made flesh, as in the story of Abrahm and Sarah. Children will encounter anew Shadrack, Meshach, and Abednego walking out of a fiery furnace and Jonah surviving three days in a whale's gut.

"Besides marvelous stories to rival any edge-of-the-seat video, there are paraphrases of popular psalms and Old Testament words of wisdom and prophecy. The handsome pictures and decorated borders employ a rich palette of colors and patterns, giving the book a contemporary look. Also included are indexes of people and places, a glossary, and a map." — Booklist



by Murray Watts,
illustrated by Helen Cann

Ages 7-12 • 352 pages
full color throughout
hardcover with dustjacket
$23.99



Palm Sunday

Matthew 21, Mark 11, Luke 19, John 12

News that Lazarus had come back from the dead soon reached Jerusalem, and the priests, teachers of the Law and the religious leaders of the city were thrown into panic. "If Jesus goes on like this, everyone will believe in him, then the Romans will come and burn down our temple!"

The religious leaders were afraid of the people rising up in a rebellion against the Romans, with Jesus leading a great army. But Jesus was coming humbly, to bring peace. He did not choose a great stallion on which to ride down to Jerusalem or tell his followers to carry swords. Instead, he sent his disciples to find a little donkey that was tethered in a nearby village.

"Tell the owners that the Master needs him," Jesus told them.

So the disciples brought the donkey to Jesus, and he sat on the gentle creature and rode down the steep path from the Mount of Olives. All around him, children carried palm branches and sang at the top of their voices, "Hosanna to the Son of David!" And the crowd of disciples and followers shouted, "Peace in heaven and glory in the highest!"

It was just as if the angels had filled the sky once more above the shepherds in Bethlehem, only now it was thousands of people singing the same message of peace and goodwill. Jesus rode on, the little donkey carrying him steadily down the rocky path into the valley, and then up the steep hill to the gates of Jerusalem.

"Tell your followers to keep quiet!" some of the Pharisees called to him angrily.

"If they keep quiet now," Jesus called back, "even the stones would cry out, 'Glory to God!'" At last, he arrived in the city itself, near the huge white temple towering up into the sky. He climbed down off the donkey, then moved with the crowds towards the temple.

276

A House of Prayer

Matthew 21

Jesus walked through the archway into the temple courts and stopped for a moment in the dazzling sunlight. The crowd was still surging all around him, and children were shouting and singing, but Jesus was silent.

He was staring at the hundreds of tables and all the traders selling doves for the sacrifices; he was glaring at the money-changers who were shouting out to the pilgrims and haggling over the prices. "Best rates here!" "Good bargains!" "Low interest!" "Change your money here!"

Everyone had to use the special temple coins, so the traders were making huge profits from the poorest people. Jesus was shaking his head in fury, and all the children began to watch him in astonishment. First, he walked over to a table piled high with bright coins. He grabbed it and hurled it over.

"Hey, hey" The merchant ran after him, but Jesus threw over another table, then another. He seized a pair of cages with doves in them and shook the birds free. He ran from

Available at local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and American Express accepted.
For shipping and handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com
(check our weekly specials—35% off!).

Good Books

Mennonite Mission Network seeks a ***resource couple for Corrymeela Community in Northern Ireland***. This couple will provide pastoral support to staff, volunteers, families and individuals who come to stay at the center. Corrymeela is a reconciliation community in Northern Ireland that has approximately 4,000 visitors every year. Immediate opening.

Please send resume to Diana Cook, Mennonite Mission Network, P.O. Box 370, Elkhart, IN 46515. For more information, contact Diana at 574-523-3064 or DianaC@MennoniteMission.net.

Altona Evangelical Mennonite Mission Church seeks to fill a full-time ***position of teaching and discipleship***. This person will teach and disciple leaders in the church on all levels, facilitate the participation of other staff members in leadership training and participate in pulpit and seminar ministry. This person will have a sensitive, team-oriented disposition; will be a good motivator and communicator; will have the ability to administer, coordinate and accomplish tasks in a process-oriented manner; will be willing to take appropriate risks and will be accountable to the senior pastor. Preference will be given to applicants with a passion for the ministry, with a postsecondary education and five or more years of discipleship/teaching experience. The successful applicant will be firmly committed to an evangelical, Anabaptist faith orientation. Salary to be based on qualifications.

Applications should be sent to Altona EMM Church, c/o Linda Klassen, Box 907, Altona, MB R0G 0B0. For further information, contact Lawrence Giesbrecht, 204-324-8127, or Bernie Funk, 204-324-6069.

Bluffton College seeks a full-time (12-month) position for ***regional director of development***, in the department of advancement. This director is a member of a four-person development team headed by the VP for Advancement. The director has responsibility for cultivating and soliciting gifts from alumni and friends of Bluffton College in their assigned region. A bachelor's degree is required. A master's degree and experience in the field, particularly in planned giving, are a plus. Basic computer skills (MS Word, MS Excel and MS Outlook) are required. The position requires overnight travel 20% of the time, and day trips about 40% of the time.

A letter of application with a resume and list of references may be sent to Julie Krupp, Director of Human Resources, 280 W. College Ave. Ste. 1, Bluffton, OH 45817-1196; email kruppj@bluffton.edu. AA/EOE. Members of under-represented groups are encouraged to apply. Application review will begin immediately.

Bluffton College invites applications for the following tenure track positions, assistant professor appointment expected, beginning fall semester 2003:

Business/management: Ph.D. or functional equivalent required for tenure. Will consider candidates from fields of management, organization behavior, economics or other management-related disciplines. Primary emphasis in management-related subjects such as leadership, strategic planning, management and supervision. A secondary emphasis in statistics or finance is desirable but not required. Teaching graduate and undergraduate level expected. Review of applications begins Dec. 1.

Communication & theatre: Ph.D. in communication, mass communication or journalism (ABD candidates will be considered), preferably with professional experience in broadcasting. Teaching may include Writing for the Media, Feature Writing, Radio Production and Television Production and serving as adviser for the FM radio station and student newspaper. Review of applications begins Dec. 1.

English: Ph.D. in English preferred with specialization in British literature, either medieval or Renaissance. Secondary expertise in fiction or play writing preferred. Position includes some composition and other general education courses. Review of applications begins Nov. 15.

Additional information is available at www.bluffton.edu. Review of applications begins on the designated date and continues until an appointment has been made.

Send letter of interest, vita, three letters of reference (submitted directly from the referee) and official transcripts to Elaine Suderman, Administrative Assistant for Academic Affairs, Bluffton College, 280 W. College Ave., Bluffton, OH 45817-1196. EOE. Members of under-represented groups are encouraged to apply.

Coming soon: *Mennonite Church USA Directory 2003.* Summarizes key contact information for MC USA churchwide agencies, conferences and congregations and related organizations. Also included: information about Mennonite World Conference, sister denominations and complete listing of pastors. Price: $19.99 (spiral), $17.99 (squareback).

Order from Faith & Life Resources, 1-800-743-2484.

Eastern Mennonite High School seeks an ***assistant development and alumni director***. Qualifications include excellent writing, interpersonal and time management skills with 3-5 years of development and/or marketing experience.

Send resumes to Chris W. Eberly at 540-432-4535 or email eberlyc@emhs.net.

Rosedale Bible College is seeking a person to fill the position of ***dean of students***, beginning August 2003. The dean of students serves as campus pastor and oversees student life and Christian service. He also serves on the college's administrative council. A master's degree is preferred but not required.

Inquiries should be directed to Leon Zimmerman, 740-857-1311 or lzimmerman@rosedalebible.org.

Adriel School seeks ***controller*** to direct day-to-day financial activities of organization located one hour west of Columbus, Ohio. Requires bachelor's degree in accounting/finance and three years accounting experience, strong problem-solving skills, excellent written and verbal communication skills and proficiency with Word and Excel. FundWare experience a plus.

Send resume to Controller, Adriel School, P.O. Box 188, West Liberty, OH 43357; fax 937-465-8690. EOE

International Guest House, Washington, D.C., a mission project of Allegheny Mennonite Conference, has openings for single people for ***one-year voluntary service assignments*** beginning November 2002, March 2003 and summer 2003. Also couples for summer 2003 and 2004.

IGH, 1441 Kennedy St. NW, Washington, DC 20011; 202-726-5808; fax 202-882-2228; email igh-dc@juno.com.

Eastern Mennonite University announces faculty openings beginning fall 2003:

Chemistry: Ph.D. required. Seeking a candidate with expertise in organic chemistry. Teaching and research experience necessary. Background in NMR and GC-MS is desirable.

English: Ph.D. required. Seeking a candidate with expertise in 19th- or 20th-century American literature and/or creative writing (M.F.A. considered). Preference given to candidates with secondary expertise in a modern language.

Spanish: Ph.D. in Spanish required or master's degree with a related doctorate. Seeking a candidate with competency in teaching language, civilization and literature for a growing Spanish program.

EMU seeks faculty with evidence or promise of teaching excellence in a Christian, liberal arts environment, who are committed to ongoing scholarship and familiar with and supportive of Anabaptist-Mennonite Christian faith practices.

Candidates send letter of application, vitae, transcripts and three references to Marie S. Morris, Undergraduate Academic Dean, Eastern Mennonite University, Harrisonburg, VA 22802; email ugdean@emu.edu. Review will begin Nov. 29, 2002. EMU reserves the right to fill positions at any time or keep positions open. AAEO employer. Women and minorities are encouraged to apply. http://www.emu.edu

Anabaptist Center for Health Care Ethics, a program that equips Anabaptist Christians to make ethical health-care decisions, seeks an ***executive director*** to provide leadership for a major initiative within the Anabaptist faith community in support of universal access to health care, speak on public policy issues, direct the development of resources and secure a revenue stream to sustain the work of the Center over the next decade. Qualified candidates will demonstrate servant leadership, strong convictions about stewardship and justice in the health-care system, ability to organize and lead a churchwide project, successful track record in health care, experience in developing and leading seminars, and active membership in an Anabaptist congregation.

Send inquiries to Rick Stiffney, Mennonite Health Services, 234 S. Main St. Suite 1, Goshen, IN 46526; fax 574-534-3254; email rick@mhsonline.org.

The Mennonite Congregation of Boston seeks experienced candidate for half-time ***pastoral role*** immediately. The candidate should have a strong commitment to Anabaptist values and beliefs, peace and justice concerns, congregation-based decision making and shared leadership. The candidate should be comfortable offering leadership to a small (40 average worship attendance), diverse Christian community in an academic and professional setting in metropolitan Boston. This half-time pastor position might appeal to someone who wishes to pursue further graduate training or to retire in a university community.

Reply to Pastoral Search, 26 Parker, Lexington, MA 02421; mcob_pastoral_search@hotmail.com.

Columbia Bible College announces three faculty openings for fall 2003. The desired areas of expertise are:

Teaching: One instructor in one of the following disciplines: missions/evangelism, or social sciences (sociology, anthropology), or Bible; ***Registrar***; and ***Director of Service Learning*** (overseeing the internship and service practicum programs)

For a full list of qualifications and job description, please consult our Web site: www.columbiabc.edu/employment. Please forward resume by Dec. 15, 2002, to the attention of Dr. Ron Penner, 2940 Clearbrook Rd., Abbotsford, BC V2T T2Z. In accordance with Canadian immigration requirements, this advertisement is directed in the first instance to Canadian citizens or permanent residents.

Mennonite Mission Network seeks ***director of development*** to provide leadership for fund raising and donor relationships in support of Mennonite Mission Network and its ministries. Applicant must live out Christian faith and values and have a passion for the mission of the Network. This person will do effective development as team leader, team member, planner, communicator and user of relevant information. Development, marketing, communication or related education and/or experience are important. Familiar with constituency; candidate must be willing and able to travel. People-oriented, compassionate and positive, person needs to be both a keen listener and an articulate speaker. Applicant should be a strong, collaborative leader who acts strategically while forging effective and trusting relationships.

Qualified people should mail a letter of interest and resume to Mennonite Mission Network Human Resources, Box 370, Elkhart, IN 46515; email staffrecruitment@MennoniteMission.net; or call Rachel Stoltzfus at 574-294-7523 for more information.

Friendship Community, a nonprofit Christian ministry supporting people with developmental disabilities, based in Lititz, Pa., is seeking a dynamic ***CEO*** to provide visionary leadership for a program serving 135 residents in 17 group homes and 20 apartment settings in Lancaster, Lebanon and York counties. Friendship Community reflects Anabaptist values and compassion in offering a variety of services, in both developmental and residential programs, which are designed around the worth, needs and wholeness of each resident. Friendship Community is affiliated with Mennonite Health Services and Lancaster Conference. This position requires minimum 5 years experience in management and organizational leadership in a disabilities, long-term care or related health setting. The individual must be prepared to lead an effective management team comprised of strong department directors. Areas of demonstrated abilities include strategic planning, relationship with regulatory agencies, funding sources and constituent relationships. A bachelor's degree is required, advance degree preferred.

Resumes can be sent to the attention of Dan Hess, LMA Consulting Group, 1848 Charter Lane, Lancaster, PA 17601; dhess@lmasystems.com.

Mennonite Church Manitoba seeks ***executive director***: an individual with a demonstrated passion for the church, and an exciting vision for what it might yet become, to lead its 47 congregations in spiritual growth, joyful proclamation and faithful service. If you are energized by contemplating and inspiring a "big picture" vision of the gospel and thrive on a team approach in which staff and volunteers find empowering fulfillment, this position may be for you. Spiritual depth and relevant experience are assumed in the successful candidate; the ability to relate to individuals and congregations of diverse sociological and theological backgrounds would be a major asset. The executive director, supported by and accountable to the constituency through a regionally representative board, oversees all aspects of the mission of this area conference within Mennonite Church Canada. MCM itself has approximately 10,000 members within its 47 congregations. Congregationally and corporately it is our desire to build community, resource each other and share God's peace and joy with others in our part of the world.

Interested parties may direct inquiries, seek further information or request an application form by contacting the search committee: Hugo Peters, 204-256-9545; or Erin Morash, 204-668-2027.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Melanie Mueller, or email TheMennonite@TheMennonite.org.

Want to use *The Mennonite* in your Sunday school class or small group? A free discussion guide for each issue is available on our Web site! Got to www.themennonite.org.

ad·vance·ment *n.* 1. the act or process of moving forward; progress.

We can help your nonprofit organization reach new levels of service.

A ministry-centered approach to fund raising,
constituency relations,
integrated marketing and communications,
board and organizational development.

ADVANCEMENT Associates
Building relationships. Advancing your mission.

3816 La Mesa Drive,
Fort Collins, CO 80524-9529

866-777-1606 toll free
info@advanassociates.com
www.advanassociates.com

New award winners have songs in their hearts

Rich Preheim

Music offers Christians a powerful way to express praise and prayer to God—and a way to garner some accolades. This year saw the number of potential prizes increase.

First, in May came the inaugural Canadian Gospel People's Choice Awards, held in Calgary, recognizing artists in categories such as male vocalist of the year, female vocalist of the year, song of the year, rock/alternative album of the year and best emerging artist. *Faith Today* reported that the big winner was the pop group Jake—brothers Toby, Marty and Josh Penner of Three Hills, Alta.—which took honors for artist of the year, group of the year and contemporary/pop album of the year. In addition, "Believer," co-written by Toby Penner, was named song of the year.

Then in September, the fifth annual Native American Music Awards featured the new category of gospel/Christian recording, which went to "Voices of the Creator's Children" by the Cherokee National Children's Choir. The awards ceremony, held in Milwaukee, was hosted by country music star Crystal Gayle, according to *Indian Life.*

The U.S. music industry's Recording Academy last year awarded Grammys in six Christian categories: best rock gospel album; best pop/contemporary gospel album; best southern, country or bluegrass album; best traditional soul gospel album; best contemporary soul gospel album; and best gospel choir or chorus album.

Court religion

In 1999, when Tamir Goodman was a prep basketball standout at Talmudical Academy in Baltimore and being recruited by college power University of Maryland, he was called the Jewish Michael Jordan. But unlike that high-flying, shoe-inspiring, endorsement-making billionaire athlete, Goodman, an Orthodox Jew, never reached hoops stardom in college or the National Basketball Association. Today he isn't even one of the best players in Israel.

Four months ago Goodman joined Israel's top professional team. Now he has been demoted to a lower-level team in Tel Aviv, said *Sports Illustrated.* Nevertheless, he has made his presence known on the court; he is the first pro player in Israel in a decade to wear a yarmulke during games.

TIDBITS

Canadians donate 0.64 percent of their income to charity, compared with 1.58 percent for Americans.—*Presbyterian Record*

A Minnesota-based company is marketing Martin Luther bobblehead dolls. —*Sojourners*

Twenty-nine percent of Americans strongly agree that people should be allowed to say things in public that might be offensive to religious groups, while 28 percent strongly disagree. —*American Journalism Review*

The first Anglican church outside the British Isles was formed in 1780 in Philadelphia.—*Episcopal New Yorker*

Fiction accounts for 15 percent of adult Christian book sales, up from 4.3 percent in 1985. —*Faith Today*

The rules of the game

While Goodman struggles with attention because of his Judaism and lack of basketball success, the 1977 Spring Arbor (Mich.) University men's soccer team is reliving the fame it received for both its athletic achievements and its religious principles, according to *Light & Life.*

Twenty-five years ago, the Cougars were the only undefeated team in the National Association of Intercollegiate Athletics. Spring Arbor's defense gave up an average of less than one goal a game, and the offense boasted the NAIA's leading scorer. But the team never had an opportunity to play for the national championship. A Free Methodist school, Spring Arbor had long refused to play intercollegiate athletics on Sundays. Since the national soccer tournament championship was scheduled for a Sunday (a practice since discontinued by the NAIA), the Cougars never played in the tournament.

The 1977 team was recently inducted into Spring Arbor's Hall of Fame, and the NAIA has recognized the school as a Champion of Character Institution because of its emphasis on character-building.

No pressure

It's a common feature of virtually all worship services: At some point the collection plate will come down your row, accompanied with the strong implicit message to drop in some of your hard-earned dollars. Brian Metke was concerned that such a practice reinforced the view that the church was only concerned about money.

So Metke, pastor of Trinity Evangelical Lutheran Church in Pell Lake, Wis., suggested a three-month experiment: The congregation would not take a traditional offering but place a collection box in the church foyer. With local unemployment high and the economy suffering, he figured that would relieve some of the pressure to give.

The experiment has continued for 10 years. "The offering was steady, and our attitude improved," Metke told *Leadership.* "Members are no longer motivated by external pressure but by an internal desire to give."

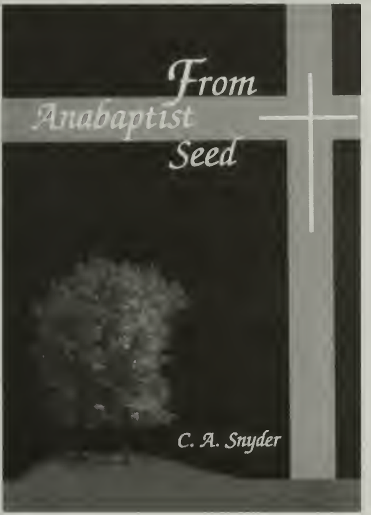
Eritrea's unwelcome mat

Government officials in the northern African nation of Eritrea have suspended the operation of all church organizations that are not Orthodox, Roman Catholic or Lutheran, reported *Adventist Review.* No reason was given for the decision. A number of groups have reapplied for legal recognition and are awaiting a response. Eritrea's constitution guarantees religious freedom. TM

OUR 2002 SELECTION

Global Anabaptist/Mennonite Shelf of Literature

A project of Mennonite World Conference



Paperback, $5.00 (U.S.), $6.25 (Canadian)

From Anabaptist Seed

by C. Arnold Snyder

Already available in English, Spanish, French, Korean, German, Indonesian, and Dutch (others being planned).

About this book

From Anabaptist Seed: The Historical Core of Anabaptist-Related Identity is easy to read and understand.

That's the point. A respected scholar presents the basic doctrines, ordinances, and principles of Anabaptist identity and faith. It is accessible, profound, and practical.

How you can be involved

Many North American Mennonites and Brethren in Christ assume that they know the basic core of the historical Anabaptist teachings and practices. But this little book may open your eyes and touch your heart.

Study it with others—in your small group or Sunday School class. Or share a copy with friends and acquaintances who inquire about your faith.

About the author

C. Arnold Snyder of Waterloo, Ontario, teaches at Conrad Grebel University College. But he also enjoys teaching faith history in congregations. His fluency in English, Spanish, German and French makes him a great asset to the work of the worldwide Mennonite and Brethren in Christ fellowships. He is currently editing the *Global Mennonite and Brethren in Christ History,* a multi-volume history of fellowships on all five continents.

How to get this book

Order from one of the two publishers (Pandora Press—www.pandorapress.com or Herald Press—www.mph.org). Or from your local Provident Bookstore. Also available from mennolink.com and from amazon.com. (The Spanish version is also available from pandorapress.com.)

Purpose of the Shelf

The Global Anabaptist/Mennonite Shelf of Literature envisions a new book selection each year, encouraging the fellowships around the world to translate it into their own languages. The book or booklet of the year may have been published first in any one of the languages spoken within the Anabaptist-related fellowships found in 62 countries around the world. For more information, email Executive Secretary Larry Miller at LarryMiller@MWC-cmm.org.

Mennonite World Conference

Strasbourg, France • Kitchener, Ontario, Canada • Clovis, California, USA

(This ad was made possible by an anonymous donation to MWC.)

************************CAR-RT LOT**C-025
<10758> 71
5100 12/03 205377 0:1 306
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

The mission Spirit

You will receive power when the Holy Spirit has come upon you; and you will be my witnesses ... to the ends of the earth.—Acts 1:8

Can Mennonites become more missional? It depends on the Holy Spirit. It also depends on whether we are attuned, individually and corporately, to the nudgings of the Spirit.

Nowadays, Mennonite Church USA leaders and organizations are searching for new and genuine ways to become mission-focused. Despite grumbling in some corners, the word "missional" has come to define what our denomination wishes to be. The vision, however, can easily be blurred by a few common human tendencies.

For example, one emerging trend is to anoint existing efforts and programs with the word "missional." The temptation is to make a few superficial changes and then believe that the program has been transformed. Doing so allows us to continue with what makes us comfortable but requires few changes. Baptizing our efforts with a new name, we believe that we have done our part to transform the church into a missional body.

But there is another persistent temptation: to develop new programs, curriculum and organizations to make us missional. This is the try-harder-and-it-will-happen approach that is so effective in relief and service efforts and, sometimes, in our peace and justice work. But with human nature being what it is, even a robust mission work ethic will not transform us into a denomination radically oriented to the task of sharing the gospel. Inevitably, as soon as such efforts have some success, we are tempted to claim the credit for ourselves.

It is time to get loud in a world where God's Spirit precedes us and waits for us to follow.

In the July 2002 issue of *The Center Letter*, Inagrace T. Diettrich notes that in Acts 1 the call to witness is not a command but a promise.

"It is the Spirit who is the active missionary who calls, forms and empowers the church to participate in the Spirit's witness," Diettrich writes.

When the first disciples were sent out with the gospel, they were not told to do it on their own. Instead, they were directed to pay attention to the Holy Spirit. God's Spirit was in them and preceded them; their task was to notice and then to respond to what the Spirit was doing.

What would it mean for each Mennonite congregation, conference and churchwide agency to first discern what God's Spirit is already doing and then obediently respond with actions and words that boldly testify to God's reign in our world?

I find this a difficult discipline, even at a personal level. However, some of us in our congregation have decided to give it a try. Called the Faith Sharing Group, we are mostly lifelong church members who want to be more faithful in verbalizing our faith to unchurched acquaintances. But we want to do so with integrity and accountability.

Once each month the group gathers in our living room. There is no curriculum. It is not a typical small group, where we share joys and concerns about our lives and pray for them. Rather, we review—before each other and God—where we have and have not been sensitive to the Spirit's nudging in our relationships with friends and acquaintances. Some members have significant personal friendships with unchurched acquaintances, and each month we hear how God's Spirit worked in those relationships. Sometimes we also talk about how we have not been faithful in responding to opportunities that God's Spirit provided.

Most of us find it hard to talk about our faith with unchurched friends and acquaintances. The temptation is to hope that if we demonstrate impeccable integrity in our relationships, then somehow acquaintances will deduce that our goodness comes from faith in Christ.

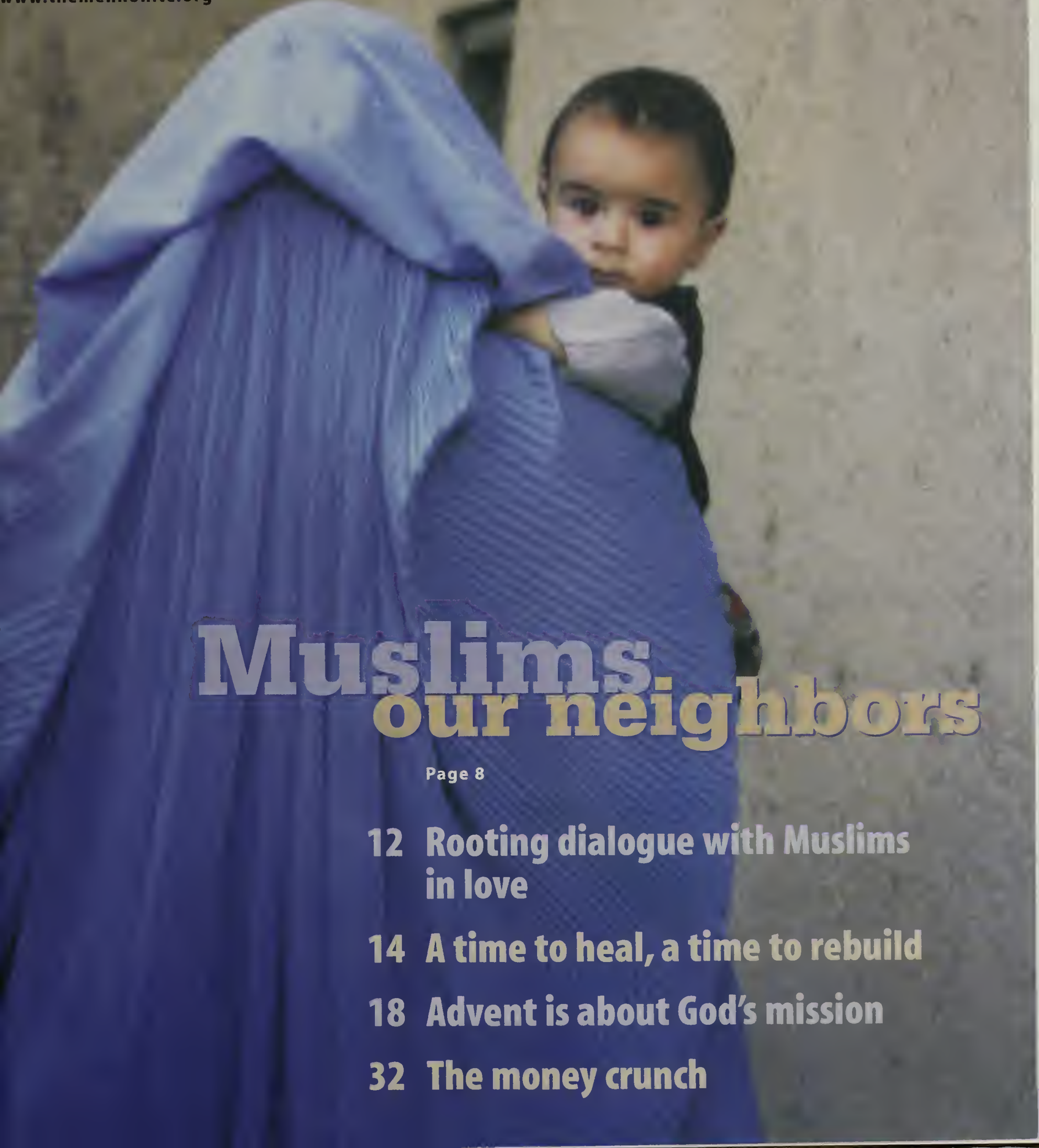
This is the same dynamic that made our church the quiet in the land. But in the formation of Mennonite Church USA, we intuitively sensed that it is time to break our silence. It is time to get loud in a world were God's Spirit precedes us and waits for us to follow.

Becoming a mission-focused church is not something we do but something we are. When we are faithful to what God's Spirit is already doing, then we become missional.—*ejt*

AMBS
LIBRARY
ELKHART, IN
NOV 20 '02

The Mennonite

www.themennonite.org
November 19, 2002



Muslims our neighbors

Page 8

12 Rooting dialogue with Muslims in love

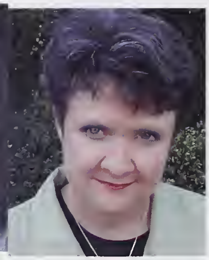
14 A time to heal, a time to rebuild

18 Advent is about God's mission

32 The money crunch

A PASTORAL WORD

We are saved to love widely, deeply, boldly



Tammerie Spires is co-pastor at Many Peoples Mennonite Fellowship and associate pastor at Peace Mennonite Church, both in Dallas.

The Bible shows us God's way of being with us: God creates us, saves us, then calls us. We see this pattern in Genesis and Exodus, where God creates humanity, then—far from forgetting about us—attends to our cries for help and saves us from what enslaves us. Then God is gracious enough to give purpose to our liberation. We are not only saved from, we are saved to—saved to model God's love and grace for others, that they too may be saved from what enslaves them.

We humans remain tragically far from an understanding of true love, so God creates again: a baby born of God's Spirit and of woman, a baby named Jesus who comes to understand himself as embodying the Son of Man. Walter Wink unpacks this phrase in his book *The Human Being: Jesus and the Enigma of the Son of the Man*. He translates the ancient Aramaic and Hebrew phrases "bar enasha" and "ben adam," respectively, as "the human being, something transcendently human yet within our God-given capacity." Jesus redeems us from what enslaves us: the myth that either financial wealth or violent power can save us from anything. Having redeemed us, Jesus calls us. Matthew 25:31-46 is certainly part of that call.

This passage did not get much airplay in the Southern Baptist church of my childhood, but if it had been preached, the focus would have been on verse 41, "Then he will say to those at his left hand, 'You that are accursed, depart from me into the eternal fire prepared for the devil and his angels .' " That'll preach, but fear of a fiery hereafter never inspired me to love, and I don't think carrying a big damnation stick will inspire those in my congregation to love.

I read this text as I read most texts, through the lens of Matthew 22:36-39, where Jesus gives top billing to loving God and neighbor as self. I hear Jesus' list in Matthew 25:35-36 as an invitation to love the way Jesus loves: widely, deeply, boldly. That's why we're here—not to live in stifling fear of eternal damnation but to realize the joys and blessings of the alternative: wide, deep, bold love. Walter Brueggeman once said, "You never know if you've gone too far until the bold act is done." I want to love that way, and that requires me to let go of fear, especially fear of failure.

I once worked for the organizational change practice of Price Waterhouse, where I saw and participated in a buzzword and mindset shift, from total quality management to business process re-engineering. The difference? A willingness to fail. Instead of focusing on performing work perfectly, workers were encouraged to push the limits of their systems until a problem cropped up. Fixing the problem made a better, faster, more cost-effective process. Failing more often, paradoxically, became a good thing.

In trying to be not only multicultural but also intentionally anti-racist, Many Peoples Mennonite Fellowship has undertaken a journey of love with few signposts. We have and will continue to make mistakes, and we are beginning to accept that as a necessary thing. Our mistakes teach us much more than our successes. That's at odds with my white acculturation. I have been taught that quality counts, control is required for excellence and mistakes mean I'm not good enough. I am finding the reverse is true. An obsession with quality quenches the Spirit, control constructs golden calves, but mistakes come with the territory of leaping in faith, trusting God to catch us when we fall.

At this point, not making mistakes is a sure sign we are more worried about avoiding personal failure than taking the risks needed to seek the reign of God. God doesn't wait for our perfection before God calls us. God calls us to the journey; the journey itself will teach us love. TM

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing: **Marla J. Cole**
Advertising: **Melanie Mueller**
Secretary: **Marla J. Cole**
Design: **Merrill R. Miller**
Editor emeritus: **J. Lorne Peachey**

Offices:

1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@TheMennonite.org
phone: 800-790-2498 fax: 316-283-0454

The**Mennonite**

Vol. 5, No. 22, November 19, 2002

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for January and December when it is published on the second and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 40033185, GST no. R122192453. Subscription rates: $36.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave., Scottdale, PA 15683-1999.

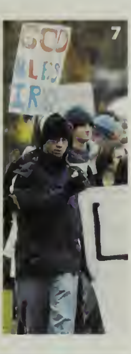
Cover, pages 8 and 10 photo by Doug Hostetter

Web site: **www.themennonite.org**

Mennonite
Church
USA

CONTENTS

6


7

14

19

8 Learning to live with Muslims
Jesus' message of love is our model for relating to our Muslim neighbors.—*Alex Awad*

11 My participation in Ramadan
—*Evan Bontrager*

12 Rooting dialogue with Muslims in love
Our mission is based on God's love for the world in Christ. —*Jon Hoover*

14 A time to heal, a time to rebuild
Afghanistan one year later—*Doug Hostetter*

19 Uruguayans, Kansans pour support
$26 offering becomes $1,015 contribution for Mennonite Mission Network.—*Angela Rempel*

20 GC, MC lost $3.7 million in final year
As distribution begins, former churches' net assets are lower than expected.—*Everett J. Thomas*

21 Conference ousts oldest congregation
Eastern District first to discipline ex-GC congregation over homosexuality.—*Rich Preheim*

22 Three colleges honor alumni for work

DEPARTMENTS

2 A pastoral word
We are saved to love widely, deeply, boldly.—*Tammerie Spires*

4 Readers say

6 News digest

18 Leadership
Advent is about God's mission.—*Marlene Kropf*

24 For the record

30 Mediaculture
Writes of passage—*Gordon Houser*

32 Editorial
The money crunch—*Everett J. Thomas*

Mystery in calling pastors

Everett Thomas' editorial ("We Need Mystery When Calling Pastors," Oct. 15) cites statistics that show 140 pastoral slots available for 40 or so candidates. Thomas correctly suggests that congregations need an attitude of mystery in calling a pastor. But the reasons behind the pastoral shortage itself are less mysterious. There is widespread disagreement among congregations about the role of pastors. Some seek chief executive officers, others prophets, others chaplains, and still others want functionaries to perform religious ceremonies. The level and type of authority granted pastors in these different positions varies wildly. Many churches and pastors can't agree on what pastoring means. *—Michael Yeakey, Topeka, Ind.*

I am one of those 40 or so pastors who is in the midst of finding a church. Thomas' editorial defined what I have been feeling in this process of churches finding the right pastor and pastors finding the right church. What the editorial talks about works both ways. It takes serious prayer along with discussion to discern the will of God, both for the congregation and the pastor searching. I was involved in heavy conversation with a church for over a two-month period, only for the church and me to realize that that pastorate was not a fit for me or the congregation. I know much time was spent in prayer on their side and my side. How does a church or pastor ever really know it will be a good fit for each other? Here is where mystery comes in. With man this is impossible, but with God all things are possible.*—Jeff Ludwig, Pulaski, Iowa*

There is a lot of talk about calling forth young leaders to pastor, but I wonder what is happening to the idea of the church calling forth gifts in our more experienced laypeople. Just the other day I sat beside a man who, in his 40s, quit his job to go to seminary full time. He had been given numerous leadership roles during a time of pastoral transition; he and the congregation then recognized his gifts for ministry, and now he's in seminary. That is mystery. If we begin to pour all our energy into calling youth and young adults, will we miss those who are over 30 and brimming with wisdom and life experience?*—Jill Landis, Harrisonburg, Va.*

IN THIS ISSUE

With our country's leaders continuing to press for war against Iraq, this year's Thanksgiving season will be celebrated against a backdrop of Christian-versus-Muslim tension. To help us all gain new insight into our Muslim neighbors, several articles remind us that one of the greatest commandments given to us by Christ is to love our neighbors. Evan Bontrager (page 11) did that last year by participating in Ramadan with a colleague. Alex Awad (page 8) explains why the wounds are so deep between Muslims and Christians. Jon Hoover (page 12) explains how dialogue can be the way we respond to the Great Commission, even when relating to Muslims. This Thanksgiving season we also give thanks for neighbors our country has identified as enemies.*—ejt*

Much publicity has been given to the shortage of pastors in Mennonite Church USA. We have also been publicly encouraged to call young people to pastoral ministry. This is needed. Yet I wonder how well we are doing at keeping the pastors we have in pastoral ministry. I know good pastors who have left pastoring long before retirement age because of a dysfunctional congregation and/or highly critical parishioners. Perhaps the shortage wouldn't be as serious if we worked harder at keeping the pastors we do have pastoring.*—Mark Stahl, Nappanee, Ind.*

Thomas' editorial identified several reasons why there are so few pastors available for congregations seeking pastors. Lack of respect for the pastor seems to be another significant reason why young people are not attracted to pastoral ministry. Many pastors prematurely leave ministry after discovering that it is not a safe place to be and are not willing to risk injury another time. Young potential leaders are observing. On the other hand, unchecked egotistical leadership claiming to defend the gospel has left deep rifts within churches. Such behavior has not escaped the attentive eyes of young potential leaders. The vision to attract more young people into pastoral ministry is a commendable goal of Mennonite Church USA leadership. Part of that vision needs to be about the development of pastor-congregation covenant structures that will make it safe to pastor and be pastored. *—Roy Bender, Lancaster, Pa.*

Looking in the wrong places

I agree with Arthur Paul Boers' concern ("Looking For God in All the Wrong Places," Oct. 15) that public worship continues to be sermon- and pastor-centered. But what seems odd is that brother Boers wants to replace it with a liturgically styled worship service. Would not liturgy-centered worship move us even more toward professionalism in the church? Why not move in the direction of a kingdom of priests? Priesthood refers to the entire people of God, not to any single person in the church (Revelation 5, 1 Peter 2). The church, in any given culture, loses its cutting edge when it elevates one person or team above all others. The presiding tasks of elders and pastors, the prophetic office, the role of teacher, the ecstatic gifts of healing, tongues and discerning of spirits: Each gift is uniquely needed in the church.—*Wayne Yoder, Fresno, Ohio*

Some of the criteria Boers employs to discern the priorities of a congregation's worship are culturally and personally conditioned. Five years of participating in worship services of indigenous believers in Argentina convince me that my preference for good content and reverent focus in order to meet God is not shared by all people. Things that are essential for me (being able to contemplate the main work of the service) or things that are distractions for me (children running around or crying in the service) are not what condition an encounter with God for many Toba Indian worshipers. Of course, Toba pastors also ask whether God is at the center of their worship, but they focus on other criteria for discerning this, such as the presence of "gozo" (joy) in the service and evidence of power, especially healing.—*Keith Kingsley, Formosa, Argentina*

Boers' article caused me to pause and reflect on my desires for a contemplative worship experience. Opening oneself to the Holy Spirit leaves our fragile self vulnerable. This vulnerability is entrusted to the God we seek to praise. Human intervention can either enhance this meditation through a liturgy of praise and prayer or disrupt the process with excessive commentary. It's a blessing to leave the service having experienced the worship that shapes us. As we trust God with spiritual renewal, may we as human beings be trusted to read and understand written announcements and prayer requests outside the service, thus eliminating some distractions to our quiet meditation.—*Virginia Longmire, Trenton, Ohio*

Globalization

I appreciated the articles on globalization (Oct. 1). Perhaps the most significant aspect of globalization went unmentioned: lower wages. In the current financial climate a corporation is only considered successful if its profits increase from year to year. Continually increasing profits becomes a necessity in corporate life. Two basic means are available to the corporation to increase its profits: sell more of its products or services or cut costs. The easier choice is to cut costs. If costs are reduced, profits go up. The most effective way to reduce costs is to lower wages, benefits, environmental and safety requirements. This is progressively happening in the United States and around the world.

The world's work force is being impoverished to satisfy the need for constantly increasing profits by corporations. Globalization has ensured that citizens and workers have little say in the process. As Christians we must consistently witness to a business principle which recognizes that people have precedence over profits.—*Mike Brislen, Djibouti*

Thank you for the articles on globalization. Of particular interest was that in all of the articles there was not one Bible verse quoted; we were not encouraged to think theologically about this issue at all. Why is that? The powers and principalities have yet to be unmasked from our thinking about globalization and economics. The lordship of Christ extends to this region of life as well. It may well be the time to conscientiously object to the ruling economic forces that guide our food system. The church has the authority to bear witness to a new order in which creation and all people can be liberated from bondage to the powers. The work of liberation begins not in the places of power but in our houses of worship as we ponder who this liberating Jesus is.—*Ray Epp, Elkhart, Ind.*

Thank you for looking at the issue of globalization in a recent issue. Marg Rempel referred to the environment ("Perpetual Motion"). However, I would have liked to see environmental issues given more attention. The destruction of the environment has occurred on a much larger scale since the beginning of globalization on our continent and on others. Western society now uses poorer countries of the world as sites for our most destructive technologies. Issues of social justice should not be seen in isolation. The Mennonite church needs to include the environment on its radar screen of social justice concerns. Where there is ecological destruction, there will be no peace.—*Tamara Shantz, Waterloo, Ont.*

Congregation withdrew voluntarily

There are several errors in "Conference Cuts Ties With Atlanta Church" (News Digest, Oct. 15). The headline itself is inaccurate. In 1998 Atlanta Mennonite Fellowship voluntarily withdrew from membership in Southeast Conference. The headline implies that Southeast took action against Atlanta, which is not the case. The 1998 agreement between Atlanta and Southeast was to give three years for discernment and to meet at the end of that period to share our respective positions. This meeting took place in March 2002. At no time did Atlanta apply to renew its membership in Southeast. To say that Southeast "said no" is simply not accurate. In the March meeting Atlanta did not "declare itself open to noncelibate homosexual members" but stated that sexual orientation was not a criterion for membership.—*Marlin Birkey, Southeast Conference moderator, and Susan Gascho, Atlanta Mennonite Fellowship*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion.
—*Editors*

Seminary bell makes historic link

WADSWORTH, Ohio—Nearly 140 years after it called students to study and worship at the first North American Mennonite institution of higher learning, an 800-pound bell again belongs to a school preparing church leaders. The Wadsworth City Board of Education gave the bell to Associated Mennonite Biblical Seminary (AMBS) during an Oct. 20 worship service, which was part of Wadsworth Mennonite Church's 150th anniversary celebration.

The bell originally hung in the cupola of the building of Wadsworth Institute, which offered training for Mennonite ministers and church workers from 1868 to 1878. After the institute closed, the property, including the bell, changed hands several times, eventually becoming the site of a public school.

Denton Croyle, a retired dentist and the archivist-historian of Wadsworth Mennonite Church, negotiated with the Wadsworth City Board of Education to give the bell to AMBS. "The bell going to Elkhart is a grand closure to a long history," Croyle says. "That bell has a lot of significance."

AMBS hopes to restore the bell to working condition and give it a prominent place on the seminary's campus in Elkhart, Ind. "This bell, if it can be restored, will call the seminary community to worship God," says AMBS president J. Nelson Kraybill.

this date in Mennonite history

Nov. 19, 1526— Zurich announces that listening to Anabaptist sermons is punishable by death.

Mennonite Church USA News Service

Wide-ranging conversation

Ron Byler (center), associate executive director of the Mennonite Church USA Executive Board, talks with Marlene Kropf and Dale Stoltzfus during an Oct. 20-22 meeting of the Mennonite Church USA missional church team in Kansas City, Mo. Kropf, director of the Executive Board's Office of Congregational Life; Stoltzfus, co-director of the Executive Board's Office of Ministerial Leadership; and Byler are members of the 15-member team.

Changes coming for Dutch Mennonites

AMSTERDAM, Netherlands—Dutch Mennonites are undergoing a revitalization process that includes a a possible new denominational name change and ceasing publication of its 57-year-old weekly periodical.

The Council of the Dutch Mennonite conference, Algemeene Doopsgezinde Societet (ADS) is proposing the denomination be called Doopsgezinde Societet Nederland, dropping the word "Algemeene," which means "general." The current name was adopted when various Dutch Mennonite groups united 190 years ago.

The proposal is now being considered by the denominational membership.

The ADS has already decided to discontinue the weekly *Algemeene Doopsgezinde Weekblad* at the end of the year. In its place will come a monthly periodical, which is not yet named, plus topic-based newsletters and a Web site.

Algemeene Doopsgezinde Weekblad was created following World War II, replacing *Zondagsbote,* which was shut down by the Nazis during their five-year occupation of the Netherlands.

The ADS has about 12,000 members in 126 congregations. But membership has been in steep decline for decades, dropping from 39,000 in 1956 to 18,000 30 years later.

Snipers leave Washington residents jittery

AKRON, Pa.—Safety concerns may be alleviated by last month's arrests of two people accused of being the snipers in 10 Washington-area deaths. But a Mennonite Disaster Service (MDS) worker predicts that a climate of fear will linger in the nation's capital, where terror has remained a household word since Sept. 11, 2001.

Paul Unruh, a social worker and MDS volunteer, has been working with Washington-area congregations after Sept. 11. He observes a rising level of anxiety as the sniper shootings were layered on top of terrorist attacks and anthrax.

"Some persons in the churches are even more affected by the shootings than I expected them to be," Unruh says.

Melvin Schmidt, pastor at Hyattsville (Md.) Mennonite Church, realized his own fear when he found himself zigzagging between parked cars as he carried groceries across a supermarket parking lot. "I didn't even think about what I was doing," he says. "That's a crazy way to live."

Hyattsville was packed on Oct. 27, the first Sunday after the sniper arrests. The congregation's sharing team featured repeated prayers for the families who had lost loved ones. Children expressed fear as schools were locked down and recesses held indoors.

"There are close to two dozen Anabaptist churches near [the District of Columbia] whose members and children have been affected by these shootings," says Carla Hunt, MDS assistant coordinator. "Now is the time to provide city residents with reassurance that they are being remembered and that people are praying for them."—*MDS News Service*

African mission group holds second meeting

FLORADALE, Ont.—Evangelists, preachers and church planters from Canada, England, Kenya and the United States gathered Oct. 2-6 at Floradale Mennonite Church for the second Mennonite-affiliated African Evangelism Congress.

The congress was an initiative of African Mennonite Mission Partnership (AMMP), an organization of expatriate Africans living in North America who want to spread the gospel among Africans living around the world. "Africans have a passion and a vision for church planting," said congress organizer Dale Bauman.

Bauman and AMMP chair Femi Fetumnbi have begun a multicultural congregation in Brampton, Ont., which has a core group of about 10 young adults who meet monthly in homes.

The congress featured workshops, testimonies and worship. Henry Mulandi of Kenya spoke about church planting efforts in Congo, Sudan and Uganda.

The first congress was held last June in Baden, Ont. Bauman said Canada is a preferable location because international participants have found it easier to gets visas and cheaper airfare for Canada than for the United States.—*Canadian Mennonite*

MCC aiding mediation manual translation

AMMAN, Jordan—In one of the most conflicted regions of the world, Mennonite Central Committee is providing $12,800 to translate two English-language mediation manuals into Arabic this year.

"We don't have enough materials in our own language to work at resolving conflict," says Emil Eldik, who teaches at the Jesuit Center in Amman and is an alumnus of the Summer Peacebuilding Institute at Eastern Mennonite University in Harrisonburg, Va. "In fact, this may be the only Arabic resource available to work at mediation with students."

Tools for Living and *Respect, Responsibility and Resolution* were written and published by Facilitating Successful Resolutions of Mount Crawford, Va., and Barbara Kanagy of Educational Mediation Services of Leola, Pa.

The Jesuit Center plans to host a series of book launches to introduce the materials to local educational administrators and the media.—*MCC News Service*

LET IRAQ
LIVE

Newton Kansan photo by Wendy Nugent

Marchers' message

Protesters tote signs opposing military action in Iraq during a Nov. 2 peace march organized by the peace clubs of Bethel College in North Newton, Kan., Hesston (Kan.) College and Tabor College, a Mennonite Brethren school in Hillsboro, Kan. The two-mile march started on the Bethel campus and ended at the Newton post office, where the 150 marchers mailed letters to President Bush and congressional representatives.

Mennonites, Lutherans continue dialogue

CHICAGO—Four representatives from Mennonite Church USA met with four from the Evangelical Lutheran Church in America Oct. 31-Nov. 4 at ELCA headquarters in Chicago. It was the second of five scheduled conversations between the two denominations.

The meeting compared Mennonite and Lutheran approaches to biblical interpretation and authority in the church. Participants also identified baptism and relationships between the church and society, including government, as the most important topics for the three remaining gatherings. Lutherans, unlike Mennonites, practice infant baptism. Lutherans have also usually been more involved than Mennonites in government.

The meetings are being held to begin a "healing of memories," mostly stemming from the Protestant Reformation, and to better acquaint modern Mennonites and Lutherans with each other. Mennonite Church USA representatives are Tom Finger, a member of the denomination's Interchurch Relations Committee; historian James C. Juhnke; Gayle Gerber Koontz, theology professor at Associated Mennonite Biblical Seminary in Elkhart, Ind.; and John D. Roth, history professor at Goshen (Ind.) College.

The next meeting will be held Feb. 27-March 3, 2003, in Sarasota, Fla.

Correction: Former Herald Press manager Maynard Shetler died Oct. 15 at the age of 80. His age was incorrect in a headline in the Nov. 5 issue.

Learning to live with

Jesus' message of love is our model for relating to our Muslim neighbors.

TheMennonite

800-790-2498
www.TheMennonite.org

TheMennonite

800-790-2498
www.TheMennonite.org

Muslims

by Alex Awad

The high-spirited televangelist stands before thousands of his fans. He knows what words will get a thunderous applause from the crowd that has packed the stadium. Beside him stands an Israeli official he is trying to impress as well. With high evangelistic fervor, he launches a verbal attack on Islam and the founder of the Islamic faith. Then he concludes with the highest praise for the State of Israel. He feels good about his rhetoric; so do his guest and his fired-up audience. However, in this age of advanced communications, the televangelist's remarks also reach the homes of the many Muslims who live with us on this planet, and it should be noted that they do not feel good about the messages they are getting. In fact, most Muslims in Indonesia, Palestine, London and the United States, to name a few countries, are wondering why Evangelical Christians in America so zealously bash Islam. This question should concern us as well.

After Sept. 11, 2001, a wave of anti-Muslim feeling took over much of America and spread like wildfire in Evangelical circles. Some officials publicly insult Islam and its founder, while others attack the Quran and those who follow in its path.

Christians in general and Evangelicals in particular should think about where this crusade may lead us and what impact it will have on Christian-Muslim relationships around the world. Evangelicals should also consider carefully whether their public rhetoric against Muslims advances or hinders the cause of Christ throughout the Muslim world. Furthermore, Christians might also consider taking a fresh look at the history of Muslim-Christian interactions in the last 15 centuries before taking a position in the current anti-Muslim war of words.

Evangelicals should also consider carefully whether their public rhetoric against Muslims advances or hinders the cause of Christ throughout the Muslim world.

Continued on page 10

Today's rhetoric of hate against Islam clears the path for tomorrow's wars against Islamic nations.

Continued from page 9

Crusaders: During the Middle Ages, Pope Urban II campaigned to unite the various competing armies of Christian Europe in a crusade to liberate Jerusalem and the Holy Land from the Muslims. The Pope blessed the crusades, and the brave fighters of Europe joined to fight what they perceived to be the enemies of God. The church sanctioned the killing of Muslims and other so-called infidels and heretics. Muslim men, women and children were butchered in great numbers. The Crusaders also killed many Jews and great numbers of non-Latin Christians. But the sword also turned against the invading armies, and most of the crusaders never returned to see their homelands. They killed and were slaughtered in the name of Christ; they thought that they were fighting for Christ and his church. After 190 years of unspeakable bloodshed, the Crusades failed when Muslims recaptured Jerusalem and the rest of the Holy Land. However, the Crusades created wounds in Muslim-Christian relations yet to be healed.

Today's rhetoric of hate against Islam clears the path for tomorrow's wars against Islamic nations. When our preachers, teachers, televangelists and politicians condition us to hate Muslims, they prepare us to kill Muslims or to watch their slaughter without having feelings of pity, guilt or remorse.

American Christians need to learn what Middle Eastern and European Christians learned centuries ago: Live in peace with your Muslim neighbors, and they will live in peace with you; oppress them and they will fight back.

I lived most of my life as a member of a small Christian community within a large Islamic population. The church I pastor in East Jerusalem is located in a predominantly Muslim neighborhood. I know from firsthand experience, from daily contacts, that most Muslims do not hate Christians. Most have nothing to do with terrorism. The radical Muslim factions involved in militant acts against Israel or its allies are Muslims driven mainly by political rather than religious agenda.

Palestinian Muslims, for example, for years wanted to be rid of the Israeli occupation of what they perceive as their homeland. They appealed to the United Nations, which failed them. They appealed to the superpowers and to Arab states, which also failed them. They sought the help of more than 1,000 peace conferences, but these did not stop the confiscation of their land and the denial of their human rights. During their struggle they turned to violent and nonviolent resistance ("intifada"), all to no avail. In their utter frustration with all options, some of them turned to radical Islamic movements. As a last resort the cry became, "Islam is the answer." Islamic movements such as Hamas and Hezbollah are relatively new in the long history of the Arab-Israeli conflict. Nevertheless, most Muslims do not subscribe to these movements. Moreover, we err greatly if we insist on seeing all Muslims in the light of the bloody crimes of Sept. 11 or in view of the suicide bombings on the streets of Jerusalem and Tel Aviv.

Our worst enemies: If we want to find the enemy, we must look within us rather than at Islam and Muslims. The enemies of the United States and the Western world are found mainly within the Western world. Greed, pride, hypocrisy, racism, moral corruption, xenophobia and social injustices are our worst enemies. These are the sins that make us hate, humiliate and kill. For over half a century Arabs and Muslims have been pleading with the West for a just resolution of the Arab-Israeli conflict. Instead of responding to these pleas, we allowed domestic pressures and lobbying groups to steer our foreign policy in supporting one side of the conflict against the legitimate rights of the other side, with disastrous consequences. Instead of promoting justice, our intervention complicated and worsened the situation and hindered the cause of peace. Often the arrogance of the governments in the West and their unjust policies in the Middle East inflame Islamic fundamentalists.

One of every five humans is a follower of Islam. One of every five humans—each of whom Christ calls us to love as we love ourselves—is a Muslim. Bashing Islam or hating Muslims will not only hinder the cause of Christ in the world but will endanger the lives of Christians who live as minorities in the Islamic world. Even as we criticize Islamic jihad (holy war), we have our own Christian jihad against Muslims.

The good news is that we have a basis to guide our path in our treatment of our Muslim neighbors. We find this in the example and teachings of our Lord. Can Jesus' message of love and compassion be found in the hateful and racist words of the widely viewed televangelist? Or do we need to examine the basic incompatibility of this campaign with the fundamental teachings of our own Christian faith and pursue a more tolerant and loving path?

Soon it may be too late. TM

Alex Awad is dean of students and professor at Bethlehem Bible College and a United Methodist missionary who pastors an international, interdenominational church in Jerusalem.

My participation in Ramadan

by Evan Bontrager

My title is inaccurate. I did not participate in Ramadan, also known as the Eid-ul-Fitr festival, as part of a Muslim community. And I do not suggest that I understand all aspects of Ramadan. I have been awakened and to some degree transformed by participating in portions of that religious activity.

Several years ago I worked with a dedicated Muslim from Egypt. During the ninth lunar month known as Ramadan, he briefed me on some of his religious convictions as it related to this holiday period. Fasting was the most obvious part of this discussion. Fasting is a tradition in many religions. Because of the length of Ramadan, the fasting is not contiguous but daily between break of dawn and sundown. Nothing, including water, should pass the teeth during these daylight hours. Participants are also to abstain from acts of obscenity, slander, backstabbing and lies during this time.

I wanted to ensure this was in line with my Christian convictions and that I could participate, at least in part, as a meaningful sacrifice to God. Included in Ramadan was praying five times a day. The prayer requirement is not actually part of Ramadan but is to be part of every Muslim's day. I resolved to use Christian prayers.

By 10 a.m. I noticed my hunger. While I avoid snacking between meals, for some reason I was hungry each morning, probably due to anticipation. By midafternoon I noticed a general weakening but nothing severe. When I got home from work, my hunger was back to normal.

Not all religious fasting includes abstaining from water. My thirst was never extreme but noticeable. I drank more than normal each morning. My breath was less fresh, since nothing passes the teeth, including breath mints. My skin felt different. The fasting was a constant reminder of my activities and kept me from forgetting about God.

I slowed down. I stopped running at lunch. The slowness provided more time for reflection.

I also added the prayers five times per day. This became the predominant experience. I included full prostration and submission to God.

The word Muslim can mean "one who submits." I am a Christian, a Mennonite. Christ was a Jew, not a Christian. Menno Simons might not even join the Mennonite Church if he were alive. I like the creativity of denoting oneself "one who submits."

This relates to prayer. The posture of the one praying is important. I knelt. As a child in my grandparents' Conservative Mennonite church, I knelt for prayer. Kneeling felt strange, weak. It meant that I submit. I also decided to pray out loud. During prayer I brought my head all the way to the floor and spread my arms and hands. I was physically and verbally submitting to God's will. I committed myself to be a servant. I had done this only rarely: at my baptism, each time I joined a congregation, at my wedding. Overall I took my commitment to follow God's will for granted. Now I was doing this five times a day.

Each day became fuller. The prostration became more natural but never lost its significance. The hunger reminded me of the time of day. I prayed each morning just after dawn, then at noon, midafternoon, after dusk and just before bed. I talked to God as I seldom had. I found a rhythm and common prayers of submission. I saw the benefit of a memorized prayer, as taught in Islam.

This time of fasting opened me to a new understanding of being a servant to God. I saw Jesus offering himself to God's will as a true servant with full submission. I did take some liberties during the month. I paused in fasting on Thanksgiving Day, since I did not want to explain to my many relatives that I was embracing an Islamic practice. I continued my prayer schedule, however. Also I did not continue for the full month.

In spite of these exceptions, I am a different Christian. I learned the humble strength of submission. I submit to the desire to live as Christ to the full glory of God. I still sin and am too prideful. I covet possessions and struggle with self-control. But I learned to use the bodily sacrifices of fasting to establish a ritual of communicating with God. I learned to offer my submission in no uncertain physical and verbal outpouring.

I may or may not add Ramadan as an annual religious event. I may or may not encourage fasting in more of our church teachings. I will continue to praise and thank God in my public prayers and offer my confession and ask forgiveness in my private prayers. I plan to prostrate myself and offer my full submission in a verbal and physical act as a servant to God as exhibited by Jesus the Christ.

Evan Bontrager is a member of Community Mennonite Church, Markham, Ill..

This time of fasting opened me to a new understanding of being a servant to God. I saw Jesus offering himself to God's will as a true servant with full submission.

This year Ramadan began on Nov. 5.

Corel Photos

Rooting dialogue with Muslims in

by Jon Hoover

Our mission is based on God's love for the world in Christ.

Many Christians through the centuries have simply ignored Muslims, either for lack of contact or lack of interest in spending time with people who do not easily convert to Christianity. This attitude is becoming increasingly difficult to maintain now that Islam is of worldwide religious and political interest.

Other Christians have viewed Islam as an enemy that opposes the gospel and threatens Christian existence. This view is often rooted in experiences of discrimination and violence in either the recent or distant past. Christians who regard Muslims as enemies have too often succumbed to hatred, polemics or armed counterattack, which has then perpetuated the cycle of recrimination and violence. Christians need to recognize that many Muslims perceive themselves as victims in an inhospitable world.

Many Christians try to engage Muslims in dialogue on the basis of more positive assessments of Islam. They regard it as incomplete. For example, they argue that Islam promotes reverence for God as the transcendent Creator but that prophetic guidance alone is not adequate to deal with the sinfulness of humankind. Christianity speaks to this problem more fully because God not only gave humankind guidance from on high but also entered this world in Christ to redeem it.

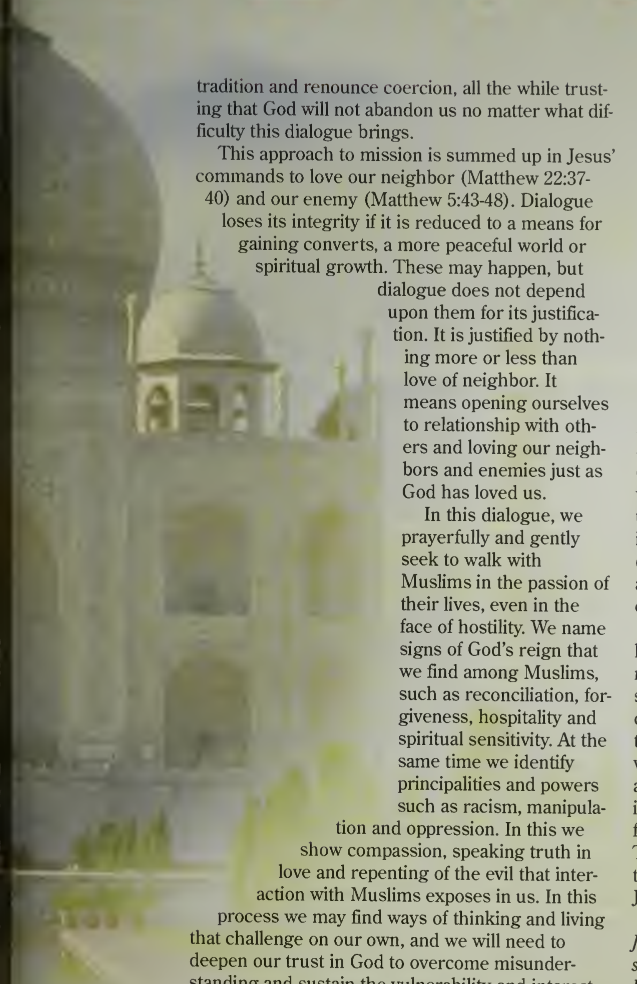
Some Christians adopt such apologetic strategies to present the gospel in fulfillment of the Great Commission (Matthew 28:18-20). Many Muslims dialogue with Christians in a similar spirit of friendly competition. They typically believe Islam is more rational, relevant and reverent than Christianity and that honest Christians will embrace Islam once they understand it properly.

Common ground: Some Christians believe the various religions are equally efficacious paths to God, and people of diverse faiths are on a common search for the divine. Dialogue is then for negotiating common ground and overcoming the intolerant and violent heritages that often accompany universal truth claims. These people often have difficulty taking religious differences seriously, and they too easily reject the traditional Christian and Muslim claim that universal truth is found in particular historical events.

Instead of developing an approach to Muslims based on what Islam is or how Muslims might be saved, I propose we begin from the core of the biblical story: God's mission of dialogue with the world manifested most fully in Jesus Christ. In Christ, God entered our world, participated in the passion of human history and suffered under human sin and oppression to the point of death. Then God showed that death and evil could not defeat divine love by raising Jesus from the grave. Our mission follows this dialogical pattern of God's love for the world in Christ. We show love to our adversaries, give dignity to the downtrodden, prophetically critique the error in our own

Christians who regard Muslims as enemies have too often succumbed to hatred, polemics or armed counterattack, which has then perpetuated the cycle of recrimination and violence.

LOVE



tradition and renounce coercion, all the while trusting that God will not abandon us no matter what difficulty this dialogue brings.

This approach to mission is summed up in Jesus' commands to love our neighbor (Matthew 22:37-40) and our enemy (Matthew 5:43-48). Dialogue loses its integrity if it is reduced to a means for gaining converts, a more peaceful world or spiritual growth. These may happen, but dialogue does not depend upon them for its justification. It is justified by nothing more or less than love of neighbor. It means opening ourselves to relationship with others and loving our neighbors and enemies just as God has loved us.

In this dialogue, we prayerfully and gently seek to walk with Muslims in the passion of their lives, even in the face of hostility. We name signs of God's reign that we find among Muslims, such as reconciliation, forgiveness, hospitality and spiritual sensitivity. At the same time we identify principalities and powers such as racism, manipulation and oppression. In this we show compassion, speaking truth in love and repenting of the evil that interaction with Muslims exposes in us. In this process we may find ways of thinking and living that challenge our own, and we will need to deepen our trust in God to overcome misunderstanding and sustain the vulnerability and interest that are worthy of our calling in Christ.

The story of Jesus: Genuine dialogue with Muslims involves compassionate listening to the point that we feel the pull of their faith on our Christian allegiance. Honest dialogue also calls us to clarify the reasons for our commitment and compassion. Our motivation is rooted in the story of Jesus, and this story likewise presents the possibility of an alternative allegiance for Muslims. Our respective stories—those of Jesus and of Muhammad and the Quran—elicit responses. An intelligibly lived and told story invites us to consider viewing the world from its perspective. On the Christian side, the nonviolent nature of Jesus' life, suffering, death and resurrection precludes telling this story in a coercive way and leaves open the response it evokes. We tell the story in humility and weakness, freely acknowledging that it has often been told in ways unbefitting its character. Yet we seek to tell the story well in terms befitting its universal significance. In this way, dialogue involves bearing witness to Christ as the one who draws us into relationship with Muslims. Witness is an integral part of dialogue, and there cannot properly be one without the other.

Given the importance the Great Commission has held for mission, we may ask how this relates to mission as dialogue. A careful reading of this text shows that it has less to do with bearing witness to one's faith and more to do with discipling and baptizing those who have been drawn to Jesus—whether through dialogue or otherwise. Dialogue as love of neighbor and enemy remains an end in itself with its own integrity. It is the way we live as followers of Jesus among people of other faiths. The Great Commission is then about teaching those who respond affirmatively to the story of Jesus how to follow in this way. TM

Jon Hoover is a Mennonite from Lancaster, Pa., on staff at Dar Comboni Arabic Studies Institute, Cairo, Egypt. This is a revised version of an article published in the Sept. 9 issue of Canadian Mennonite.

Dialogue as love of neighbor and enemy remains an end in itself with its own integrity. It is the way we live as followers of Jesus among people of other faiths.

A time to heal
a time to rebuild

Afghanistan one year later

by Doug Hostetter

The American war with its high-tech "precision" bombing destroyed 5,000 civilian homes and killed 2,500 Afghan civilians in Kabul and the three surrounding provinces.

As the Ariana Airlines Boeing 727 circled the Kabul airport in August, I got my first look at what the American bombing last October and November, plus the previous 23 years of war, had done to this ancient, formerly beautiful city. Enormous sections of Kabul, with no visible military objective, were in ruins. In this 2,000-year-old city of 1 million people, 60 percent of the housing was now rubble.

Last fall, about a month after the destruction of the World Trade Center, days after the beginning of the U.S. bombing of Afghanistan, I traveled with Suraya Sadeed, the Afghan-American director of Help the Afghan Children, to Tajikistan and Afghanistan. We carried $130,000 from HTAC, Mennonite Central Committee (MCC), American Friends Service Committee (AFSC) and the Muslim Peace Fellowship.

In Tajikistan we purchased 239 tons of food and blankets, hired 23 10-ton trucks, crossed the Amu Darya River into northern Afghanistan and delivered the lifesaving supplies to refugees living in camps in Takhar province. I was grateful to be part of an interfaith relief effort organized and funded by U.S. citizens to help the citizens of Afghanistan, even while my government rained destruction just three miles south on the Taliban front lines and on Afghan cities throughout the country.

Nearly a year later, in August, I had an opportunity for a grass-roots look at Afghanistan. In Kabul and the surrounding provinces I met with the staff and visited the projects of MCC, AFSC and HTAC.

After visiting development and reconstruction projects in three provinces and talking with scores of people in the Kabul government, Afghan non-government organizations, MCC staff and other international NGOs, and rural and urban Afghans, here are my observations:

The U.S. war: I was not able to visit the entire country, but according to international NGO staff, the American war with its high-tech "precision" bombing destroyed 5,000 civilian homes and killed 2,500 Afghan civilians in Kabul and the three surrounding provinces (this information covers only four out of 29 Afghan provinces). A U.N. official estimated that 1.1 million Afghans fled their homes after Sept. 11 because of the American war and the food crisis caused by the bombing.

One of the most creative projects I visited was an MCC project, part of a larger Church World Service program, in the Shomali Valley, just north of the old Russian Bargam Air Base. The Shomali Valley is one of the most devastated areas of Afghanistan, having been on the front line of all of Afghanistan's recent wars. More than 1,500 homes have been destroyed in the area by American bombing or in previous wars. MCC is committed to helping rebuild Afghan homes destroyed by U.S. tax dollars (as well as neighbors' homes destroyed by Russians, Taliban or Northern Alliance). MCC has an Afghan home reconstruction project which works with a local Afghan NGO to supply housing kits that cost $935 each. Each kit will supply windows, doors, wooden beams and planks, pipe and cement for the reconstruction of one home; the Afghan homeowner and his neighbors will supply the mud bricks and labor.

The first part of the project provides housing kits to Shomali Valley Afghan refugees who returned this summer to their devastated communities. I visited Abdul Hadi and Haji Mohammed Aslam, members of two of the first Afghan families in Qala Juja village to receive MCC housing kits. Both had fled earlier fighting between the Taliban and Northern Alliance forces, then returned in June to find their homes totally destroyed. Abdul Hadi has 13 children and four grandchildren; Haji Mohammed Aslam has 12 children and nine grandchildren. The muddy construction project has just begun for both families. If water held out for mixing the mud, they expected their homes to be completed by early October, just as it started to turn cold.

Christian Peacemakers Teams (CPT) is working with MCC to provide the second phase of the Shomali Valley housing project. After an initial visit to Afghanistan last January, CPT realized that most Americans are completely unaware of the enormous destruction our tax-funded military has wreaked upon the people of Afghanistan. CPT is working to open a project in Afghanistan to arrange visits between U.S. congregations that have collected funds to rebuild Afghan homes destroyed by U.S. (and other) bombs and the Afghan families whose homes were destroyed with our tax dollars and rebuilt with our contributions to the MCC Afghan home reconstruction project.

The Karzai government: The central government of Afghanistan is in the city of Kabul. Any checkpoint more than 10 miles outside Kabul is not operated by the Karzai government but by a local military commander or warlord. The U.S. military strategy was to use the Northern Alliance commanders, as well as any Pashtun warlord whose allegiance they could buy, to fight against the Taliban. Militarily the strategy was a short-term success; the Taliban, whose religious fanaticism by this time had proven unpopular with most Afghans, were quickly routed. Warlords and commanders are now the government in most areas of Afghanistan. Sima Samar, director of the Afghan Human Rights Commission in Kabul, said: "Security for people is very bad in this city, and it is much less safe in rural areas. Every commander has his own militia and his own jails." Another Afghan told me: "There is less peace and security today than there was a year ago under the Taliban. At least under the Taliban you knew you would not be robbed or killed when you traveled between Afghan cities."

There is less peace and security today than there was a year ago under the Taliban. At least under the Taliban you knew you would not be robbed or killed when you traveled between Afghan cities.—An Afghan

Almost everyone I met expressed profound disappointment in the Afghan cabinet, and the way the United States had manipulated the situation to put the U.S.-backed warlords in the cabinet. I spent one afternoon on the back of a motorcycle touring the destroyed sections of Kabul. In each section, I asked my driver and guide, Al Geiser, a Mennonite working for the Renewable Energy Sources Afghanistan project, who destroyed that section of

Continued on page 16

An enormous crisis looms for the refugees who have returned home only to discover that the expected assistance from the international community is not there.

Continued from page 15

town. I was astounded to see how much of Kabul had been destroyed by Northern Alliance warlords. Al said: "Now you can understand how the people of Kabul feel. They see the same commanders who had destroyed their city are now ministers in the U.S.-backed Karzai government."

Schools: Afghanistan has the lowest educational level of any country in Asia. Only 10 percent of the women can read and write, while 25 percent of the men are literate. The educational system there has suffered a double blow—war and fundamentalism. While wars destroyed most of the existing schools, the Taliban fundamentalism discouraged education beyond religious instruction for boys and actually forbade the education of girls and women. UNICEF sponsored a big "back to school" advertising campaign. It has been successful in attracting students, but there is a huge shortage of schools. Zabihullah Asmatey, Deputy Minister of Education, said: "This school year we planned for 1.5 million students, but we already have 2 million students. Next year, with the return of refugees, we expect 4 million students. We have textbooks this year for only 500,000 students." Sima Samar spoke of another difficulty: "There is a special problem with girls, since for the past five years the Taliban prohibited their education. We are trying to figure out what to do with girls ages 7 to 12 who have never been to school and now want to attend school for the first time."

AFSC and HTAC are actively rebuilding schools in Kabul and in other provinces, while MCC is funding the educational expenses in a newly rebuilt school complex.

Humanitarian crisis: Afghanistan, a country of 22.5 million people in a land area the size of Texas, has been at war for 24 years. In 2000, the last year for landmine statistics, mine accidents claimed an average of 88 casualties per month, half of them children. Half of those injured died before reaching a medical facility. During the wars, 4 million Afghan citizens fled the country as refugees, and another 2 million were internally displaced persons. With the ending of the major hostilities this summer, 1.7 million refugees have returned from abroad, double the number that international agencies had expected, and another 900,000 of the internally displaced persons have returned to their destroyed communities. An enormous crisis looms for the refugees who have returned home only to discover that the expected assistance from the international community is not there. The U.S. government spent $1 billion per month to wage this war and has committed only hundreds of millions in reconstruction over the next five years. At the January Donors Conference on Afghanistan, the world community (including the United States) pledged $4.5 billion over the next 2fi years. Most of those pledges have not even begun to flow, and Afghans worry they may never be honored.

"My biggest worry," an Afghan friend said, "is that the U.S. will soon move on to bomb some other country, and the American people and the rest of the world will completely forget about the enormous needs in Afghanistan."

Oct. 7 was the first anniversary of the U.S. war in Afghanistan. We must remember the thousands of nameless Afghan civilians—women, children and men—who lost their lives from American bombs. We must seek to repair the physical destruction of those bombs to heal Afghanistan, the world community and ourselves.

Doug Hostetter is a member of Evanston (Ill.) Mennonite Church and an adjunct professor at Goshen (Ind.) College.

Ten-percent literacy rate: An Afghan mother with her child

Doug Hostetter

The MEDA Store

October 2002 … that all people may experience Christ's love and utilize their abilities to earn a livelihood, provide for families and enrich their communities

At MEDA, We Mean Business!

For 50 years, Mennonite Economic Development Associates (MEDA) has enabled poor people to improve their lives by helping them start or grow small businesses.

It all started back in 1953, when Mennonite refugees in Paraguay needed a loan to develop businesses in their new home. They could get loans from local banks, but only at very high interest rates. That's when a small group of Mennonite businessmen came together to create MEDA, loaning them $40,000 at an affordable interest rate. It was a big risk—few in North America thought the refugees would be able to pay it back. But repay they did, after using the money to create a dairy, tannery and shoe factory, improve their cattle stock and increase the milk production of their herds.

50 years later, MEDA is still helping poor people through the creation of businesses. *It is estimated that over 100,000 new jobs need to be created each day if the developing world is to meet the needs of its growing population. Most of those jobs will come through self-employment—small businesses owned and operated by poor people. But just like the Mennonite refugees in Paraguay 50 years ago, today's poor cannot get affordable loans from local banks to start their own businesses. That's where MEDA comes in, providing small, affordable loans, training and other assistance so they can improve their lives.*

When it comes to helping poor people, do you mean business?

If you answered yes, then you can help by "purchasing" shares in projects from the MEDA Store. To do this, simply indicate the number of shares you want to "buy," mark the project name and number on your check and mail it to (Canada): 302-280 Smith St., Winnipeg, MB, R3C 1K2; (U.S.): 1821 Oregon Pike, Suite 201, Lancaster, PA 17601.

You can also "buy" shares online at www.meda.org or by calling 1-800-665-7026. All "purchases" from the MEDA Store are tax receiptable.

MEDA is an association of Christians who want to "connect their faith and work in a needy world." For more information, call us at 1-800-665-7026 or send an e-mail to meda@meda.org

GROWING FOOD IN THE DESERT

Like many developing countries, Peru needs to increase food production to feed its people. The problem is that much of the land in that mountainous country is basically a desert. Now MEDA is teaming up with a local businessman to create a new company that will show farmers how to use hydroponics to grow food in the desert. Hydroponics is the process of growing food by supplying nutrient-rich water to plants through a network of small hoses. MEDA has created a two-acre test farm where farmers can learn about this technology. **MEDA funds needed: $60,000 U.S./$93,000 Cdn. $60 U.S./$93 Cdn "buys" one share of this project. Mark your check Hydroponics, MS #30.**

When it comes to feeding people, MEDA means business!

KEEPING FARMERS OFF DRUGS IN PERU

Five years ago, the Tarapoto region of Peru was rife with coca production and terrorist activities. But today, thanks to the efforts of Caja Rural San Martin, a local financial institution that caters to low-income people, wholesome economic activity has returned to the area. One of their initiatives is a rice marketing company that enables 100 farmers to make good incomes from growing crops like rice, instead of drugs. Now they want to help farmers earn even more by improving the quality of the rice they grow. MEDA wants to help by providing technical support to local farmers, and investment funds for the company. **MEDA funds needed: $60,000 U.S./$93,000 Cdn. $60 U.S./$93 Cdn "buys" one share of this project. Mark your check Rice, MS #31.**

When it comes to battling drugs, MEDA means business!

MOVING MOUNTAINS IN HAITI

"Behind every mountain, more mountains." This Haitian proverb describes not only the hilly geography of that Caribbean country, but also the mountains of obstacles that ordinary Haitians must overcome to support themselves and their families. One of the biggest obstacles is lack of credit; because they are poor, they can't go to the local bank for a loan to start or improve a business—they are considered too high a risk for repaying. That's where MEDA comes in; our experience in Haiti shows that the poor are bankable—they can and will repay their loans. Through our award-winning community bank program, over 7,000 clients in 22 communities receive loans of $50, $100 or $200 to improve their lives. MEDA wants to expand the program to serve even more poor Haitians. **MEDA funds needed: $170,000 U.S./$265,000 Cdn. $170 U.S./$265 Cdn "buys" one share of this project. Mark your check Haiti Mountains, MS #32.**

When it comes to helping Haitians overcome poverty, MEDA means business!

SEEDS OF HOPE IN NICARAGUA

To us, they're just the little seeds that give hamburger buns their unique texture and taste. But to poor farmers in Nicaragua, they're a source of hope for a better future. We're talking about sesame seeds; now MEDA is creating a sustainable sesame production and marketing program to benefit 600 small farmers. There are two parts to the project: technical assistance and training, to help farmers improve production by 50 percent, and marketing services, to help farmers find new places to sell their crop at the best prices. **MEDA funds needed: $60,000 U.S./$93,000 Cdn. $60 U.S./$93 Cdn "buys" one share of this project. Mark your check Sesame, MS #33.**

When it comes to helping farmers, MEDA means business!

WATER OF LIFE IN BOLIVIA

One of the largest obstacles to improving agricultural yields in Bolivia is lack of a consistent source of water. Very few farmers have the luxury of adequate irrigation; most are dependent on rainfall, which is often insufficient or comes at the wrong times. The best source of water for irrigation is wells, but the cost of well drilling is beyond the reach of most farmers. Now MEDA is developing a company to drill wells for poor farmers; they will buy the water from the company, which will use the profits to drill new wells, provide technical assistance about drip irrigation and assist farmers with marketing. The result will be improved yields, higher-quality crops and increased incomes. The goal will be to eventually sell each well to the farmers and the local community. **MEDA funds needed: $50,000 U.S./$78,000 Cdn. $50 U.S./$78 Cdn "buys" one share of this project. Mark your check Bolivia Irrigation, MS #34.**

When it comes to helping people get access to water, MEDA means business!

CLEANING UP THE ENVIRONMENT IN HAITI

Just like in North America, plastic products like bags, drink and food containers can be found in Haiti. Unlike here, however, there are no recycling programs. As a result, discarded plastic goes into landfill, and some ends up in ditches and fields throughout the country. Now MEDA has started a pilot project to show that it is feasible to clean up the environment and provide much-needed jobs in a country where 70 percent of Haitians live in poverty. The first phase of the project will focus on developing a system of collecting, cleaning and sorting plastic. The long-term goal is to leave behind a thriving, independent and locally owned plastic recycling business that cleans up the environment, employs local people and makes useful products. **MEDA funds needed: $50,000 U.S./$70,000 Cdn. $50 U.S./$70 Cdn "buys" one share of this project. Mark your check Recycling, MS #35.**

When it comes to cleaning up the environment, MEDA means business!

M

Coca-Cola
#423

HELPING WOMEN START BUSINESSES IN PAKISTAN

Many poor women in Pakistan want to contribute to the household income. Although they are skilled in making textile products and handicrafts, they face a number of obstacles when it comes to setting up a small home-based business—few have any formal education, and they lack expertise in things like quality control, product design, packaging and other aspects of running a business. Now MEDA will help women in that country set up their own small businesses by creating programs to help them receive business training and marketing assistance. A special focus will be in helping unemployed women who have computer skills find work in the information technology industry—a potentially empowering career in a society where women are traditionally restricted to menial labor. **MEDA funds needed: $30,000 U.S./$46,000 Cdn. $30 U.S./$46 Cdn "buys" one share of this project. Mark your check Pakistan, MS #36.**

When it comes to helping women improve their lives, MEDA means business!

HELPING PEOPLE FIND THE RECIPE FOR BUSINESS SUCCESS

Three years ago, Robert McClendon decided to open a bakery in Toledo's inner city. One small problem: he knew how to bake scrumptious pies, cakes and cookies, but he didn't have a recipe for business success—no business plan. "I was selling lots of product, but I wasn't making any money," he says. After the business failed, he saw an ad for ASSETS Toledo, MEDA's business training program for low-income entrepreneurs. "I liked it right away," he says of the 13-week course, which covers all aspects of starting and running a successful business. "I especially liked that ASSETS used people in business as teachers—they could speak from their experience." Today Robert runs a successful baked goods kiosk in a downtown market. MEDA wants to help others like Robert find the recipe for business success by starting ASSETS programs in Vancouver, B.C., Peoria and Chicago, Illinois and Goshen/Elkhart, Indiana. **It costs $15,000 U.S./$23,000 Cdn to start up each new program; $15 U.S./$23 Cdn "buys" one share of this program. Mark your check ASSETS, MS #37.**

When it comes to helping low income North Americans, MEDA means business!

HELPING MOZAMBIQUE GROW

Despite 17 years of civil war and one of the worst floods in its history in 2000, Mozambique is one of the bright spots in Africa. It has one of the fastest growing economies in the world, and the government is working hard to improve the lives of its citizens. Since 1996, MEDA has played a small part in Mozambique's recovery by providing loans to over 1,000 people—over half of them women—who operate market stalls in the city of Maputo. Through the loans they are able to buy merchandise or raw materials on credit, thereby improving their sales and their incomes. We want to expand this successful program to serve more vendors, and do even more to help that country achieve its goal of a prosperous future. **MEDA funds needed: $50,000 U.S./$70,000 Cdn. $50 U.S./$70 Cdn "buys" one share of this project. Mark your check Mozambique, MS #38.**

When it comes to helping countries recover from war and disasters, MEDA means business!

MAKING BRIGHTER FUTURES IN MEXICO

In a good month, carpenter Alberto Gomez of Mexico City makes about 4,000 pesos ($400 U.S.) as a carpenter and his wife, a teacher, makes 2,000 pesos a month. It leaves them about 2,000 pesos short of what they need to pay the bills, support their family and try to grow his business. "It's not enough to live on," he says, adding "there's nothing left to invest back into the business." But the future is brighter for Alberto since participating in Micro MEDA Mexico, a business training course sponsored by MEDA and local Mennonite churches. Through it he learned that he would have to improve the quality of his work and reduce costs if he wanted to win more jobs and earn more money. And what would he do with the increased income? In addition to supporting his family and investing in his business, "I could give more to church," he says with a smile. MEDA wants to help more people like Alberto through Micro MEDA Mexico. **MEDA funds required: $15,000 U.S./$23,000 Cdn. $15 U.S./$23 Cdn "buys" one share of this program. Mark your check Mexico, MS #39.**

When it comes to helping local churches help their neighbors, MEDA means business!

Put your savings to work to end poverty!

Robert and Nancy Mann of Waterloo, Ontario have always thought seriously about where to give their charitable donations. Like most other people, they want to make sure that the organizations that they support will make a real difference in improving social conditions in both their own community and around the world. So it's no surprise that they felt the same way when it came to investing some of their savings. "When you invest money, you are also supporting the organizations in your investment portfolio," says Nancy. "It is easy to be somewhat unaware of the values and ethical concerns of these organizations."

That is why they were pleased to hear about the Sarona Global Investment Fund. "We were excited to find a way to do more than just give to charity—to also invest in poor people," says Robert. "It's a win-win situation."

For Nancy, 44, who works as a counselor at the University of Waterloo, and Robert, 46, Chair of that university's physics department, Sarona allows them to put into action their belief that investing in developing countries is an important way to help people escape poverty.

"We really believe in it," says Nancy. "People in the developing world are just like us—they want an opportunity to make a living and support their families. But they have fewer opportunities than we do. Through Sarona, they can get a chance to improve their personal economic situation."

The couple, who attend Kitchener's First Mennonite Church, know that their investment is just a tiny drop when it comes to what is needed to help people in the developing world. "But we have to take some tangible steps to do something to reduce the gap between the rich and the poor," says Robert. "And it's good to be doing it through Sarona, an organization that has the same spiritual and ethical concerns as we do," adds Nancy.

The Sarona Global Investment Fund enables you to use your savings to make the world a better place. Other alternative investment funds help you avoid putting your money in places that you object to, like weapons or tobacco manufacturers. But Sarona, owned by Mennonite Economic Development Associates (MEDA), isn't just about keeping your savings away from things you don't agree with—**it's a way to purposefully support ventures that seek to end poverty.**

How it works

Sarona helps people in low-income countries by:

1. **Providing capital to institutions that lend to the poor.** These are micro-credit institutions that make loans to small businesses owned by poor people—businesses that are usually ignored by the commercial banking sector. Small loans like these often mean the difference between earning enough money to provide for their families and living in poverty.

2. **Investing in companies that benefit poor people.** These are companies in the agricultural and handicraft sectors that bring products made or grown by poor people to market. Some companies help small-scale producers join together to compete in local or international markets. Others have a goal of providing social and economic benefits to their employees and the surrounding community.

Sarona seeks out ventures that are both financially profitable as well as socially beneficial. Each investment is carefully screened to ensure its profitability and confirm it will have a positive economic impact in the local community. The goal is for both parties in this financial arrangement to benefit—people in low-income countries and North American investors.

The fund is managed by MEDA Investments, Inc., a wholly-owned subsidiary of Mennonite Economic Development Associates (MEDA). In addition to individuals, larger investors in Sarona include Mennonite Mutual Aid, Mennonite Savings and Credit Union and Calvert Foundation.

How can you put your savings to work through Sarona?

There are two ways to become involved:

1. **Purchase a promissory note/certificate.** Promissory notes from MEDA Canada (for Canadians) or subvention certificates from Sarona (for U.S. residents) provide you with a fixed amount of income for a fixed amount of time. You can choose to receive your income on an annual basis, or forgo this income by donating it to MEDA to obtain a tax receipt. The donated interest will be used by MEDA for general economic development programs. Minimum purchase: $1,000.

2. **Donation.** Another way to make money available to help people through Sarona is by making a tax receiptable donation to MEDA, designating it to the Sarona Fund. It will be used to provide permanent capital to assist poor people.

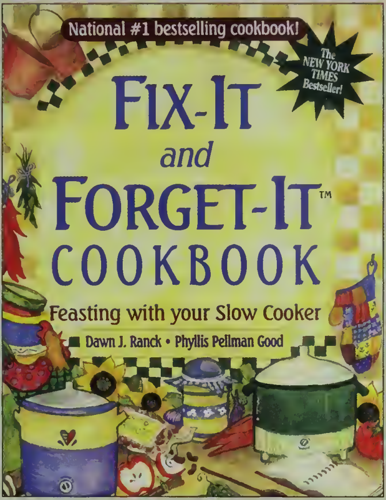
For more information about investing in Sarona, contact:

Toll-free: 1-877-772-7662
Web site: www.saronafund.com
E-mail: info@saronafund.com
Address: 155 Frobisher Drive, Ste. 1-106
Waterloo, ON N2V 2E1

Sarona
Global Investment Fund

PRINTED IN CANADA 09/02

And then there were 2 . . .


National #1 bestselling cookbook!
The NEW YORK TIMES Bestseller!
FIX-IT and FORGET-IT™ COOKBOOK
Feasting with your Slow Cooker
Dawn J. Ranck • Phyllis Pellman Good

By the NEW YORK TIMES Bestselling authors!
FIX-IT and FORGET-IT™ RECIPES for ENTERTAINING
Slow Cooker Favorites for All the Year Round
Phyllis Pellman Good & Dawn J. Ranck
COME FOR DINNER
SOUP MIX

More than 2 million copies sold!
(#1 New York Times bestseller)

Paperback—$13.95
Comb-binding—$16.95
Hardcover—$23.95

More than 500,000 copies already sold!
(Published October 1)

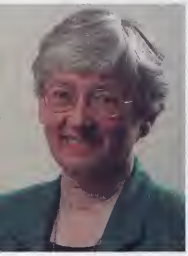
Paperback—$13.95
Comb-binding—$16.95
Hardcover—$23.95

On Sale Everywhere.

Good Books®

Available at local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and American Express accepted.
For shipping and handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com
(check our weekly specials—35% off!).

Advent is about God's mission



Marlene Kropf is director of the Mennonite Church USA Executive Board Office of Congregational Life.

Each November, when the last dry leaves have scuttled to the ground, my heart turns toward Advent. As the barren landscape shivers in the early winds of winter, I find myself longing for the lights of Advent.

Not everyone feels the same as I. Someone told me of a church member who accosted the congregation's worship committee and demanded they eliminate Advent. He wanted Christmas in early December, not four weeks of waiting and preparation for Christ's coming.

I can understand the man's frustration. Something seems terribly out of joint when shopping centers are festooned with sparkling red-and-green banners and reverberate with merriment and jangling bells while the church is draped in purple and lit by a few flickering candles while we sing our plaintive cry, "O come, O come, Immanuel." It isn't easy to live in such disparate worlds.

No season on the Christian calendar is likely more misunderstood than Advent. At no other time of the year (except perhaps on July 4) do the church's values clash more uncomfortably with the surrounding culture. Why do we observe this season? Why doesn't the church join the December whirlwind and leap directly from the end-of-autumn thanksgiving feast to the Christmas extravaganza? And what was the ancient Christian church thinking when they set aside four weeks of prayer and reflection to prepare their hearts and souls to celebrate the birth of the Christ child?

Advent is really about God's mission. The Scriptures and songs of the season lay bare the yearning of God's heart, God's passion for relationship. With outstretched arms, God reaches toward all creation, seeking a home in our hearts and longing for a response such as was sung by the eighth-century church in an evening hymn for Advent:

"Come, Sun and Savior, to embrace
our gloomy world, its weary race,
as groom to bride, as bride to groom:
the wedding chamber, Mary's womb."

Yet it is so easy to forget the wonder of God's desire for us. Living as we do after the first coming of Jesus, we forget how astonishing is the gift of a Child who breaks open our prison of isolation and fear and unites us with the Lord of love and with one another. Living in wealthy North America, we forget how many of the world's poor and oppressed are still desperate for dignity, freedom and release.

And so for a few short weeks we go backward in time to the season of Israel's captivity. We join with the people of God longing for a Messiah who will deliver them from their enemies. With outstretched arms, they shout, "O that you would tear open the heavens and come down, so that the mountains would quake at your presence" (Isaiah 64:1).

If at no other time of the year, then at least during Advent we pause to remember what the world was like without Christ. We stop to reflect on how barren our lives would be without God's gift of grace and truth in the infant Babe of Bethlehem. In such a pause, a way opens for a more transforming celebration of Christmas. A way opens for the church to see more clearly that this season—and every season—is a time we are invited to join God's mission of justice and reconciliation in the world. During the Advent season God is looking for a people ready not only to receive the wondrous gift of God's presence and peace but to share that gift wisely and generously.

No season on the Christian calendar is likely more misunderstood than Advent.

Mennonites are not required to celebrate Advent. In our free-church tradition, no external authority regulates our worship calendar. But the Advent season offers us a recurring reminder that, despite our unfaithfulness or unworthiness or even our inattention, God is at work in the world in amazing ways.

Especially during this Advent season, with war clouds hovering near, the song I may sing most often to remind myself of God's dream for our world is a text by Scottish songwriters John L. Bell and Graham Maule, "Who Would Think (God's Surprise)":

"Who would think that what was needed to transform and save the earth
might not be a plan or army proud in purpose, proved in worth?
Who would think, despite derision, that a child should lead the way?
God surprises earth with heaven, coming here on Christmas Day."

I will soon light the candles of Advent in our home, a sign of remembering and gratitude and hope. Will you?

The song, "Who Would Think (God's Surprise)" can be found as #907 in Hymnal Subscription Service 1998:1, available from Mennonite Publishing House (800-743-2484).

IN THE NEXT ISSUE

- **Advent reflections**—Mennonite Central Committee workers
- **The Annunciation**—James Najarian

Mennonite Mission Network

Children dance in worship at La Lucha Mennonite Church, located in an economically depressed neighborhood of Montevideo, Uruguay. During a June visit to Uruguay, Mennonite Mission Network administrator Linda Shelly received a $26 gift from the congregation. Her Kansas Sunday school class turned it into $1,015 for the mission network.

Uruguayans, Kansans pour support

$26 offering becomes $1,015 contribution for Mennonite Mission Network.

A gift for Mennonite Mission Network from an energetic and growing but economically challenged congregation in Uruguay has been multiplied 40-fold by a Newton, Kan., congregation.

The seed was planted in June when Linda Shelly, Mennonite Mission Network's Latin America director and a member of First Mennonite Church in Newton, visited La Lucha Mennonite Church in Montevideo. The congregation is named for the neighborhood where it is located; the name means "The Struggle," an apt description as many of La Lucha's members are struggling with high unemployment.

During her visit, Shelly preached at a lengthy weeknight service attended by about 100 people. "After the service, the pastor, Hugo Donatti, came up to me with a wad of bills," she says. "He said their custom was to give the offering to the preacher. They wanted me to take this money for my ministry. I accepted it graciously and told him that I would tell people at Mennonite Mission Network about their offering and that we appreciated their sharing with us."

The amount, in pesos, was equal to $26.

Three months later, Shelly's Sunday school class was scheduled to prepare and serve one of the weekly Wednesday evening fellowship meals at the church, a practice the congregation began about 10 years ago as an outgrowth of the LIFE (Living in Faithful Evangelism) process.

Shelly suggested a meal with an international menu and theme. Class members were interested in multiplying La Lucha's offering.

"Some Latin American churches use the term 'alabastro' when they multiply gifts," Shelly says. The term comes from the biblical account of the woman who broke open an alabaster jar to pour its expensive contents on Jesus' feet. Modern-day Christians pour out their love for Jesus as they use their creativity to increase the funds the church has entrusted to them.

Sunday school class members added to the $26 gift by making their own contributions, with several contributing $26. That brought the amount to $240—enough to buy the ingredients for the fellowship meal, which was advertised as a fund-raiser for the mission network. The class teamed with Loren and Donna Entz, Mennonite Mission Network workers to Burkina Faso but currently on North American assignment. The congregation is a partner with the Entzes through the network's Ministry Partners program.

Shelly

"We had wanted to do a meal with the congregation as a way to strengthen our relationship," Donna Entz says.

By the end of the evening, about 240 people had been served and $1,015 had been raised. At the end of the fellowship time, Shelly shared the story of the $26 offering from La Lucha.

"This is a congregation that doesn't feel they have enough money to pay any staff. They have expanded their building twice and have outgrown it again," Shelly says. "They are raising money to build a bigger sanctuary next door.

"I felt very humble as I accepted that money. I hope it can somehow inspire us in North America, who have access to so much more in economic resources, to also be generous."—*Angela Rempel of Mennonite Mission Network*

Germans an MWC bridge

When two German conferences merged several years ago, they created a new magazine called *Brücke*, which means "bridge," to link the two groups.

Now *Brücke* wants to bridge the span between the haves and have-nots in the global Mennonite family.

The magazine has pledged to give 10 percent of its subscription revenue this year and next year to Mennonite World Conference's Travel Fund to help people who could not otherwise afford it attend next year's MWC assembly in Bulawayo, Zimbabwe.—*MWC News Service*

GC, MC lost $3.7 million in final year

As distribution begins, former churches' net assets are lower than expected.

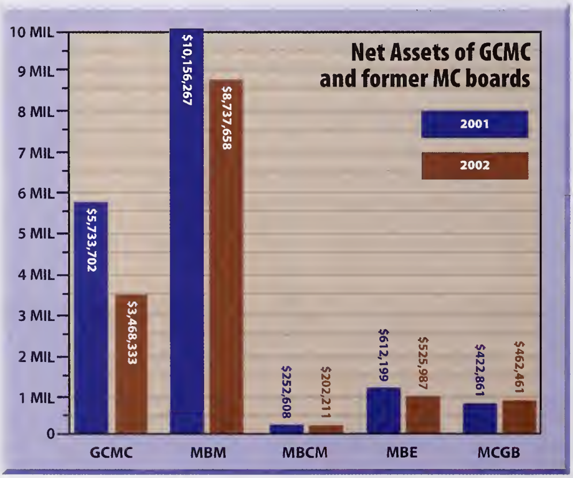
In their final year before the creation of Mennonite Church USA, the General Conference Mennonite Church and Mennonite Church saw their net assets drop a combined 21.6 percent—a total loss of $3.7 million—according to audited financial statements. GC assets fell 39 percent, from $5.7 million to $3.5 million, between the fiscal years ending in 2001 and 2002, while MC assets declined 13 percent, from $11.4 million to $9.9 million, during that time.

How will [Canadians] feel about not getting their money back from buildings they helped pay for?—Dan Nighswander

The audited statements' findings mean that less money than anticipated can be divided between Mennonite Church USA and Mennonite Church Canada. The General Conference Mennonite Church and Mennonite Church were binational bodies before denominational transformation created Mennonite Church Canada in 2000 and Mennonite Church USA on Feb. 1 of this year.

"Three factors contributed to a reduced amount of money available for distribution as compared to the unofficial—but wishful thinking—estimates of individuals prior to the St. Louis 1999 [decision to form separate U.S. and Canadian denominations]," said Ted Stuckey, director for Mennonite Church USA's Office of Administration. Stuckey is a member of the binational Asset and Liability Distribution Task Force and made a report last month to the Joint Executive Committee of Mennonite Church USA and Mennonite Church Canada.

First, he said, GC and MC agencies all had operating budget shortfalls in the last two years of their existences. Second, the mission agencies' transformation process "proved to be a very expensive process" and significantly reduced the reserves of Mennonite Board of Missions, Commission on Overseas Mission and Commission on Home Ministries. Third, severance costs for GC and MC employees who were not given jobs in the new agencies further reduced the reserves of all former agencies.



With the former agencies permanently closing their books, distribution of GC and MC assets can begin. In the first step, Mennonite Church Canada will be allocated $474,317 of the net assets of the General Conference Mennonite Church, Mennonite Church General Board, Mennonite Board of Congregational Ministries and Mennonite Board of Missions.

Asset allocation was determined by donors' countries and by membership. If it could be determined that a gift came from a Canadian, it was returned to Mennonite Church Canada. When donors could not be determined, 40 percent of GC assets and 10 percent of MC assets were allocated to Mennonite Church Canada. Those numbers were based on Canadian GC and MC memberships.

Still to be determined is the amount to be distributed from Mennonite Board of Education, which ended its fiscal year June 30 and just received its audit. Mennonite Publishing House and Mennonite Mutual Aid are not included in the distribution; MPH remains a binational agency while MMA is a U.S.-only agency.

The Asset and Liability Distribution Task Force will now address six other issues, including assessing the value of real estate that continues to be used by Mennonite Church USA. There are currently no plans to sell any of the properties, located in Newton, Kan.; Harrisonburg, Va., and Goshen, Ind. Stuckey said the task force may decide that the Newton building should not be considered a binational asset because it was a gift from a U.S. donor.

"How will [Canadians] feel about not getting their money back from buildings they helped pay for?" asked Dan Nighswander, Mennonite Church Canada executive director.

Other unresolved asset-distribution issues are:

- Funds belonging to the Mennonite Indian Leaders Council, a U.S. organization formerly affiliated with the General Conference Mennonite Church,
- Proceeds from the sale of denomination-owned properties in other countries,
- Liabilities in retirement aid funds for former missionaries and pastors,
- Guarantees for loans made by Church Extension Services to overseas congregations for church buildings,
- Unspecified deficits remaining from the transformation process and from ongoing publishing transformation costs.—*Everett J. Thomas*

Conference ousts oldest congregation

Eastern District first to discipline ex-GC congregation over homosexuality.

The first Mennonite congregation in North America has become the first former General Conference Mennonite Church congregation to lose its denominational membership over the issue of homosexuality. With a 74 percent vote, Eastern District Conference removed Germantown Mennonite Church, Philadelphia, from its rolls during the conference's fall assembly on Nov. 2.

Germantown has long welcomed noncelibate homosexuals as members. At their assembly last November, conference delegates placed the congregation under discipline in the wake of Germantown's ordination of a homosexual man.

"There's some relief in having this resolved," says Germantown pastor Richard Lichty. "We're, of course, disappointed. ... We still believe what unites us far exceeds what divides us."

But both Lichty and Eastern District president Dave Hersh said good relations still exist between the conference and the congregation. "On an unofficial level, nobody is treating us as pariahs," Lichty says.

A liaison relationship will be established, allowing for Eastern District representatives to attend Germantown meetings and for Germantown to attend and report at Eastern District delegate assemblies. "It's just to keep in touch," Hersh says.

Lichty says he is glad for opportunities for ongoing contact. "We've got a lot of life and energy," he says, "but we'll have to be intentional to preserve ... our Anabaptist heritage."

Germantown was founded by the first Mennonite settlers in North America, who arrived from Europe to near present-day Philadelphia in 1683. In addition to its Eastern District membership, the congregation was also part of the former Mennonite Church's Franconia Conference, until it removed Germantown from membership in 1997.

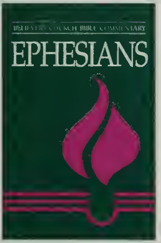
Lichty says Germantown has no intention of seeking other denominational affiliation.

Eastern District's fall assembly also included the loss of a withdrawing congregation, as delegates released First Mennonite Church of Huntingdon Valley, Pa.

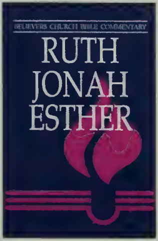
But the assembly also featured the announcement of plans to plant the first Mennonite congregation in New Hampshire. New Eden Fellowship of Schwenksville, Pa., is exploring establishing a congregation in Dover, N.H.

"When you do something negative, you like to turn around and do something positive," Hersh says.
—Rich Preheim

Believers Church Bible Commentary



Ephesians
"Explores lofty confessional peaks and rich fields of practical application. Thomas R. Yoder Neufeld deftly handles difficult passages, blending careful scholarship with a gospel interpretation that is provocative, fresh, and trustworthy. Encounter with God's boundless grace leads individuals and the church to become agents of salvation, peacemaking, and hope."
—J. Nelson Kraybill, President, Associated Mennonite Biblical Seminary
Paper, 400 pages, $24.99; in Canada $38.99



Ruth, Jonah, Esther
"Eugene F. Roop's work on *Ruth, Jonah, Esther* is outstanding. Combining the best of recent scholarship with a high regard for the authority of Scripture, Roop makes us all grateful that these three short books have been preserved in the canon for our inspiration and edification."
—Daniel I. Block, Southern Baptist Theological Seminary
Paper, 304 pages, $24.99; in Canada $38.99

Other volumes include *Genesis*; *Exodus*; *Judges*; *Jeremiah*; *Ezekiel*; *Daniel*; *Hosea, Amos*; *Matthew*; *Mark*; *Acts*; *2 Corinthians*; *Ephesians*; *Colossians, Philemon*; *1-2 Thessalonians*, and *1-2 Peter, Jude*.

Herald
Press

1 800 245-7894 • www.heraldpress.com

Three colleges honor alumni for work

Children can be easily transformed, because they're still forming.
—Samuel G. Doe

Samuel G. Doe and Sylvester Outley know brokenness—and the power of restoration and reconciliation. Doe is helping other West Africans overcome years of hatred and bloodshed. Outley, a recovering drug addict and ex-convict, is helping others overcome their substance abuse.

For their efforts, Doe and Outley are among eight alumni honored this fall by three Mennonite colleges.

In 1998, Doe received a master's degree from the Conflict Transformation Program at Eastern Mennonite University, Harrisonburg, Va. He came to EMU from Liberia, where years of civil unrest have killed 10 percent of the country's population. After graduation, Doe helped found and became executive director of the West Africa Network for Peacebuilding, based in Accra, Ghana. WANEP provides coordination and training among more than 70 peace and justice organizations in 14 African countries.

Doe was one of three EMU graduates presented with alumni awards on Oct. 13 during the school's homecoming weekend.

In a campus chapel service, Doe noted that during Liberia's civil war, which officially ended in 1995, thousands of children were forced into military service, experiencing horrendous violence and "complete dislocation from their communities."

"Some were brainwashed into killing relatives," he said. "They often can't go back to their communities unless work is done in reconciliation."

But Doe is hopeful. "Children can be easily transformed, because they're still forming."

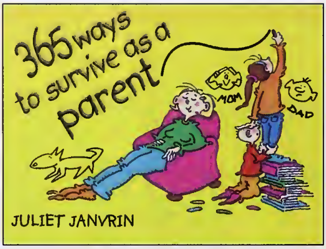
Also receiving EMU alumni awards were Lorraine Stutzman Amstutz and Harold Zook. Amstutz is a 1981 graduate who directs the Mennonite Central Committee Office on Crime and Justice, based in Akron, Pa. She has worked in the fields of victim-offender mediation and restorative justice since 1984, when she was involved in the first U.S.-based program in Elkhart, Ind.

Zook, a 1959 graduate now living in Oley, Pa., has retired from 36 years as a public school teacher and administrator. A rare unnamed disability that restricts his movement has left him confined to a wheelchair since he was a young adult. Further deterioration has led to surgery, a ventilator and 24-hour care.

Despite this, "he is as positive as any person you can meet," wrote Zook's EMU roommate, James Payne, in his nominating letter. "His faith gave him hope and strength. In his life, he soared liked the eagle."

Outley was one of four Goshen (Ind.) College

Wisdom, Wit, Encouragement



202 pages • $5.95, paperback

365 ways
to make the most of
your marriage

192 pages • $5.95, paperback

365 ways to survive as a parent . . . How about a year's worth of energetic encouragement for parents — delivered in bite-sized servings?

This book is a high-spirited companion that entertains, while offering the long view to parents who need a little boost and focus.

Pick up the book and begin reading anywhere. No lecturing. No preaching. Instead, the book faces all the wrinkles and tensions with wit and wry truth — and jaunty illustrations to match.

365 ways to make the most of your marriage . . . The point is to make a marriage last, and to have fun while living it. All the tough bumps are part of this lively collection, but they're outnumbered by reminders of the deeply satisfying pleasures that a well-tended marriage can bring.

Women and men alike will chuckle knowingly as they read these one-a-day proverbs. Wit and encouragement warm the pages. The illustrations keep the book light and full of every-day life.

Good Books®
Available at local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and American Express accepted.
For shipping and handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com • (check our weekly specials—35% off!).

alumni recognized during the school's alumni weekend Oct. 4-6. He is a 1969 graduate and is the founder and director of SELF Inc., one of the largest drug rehabilitation programs in Philadelphia.

But before arriving at Goshen, Outley had landed on Texas' most-wanted list for drug-related and other crimes. While serving a prison sentence, faith began to take root. "Jesus is a powerful transformer of people," Outley told Goshen students in an Oct. 4 speech.

After his release from prison, he ended up in Chicago, where a social worker suggested he visit Goshen College. "I felt something that made me feel this is the place to be," Outley said.

"Two of the smartest moves that God ever made to me as an individual were to put me in the penitentiary and to bring me to Goshen."

Outley left the school with a social work degree and earned master's and doctoral degrees before founding a therapeutic residential program for criminals and an outpatient drug and alcohol facility in the Philadelphia area.

Goshen also presented alumni awards to Ed and Theo Hartzler Yoder of Archbold, Ohio, and to Kathleen Zehr, Lowville, N.Y. Ed, class of 1957, and Theo, class of 1958, have been active in encouraging students to attend college. They have established scholarships at Goshen and Hesston (Kan.) College and helped start a fund at Zion Mennonite Church, Archbold, that has supported 124 college students since 1982.

Zehr, a retired home economics teacher, has devoted herself to care of the elderly and to higher education. She was a founding board member of Brookside Mennonite Retirement Community in Lowville and helped found the local hospice program. Zehr has also been involved with the Delta Kappa National Sorority, providing educational scholarships for Native Americans.

Bluffton (Ohio) College honored two alumni in an Oct. 5 ceremony. Doris Diller received the Distinguished Service Award, and Paul King received the Service Award for former faculty and staff.

Diller, of Columbus, Ohio, was a leader in surgical cancer nursing. A 1929 Bluffton graduate, she died Sept. 15 at the age of 93. She taught at Johns Hopkins School of Nursing in Baltimore and authored a textbook on surgical nursing. Last year Diller received the Lifetime Achievement Award from the Oncology Nursing Society.

King, a 1957 graduate, was a member of Bluffton's development staff from 1977 to 1992. During that time he was involved in major fund-raising campaigns that led to Salzman Stadium, Sauder Visual Arts Center and other facilities. In retirement, he is president of the Mennonite Mutual Aid Society and a board member of Goodville Mutual Casualty Co. of New Holland, Pa.

Jesus is a powerful transformer of people.
—Sylvester Outley

Speak. Listen. Sing. Pray. Learn. Teach.

Merge your mission

Start peace. Erase injustice.

with God's mission on earth.

Begin a conversation that crisscrosses cultures.

Live and share your Christian values.

Be inspired in scholarship and discipleship.

We'll help you discover your strengths,

use your gifts

and make your point in the world.

goshen college

Admission office 800-348-7422
admissions@goshen.edu • www.goshen.edu

CALENDAR

"A Journey to Jerusalem" Training in Nonviolence, Dec. 6-8, Akron, Pa. For those who want to witness against war and speak truth to power but are not sure how. Sponsored by Mennonite Central Committee U.S. Peace and Justice Ministries. For information, contact 717-859-3889; journeytojerusalem@mcc.org; www.mcc.org/journeytojerusalem.

WORKERS

Caceros, Antonio, Dallas, is beginning a two-year Mennonite Central Committee (MCC) assignment in Dallas as a church community worker.

Chapman, Nancy Emig, Akron, Pa., is beginning a two-year MCC assignment in Akron as an administrative assistant.

Dyck, Arthur P., was ordained Aug. 25 for ministry at Neffsville Mennonite Church, Lancaster, Pa.

Eichelberger, William, Goshen, Ind., is beginning a two-year MCC assignment in Goshen as material resource coordinator.

Green, Kristin and John Ratigan, Minneapolis, are beginning a two-year MCC term in British Columbia. Kristin will work as an adult educator; John will work as an educator coordinator.

Henderson, Eric, began Sept. 1 as interim pastor of Holly Grove Mennonite Church, Westover, Md.

Horst, Loren, concluded a pastorate June 30 at Lindale Mennonite Church, Harrisonburg, Va

King, Douglas, ended July 31 as youth and young adult pastor at Weavers Mennonite Church, Harrisonburg, Va.

Knight-King, Kelsey and Zachary, Corvallis, Ore., are beginning a three-year MCC assignment in Washington. Kelsey will work as a residence assistant; Zachary will work as a medical clinic coordinator.

Martin, Allen L. Jr., Cincinnati, is beginning a two-year MCC assignment in Cleveland as a church community leader.

Mast, Dale, Chesapeake, Va., was licensed Sept. 29 for special ministries in Norfolk District of Virginia Conference.

Moyer, Jonathan, Harleysville, Pa., is beginning a two-year MCC assignment in Vietnam as an EFL teacher.

Onelangsy, Aaron, ended June 30 as pastor of Laotian ministries at Harrisonburg (Va.) Mennonite Church.

Raid, Elizabeth Ann, Newton, Kan., is beginning a two-year MCC assignment in North Newton, Kan. as a resource developer.

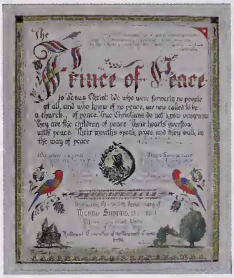
Rawls, Kristin, Cary, N.C., is beginning a three-year MCC assignment in Mozambique as a community AIDS coordinator.

Sheats, Earl, ended in June as pastor of Holly Grove Mennonite Church, Westover, Md.

Showalter, Virginia, Linville, Va., is beginning a two-year MCC assignment in Washington as a housing case worker.

Siegrist, Brent, ended June 30 as assistant pastor at Immanuel Mennonite Church, Harrisonburg, Va.

Spicher, Bethany, Washington, is beginning a two-year MCC term in Washington as legislative assistant for domestic affairs.


The Prince of Peace
Jesus Christ: We who were formerly no people at all, and who knew of no peace, are now called to be a church of peace. True Christians do not know vengeance. They are the children of peace. Their hearts overflow with peace. Their mouths speak peace, and they walk in the way of peace.
Menno Simons
1996

Display your heritage of peace

Menno Simons Commemorative Fraktur

and support the work of the Mennonite Church USA Historical Committee

Commissioned in 1996 to mark the 500th birthday of Menno Simons. Signed and numbered by the artist, Roma J. Ruth. 15"x18" Ready for framing.

Yes, I want to order ____ prints @$25 each $ _____
Shipping & postage: $3 plus 50¢ for each additional copy $ _____
Total $ _____

Make checks payable to "Historical Committee" and mail to 1700 S. Main, Goshen, IN 46526. Or call 574-535-7477; email archives@goshen.edu.

FAITH ▪ LEARNING ▪ LEADERSHIP

Bethel College

Birthplace of the Ministry Inquiry Program

We educate leaders!

www.bethelks.edu

300 East 27th Street
North Newton, Kansas
67117-0531
admissions@bethelks.edu
1-800-522-1887

Ministry Inquiry Interns, 2002

Spread the faith and embrace yours. Give a gift of The Mennonite or subscribe for yourself.

For the holidays, *The Mennonite* is offering special subscription rates. You'll receive additional discounts when sending a gift subscription. Prefer to phone in your subscription or order online? Call 800-790-2498 or visit www.TheMennonite.org.

Please enter my own subscription to *The Mennonite*:

☐ 1 year @ $35.00 – $1.75 off the regular subscription rate

I'd like to send a gift subscription AND subscribe for myself[1]:

☐ 1 year @ $33.00 EACH – $7.50 total savings

I'd like to send a gift only*:

☐ 6 months @ $20.00

☐ 1 year @ $33.00 – $3.75 off the regular subscription rate

I'd like to receive/send (circle one) *The Mennonite* on tape:

☐ 1 year @ $35.00 (vision impairment? ☐ yes ☐ no)

Please print

Your Name ____________________

Address ____________________

City ____________ State ________ Zip ________

Recipient Name ____________________

Address ____________________

City ____________ State ________ Zip ________

---

[1] Online ordering option not available. *A gift card will be sent in your name to all gift recipients. Special 6-month and 1-year discounted subscription offers valid through 12/31/02 on NEW subscriptions only. Kansas residents will have 6.3% sales tax added to their invoice.

SCI02

NO POSTAGE
NECESSARY
IF MAILED
IN THE
UNITED STATES

BUSINESS REPLY MAIL
FIRST CLASS PERMIT NO. 100 NEWTON, KS

POSTAGE WILL BE PAID BY ADDRESSEE

THE MENNONITE
P O Box 347
Newton KS 67114-9976

Swartzendruber, Rachel, Colorado Springs, Colo., is beginning a three-year MCC assignment in Nicaragua as a community service worker.

Weaver, Dale L., was licensed Sept. 22 as pastor of Sandy Hill Mennonite Church, Coatesville, Pa.

Wyble, Naomi, Ephrata, Pa., is beginning a three-year MCC assignment in Akron, Pa., as director of administrative services.

Zimmerman, Lisa, Akron, Pa., is beginning a two-year MCC assignment as educator coordinator with the MCC East Coast regional office.

BIRTHS & ADOPTIONS

Alderfer, Joah Matthew, Oct. 10, to Michael and Rachelle Gahman Alderfer, Harleysville, Pa.

Berkey, Alexander Charles, July 20, to Gary and Veronica Weirich Berkey, Goshen, Ind.

Buller, Grant Benjamin, Oct. 2, to Lonnie and Maris Sawyer Buller, Ashland, Neb.

Croissette, Gavin Scott, Aug. 21, to Scott and Heather Miller Croissette, Quakertown, Pa.

Froese, Krista Tracy, Oct. 6, to David and Tracy Froese, Grunthal, Man.

Giesbrecht, Graham Jay, Sept. 21, to Jayson and Gina Dueck Giesbrecht, Altona, Man.

Graber, Andrew Corbin, Oct. 8, to Corbin and Tonya Gundy Graber, Divide, Colo.

Grieser, William Christopher, Oct. 10, to Matthew and Anna Rhodes Grieser, New Castle, Ind.

Hamm, Emilee Suzanne, Sept. 17, to Larry and Teresa Kehler Hamm, Altona, Man.

Jordan, Emily Rose, Aug. 26, to Randall and Jayme Moyer Jordan, Sellersville, Pa.

Linder, Owen Eric, Aug. 31, to Eric and Laura Hurter Linder, Lancaster, Pa.

McQuade, Aiden John, Oct. 3, to John and Jessica Gehman McQuade, Hatfield, Pa.

Melham, Maynard David Gregory, Sept. 27, to Gregory and Amanda Musselman Melham, Easton, Pa.

Nisly, Annalise Mei, Dec. 13, 2001, received for adoption Sept. 10 by Deborah and Lamar Nisly, Bluffton, Ohio.

North-Sandel, Isaac Brooks and Ruby Inez (twins), Sept. 27, to Emily North and Ben Sandel, Tacoma Park, Md.

Schloneger, Mia Janae, Oct. 1, to Steve and Brenda Marks Schloneger, Louisville, Ohio.

Sieck, Galen Thomas, Oct. 9, to Cindy and Winston Sieck, Columbus, Ohio.

Stucky, Colten Dean and Caden John (twins), Oct. 1, to Terry and Lisa Kroeker Stucky, Hutchinson, Kan.

Wampole, Vaughn Raymon, Oct. 9, to Cheri and Christopher Wampole, Erie, Pa.

Yousey, Samuel Joseph, Oct. 8, to Steven and Rosemarie Zehr Yousey, Lyndonville, N.Y.

Zook, Alexis Marie, Sept. 29, to Teresa and Tony Zook, Lancaster, Pa.

Zook, Elizabeth Grace, Oct. 4, to Kally Jo and Matthew Zook, Philadelphia.

MARRIAGES

Carr/Yoder: Angela Carr, Davidsville, Pa., and Joel Yoder, Hollsopple, Pa., Oct. 5 at Thomas Mennonite Church, Hollsopple.

Derstine/Souder: Zachariah Derstine, Telford, Pa., and Kara Souder, Sellersville, Pa., Oct. 4 at Souderton (Pa.) Mennonite Church.

Ediger/Nisula: Lowell Ediger, Hampton, Neb., and Jennifer Nisula, York, Neb., Sept. 21 at Bellevue (Neb.) Christian Church.

Hickman/Lantz: Matthew Hickman, Paoli, Ind., and Debra Lantz, Shipshewana, Ind., Aug. 31 at Emma Mennonite Church, Topeka, Ind.

Hoenig/Steiner: Carola Hoenig, Markt Schwaben, Germany, and Karl Steiner, Goshen, Ind., Aug. 17 at Markt Schwaben.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

- TheMennonite@TheMennonite.org
- fax 316-283-0454
- P.O. Box 347, Newton, KS 67114

Study in Jerusalem in 2003!

Bat Kol Institute is offering a new Study Program—
Love, Law & Lore:
Holiness & Wilderness Themes in Leviticus

Choose the July or November study session for a full month of graduate-level courses for dynamic women and men involved in Christian education and ministry, to enhance your understanding of the Hebrew Scriptures. If you are in a position to reteach what you study, and to encourage others to develop a love and enthusiasm for the Holy Scriptures, we invite your application. Academic credit may be arranged through your own university.

Applications are being accepted now for both the July and November sessions.

See our Web page for more about Bat Kol, its aims, faculty, and courses. You will also meet the Directors, and see comments from Bat Kol Institute alumni around the world. Scholarship assistance may be available for qualified candidates.

Application procedures are fully outlined on our Institute web site.

Bat Kol Institute, 5 Otniel Street, Jerusalem 93503
Fax: + 972-2-671-5056, or e-mail gew@batkol.info
www.batkol.info

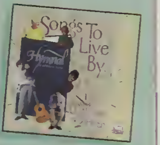
Bat Kol Institute

"Christians studying the Bible within its Jewish milieu, using Jewish sources."

1983-2003 • Celebrating 20 Years of Biblical Scholarship!

Pass on the faith through music

Songs To Live By
Families, children, and all who love song will delight in these joyful renditions of treasured hymns. Two volumes available.
CD: $15.99 U.S.
Cassette: $10.99 U.S.



Abide With Me

Abide With Me
Enjoy sensitive, spirit-filled guitar settings of well-loved hymns. Peaceful inspiration for all.
CD: $15.99 U.S.
Cassette: $10.99 U.S.

Order now for Christmas giving!

God's Love Is for Everybody: Songs for Small & Tall
Celebrates God's great project in the world and invites everyone, small and tall and in between, to join in.
CD: $10.99 U.S.
Accompanying activity book: $5.99 U.S.
CD and activity book kit: $16.99 U.S.

NEW
God's Love is for everybody

Faith & Life Resources
A Division of Mennonite Publishing House

1 800-743-2484 • www.mph.org

Hoover/Siemens: Chris Hoover, Madison, N.J., and Tanya Siemens, Winkler, Man., Aug. 31 at Manitou, Man.

Kaser/Trigg: Brad Kaser, Elkhart, Ind., and Pam Trigg, Elkhart, Oct. 5 at Silverwood Mennonite Church, Goshen, Ind.

Kreider/Yoder: Dave Kreider, Mount Joy, Pa., and Lois Yoder, Manheim, Pa., Oct. 5 at Lancaster, Pa.

Oyer/Spingola: Tim Oyer, Boston, and Joanne Spingola, Chicago, Sept. 29 at Chicago.

Spencer/Witmer: Joyce Spencer, Goshen, Ind., and Galen Witmer, Goshen, Oct. 5 at Olive Mennonite Church, Elkhart, Ind.

DEATHS

Bishop, Claude, 89, Souderton, Pa., died Oct. 11. Spouse: (1st) Margaret Meyers Bishop (deceased); (2nd) Catherine Schaffer Bytheway Bishop (deceased). Parent: Melvin Bishop (deceased). Survivors: children Bruce, Marilyn; 12 grandchildren; 21 great-grandchildren. Funeral: Oct. 15 at Blooming Glen Mennonite Church, Souderton.

Bontrager, Dan D., 85, Hutchinson, Kan., died Oct. 7. Spouse: Fern Kaufman Bontrager. Parents: K.Y. and Susan Nissley Bontrager (both deceased). Other survivors: children Nancy Kay Brown, Jane Harder; four grandchildren; two great-grandchildren. Memorial service: Oct. 10 at South Hutchinson Mennonite Church.

Byler, Margaret K., 83, Lititz, Pa., died Oct. 6. Spouse: Christ J. Byler. Foster parents: Amanda and Dan Byler (both deceased). Other survivors: children Anna Mary, Sarah Perez, Chris, Leonard, Samuel, David; 16 grandchildren; 11 great-grandchildren. Funeral: Oct. 9 at Willow Street (Pa.) Mennonite Church.

Goodville Mutual
New Holland, Pa.

Find an agent near you for details about our competitive insurance packages!

www.goodville.com
or 800-448-4622

- Delaware
- Illinois
- Indiana
- Kansas
- Maryland
- Ohio
- Oklahoma
- Pennsylvania
- Virginia

affordable insurance
for vehicle, home, farm, small business, church

Barn Raising
A strong foundation for a solid future

Barn raising has been a priceless service to those facing crisis in the past. Today, we are called to a modern-day barn raising to build a strong foundation for a solid future at Mennonite Publishing House. Leadership teams are creating blueprints for the future and we can all help with our prayers, support, and donations.

Publishing is essential to our mission and identity as a church. Look for details regarding Phase One of the debt recovery project, Barn Raising: A Strong Foundation for a Solid Future, in your congregation.

Help rebuild MPH by sending your tax-deductible donations through your church offering or to one of the address at left.

Mennonite Church Canada
"For MPH Barn Raising"
600 Shaftesbury Blvd
Winnipeg MB R3P 0M4

Mennonite Church USA
"For MPH Barn Raising"
P.O. Box 347, 722 Main St
Newton KS 67114

Mennonite Publishing House

A community of learning, faith, respect

Explore your interests • Build your skills • Nurture your faith • Prepare for life

An ethic of service in a Mennonite peace church tradition

Bluffton College
The Truth Makes Free

Bluffton, Ohio
Call today to arrange a campus visit:
1-888-214-7744
admissions@bluffton.edu
www.bluffton.edu

Crossgrove, Charity Rufenacht, 88, Archbold, Ohio, died Oct. 10. Spouse: John Crossgrove (deceased). Parents: Ephraim and Anna Goldsmith Rufenacht (both deceased). Survivors: children Ronald, Roger, Robert, Ruth Ann McQuillin, Rose Mary Rupp; 10 grandchildren; eight great-grandchildren. Funeral: Oct. 13 at Central Mennonite Church, Archbold.

Diener, Daniel H., 86, Goshen, Ind., died Aug. 7. Spouse: Carrie Yoder Diener. Parents: Harry and Amanda Selzer Diener (both deceased). Other survivors: children Karen Thompson, Maribeth Friesen, Darrel; eight grandchildren; two great-grandchildren. Funeral: Aug. 10 at Prairie Street Mennonite Church, Goshen.

Esh, Miriam Musselman, 78, Lindsborg, Kan., died Oct. 9. Spouse: Harry Esh. Parents: Samuel and Ruth Batterman Musselman (both deceased). Other survivors: children John, Jerry; six grandchildren. Funeral: Oct. 13 at Rockville (Pa.) Mennonite Church.

Graber, Emma Schrag, 94, Freeman, S.D., died Aug. 25. Spouse: Rumie Graber (deceased). Parents: John and Katie Miller Schrag (both deceased). Survivors: son Chet; three grandchildren; one great-grandchild. Funeral: Aug. 29 at Salem-Zion Mennonite Church, Freeman.

Horst, Alma Brenneman, 102, Kalona, Iowa, died Oct. 14. Spouse: Rufus Horst (deceased). Parents: William and Mary Hershberger Brenneman (both deceased). Survivors: stepchildren Ethan Horst, Rachael Stoltzfus, Lester Horst. Funeral: Oct. 18 at Lower Deer Creek Mennonite Church, Kalona.

Mishler, Evelyn, 85, Walnut Creek, Ohio, died Oct. 13. Spouse: Lloyd Mishler. Other survivors: children Elaine Hyer, Colin; four grandchildren. Funeral: Oct. 16 at Walnut Creek Mennonite Church.

Roth, Mabel Kropf, 94, Canby, Ore., died Oct. 8. Spouse: Uriah Roth (deceased). Parents: Harvey and Polly Miller Kropf (both deceased). Survivors: children Doris South, Don, Ken; six grandchildren; 14 great-grandchildren. Funeral: Oct. 13 at Zion Mennonite Church, Canby.

Steffy, Chester M., 83, Lititz, Pa., died Oct. 4. Spouse: Elizabeth Habecker Steffy. Parents: Noah and Metta Martin Steffy (both deceased). Other survivors: children Helen Eshleman, Jane Reem, Carolyn Horst; nine grandchildren; 11 great-grandchildren. Funeral: Oct. 9 at Habecker Mennonite Church, Washington Boro, Pa.

Steiner, Kathryn Marie Smucker, 101, Goshen, Ind., died Oct. 8. Spouse: David Steiner (deceased). Parents: Jonas and Magdalena Yoder Smucker (both deceased). Survivors: children Martha Sue Headings, Paul, Albert, Joanna Witmer, Dan, Sam; 16 grandchildren; 34 great-grandchildren; three great-great-grandchildren. Funeral: Oct. 12 at North Lima (Ohio) Mennonite Church.

Trost, Anna Bossert, 78, Clarence, N.Y., died Oct. 11 of cancer. Spouse: Norman Trost. Other survivors: children Rhoda Derstine, Lois Hoover, Carl, Linda; seven grandchildren. Funeral: Oct. 14 at Harris Hill Mennonite Church, Clarence.

Weber, Edith, 92, Harrisonburg, Va., died Oct. 10. Parents: Raymond and Miranda Baker (both deceased). Body donated to science.

with arms outstretched

Celebrate the birth that embraced us all

GOSHEN COLLEGE

Advent weekday devotions from Goshen College faculty, students and staff

www.goshen.edu/devotions

Free study guides for *The Mennonite* are available at www.themennonite.org!

FALL 2002 TOURS

IRELAND (September 20 - October 1)
FALL FOLIAGE TOUR in NEW ENGLAND (October 8-14)
SERVICE TOUR to ISRAEL (NAZARETH VILLAGE) (October 25 - November 7)
VIETNAM (November 6-24)
CHRISTMAS SERVICE TOUR to PENNSYLVANIA (November 28 - December 3)

2003 TOURS

JAMAICA SERVICE TOUR (January 24 - February 2)
PARAGUAY SERVICE TOUR (April 3-17) • *RUSSIA and UKRAINE* (May 23 - June 6)
From PENNSYLVANIA to ONTARIO (May 28 - June 2)
In the FOOTSTEPS of the APOSTLE PAUL (May 30 - June 15)
EUROPEAN HERITAGE (June 9-25)
CHINA (June - TBA) • *ALASKA* (June 25 - July 7)
MAJESTIC CANADIAN ROCKIES (July 7-20)
MENNONITE WORLD CONFERENCE (AFRICA 2003) (8 tours offered in August)
GERMANY and SWITZERLAND (October 9-23)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

IT'S NOT TOO LATE TO JOIN A TOURMAGINATION TOUR IN 2002 & 2003

CALL 1-800-565-0451
FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: *office@tourmagination.com* • WEB: *www.tourmagination.com*

9 Willow Street
Waterloo, ON, Canada N2J 1V6
Reg. #1567624

1011 Cathill Road
Sellersville, PA, USA 18960

CD release: Out of the Blue—*Arrangements for marimba* from *Hymnal: A Worship Book*. Preview the CD at www.seashellsound.com.
Contact Darrell J. Bueckert at 306-384-0667 or info@seashellsound.com.

Hawkesville Mennonite Church, located in Hawkesville, Ontario, invites applications for a full-time ***pastor***. We are a small village church serving the surrounding communities. The position will be available spring 2003. Experience is an asset.
Please send resume to Mennonite Church Eastern Canada, Minister of Pastoral Services, 4489 King St. East, Kitchener, ON N2P 2G2; email muriel@mcec.on.ca.

Mennonite-Anabaptist Heritage Vacation *with historian and storyteller John Sharp*. 14 glorious days in Germany, Switzerland, Austria and France. First-class tour $2,689, June 12-25, 2003; 800-322-0788; www.Christian-tour.org.

Trissels Mennonite Church seeks a quarter- to one-third time ***youth pastor***; position is available Jan. 1, 2003.
Contact Trissels Mennonite Church, P.O. Box 549, Broadway, VA 22815; 540-896-7289; Trisselsmc@juno.com.

The Mennonite Congregation of Boston seeks experienced candidate for ***half-time pastoral role*** immediately. The candidate should have a strong commitment to Anabaptist values and beliefs, peace and justice concerns, congregation-based decision making and shared leadership. The candidate should be comfortable offering leadership to a small (40 average worship attendance), diverse Christian community in an academic and professional setting in metropolitan Boston. This half-time pastor position might appeal to someone who wishes to pursue further graduate training or to retire in a university community.
Reply to Pastoral Search, 26 Parker, Lexington, MA 02421; mcob_pastoral_search@hotmail.com.

Columbia Bible College announces three faculty openings for fall 2003. The desired areas of expertise are:
Teaching: One instructor in one of the following disciplines: missions/evangelism, or social sciences (sociology, anthropology), or Bible;
Registrar
Director of Service Learning (overseeing the internship and service practicum programs)
For a full list of qualifications and job description, please consult our Web site: www.columbiabc.edu/employment. Please forward resume by Dec. 15, 2002, to the attention of Dr. Ron Penner, 2940 Clearbrook Rd., Abbotsford, BC V2T T2Z. In accordance with Canadian immigration requirements, this advertisement is directed in the first instance to Canadian citizens or permanent residents.

Seeking Justice in Health Care

Mennonite Health Assembly

March 6 - 9, 2003
Greenville, South Carolina

Join old and new friends to search for better ways to offer healing and hope to all in the name of Christ. For information, call 574-534-9689 or visit www.mhsonline.org.

Event is sponsored by Mennonite Health Services and MMA

Mennonite Health Services
MMA

Mennonite Mission Network seeks a ***resource couple for Corrymeela Community in Northern Ireland***. This couple will provide pastoral support to staff, volunteers, families and individuals who come to stay at the center. Corrymeela is a reconciliation community in Northern Ireland that has approximately 4,000 visitors every year. Immediate opening.
Please send resume to Diana Cook, Mennonite Mission Network, P.O. Box 370, Elkhart, IN 46515. For more information, contact Diana at 574-523-3064 or DianaC@MennoniteMission.net.

Bahia Vista Mennonite Church, a congregation of 300+ members in Sarasota, Fla., is seeking an ***associate minister*** and a ***minister of music***. Both opportunities have the potential to be full-time. One or both should include skills for involving and valuing children and youth. A deep and growing love for Jesus, a personal call to ministry, a high level of commitment to pastoral care, team effort, prayer and empowering of the laity are priorities. Associate minister to have preaching skills and passion for evangelism and discipling. Minister of music to have a variety of music skills and to promote congregational participation and unity in worship.
Contact David Ray Miller, 1203 Cornish Court, Sarasota, FL 34232; 941-377-6721; Davidray08@aol.co

The scholar-in-residence program, established by a grant to **Goshen College**, seeks a ***scholar of African, Latin, Asian or Native American (ALANA) background*** to spend second semester and May term (January-May 2003) on our campus. The scholar will teach one or two courses and provide consultation in areas related to, but not limited to, recruitment and retention of students of color. The scholar-in-residence program will continue with another scholar for a semester of the 2003-04 academic year. A minimum of a master's degree is required, Ph.D. preferred. Experience in teaching is highly desirable. The scholar-in-residence academic expertise could be in any field of studies. Must be committed to the educational mission of the college and supportive of Christian beliefs and values as interpreted by the Mennonite Church.
To apply, visit the position announcement on the Goshen College Web page, www.goshen.edu, under employment. Goshen College is an AA/EEO employer; members of under-represented groups are encouraged to apply.

Goshen College is accepting applications for a ***music professor*** who is passionate about teaching, performing and leadership. Responsibilities include choral ensemble leadership, applied instruction in voice and/or classroom teaching. Other ensemble and applied areas may be considered. The successful candidate may be called upon to chair the music department. Applications will be reviewed immediately. The appointment will begin July 1, 2003. A doctorate is preferred. Strong interest in active recruiting is required. Candidate should have evidence of successful teaching at the college level, a record of strong administrative skills and a record of collegial relationships with faculty, staff, students and administration. Applicant needs to have a vision for growing an exciting program in a state of the art facility.
To apply, visit the specific position announcement on the Goshen College Web page, www.goshen.edu, under employment. Goshen College is an AA/EEO employer; members of under-represented groups are invited to apply. Goshen College is affiliated with the Mennonite Church.

Bluffton College invites applications for a tenure track position in ***business/management*** with a primary emphasis in management-related subjects such as leadership, strategic planning, management and supervision. A secondary emphasis in statistics or finance is desirable but not required. Flexibility in course load and teaching at the graduate and undergraduate are expected. Ph.D. or functional equivalent required for tenure. Consideration will be given to candidates from the fields of management, organization behavior, economics or other management-related disciplines. We anticipate the position will be filled at the assistant professor level. Salary is dependent on qualifications. Review of applications begins Dec. 1 and continues until an appointment has been made. For more information, see www.bluffton.edu.
Send letter of interest, vita, three letters of reference (submitted directly from the referee) and official transcripts to Elaine Suderman, Administrative Assistant for Academic Affairs, Bluffton College, 280 W. College Ave., Bluffton, OH 45817-1196. EOE. Members of under-represented groups are encouraged to apply.

Eastern Mennonite University announces faculty openings beginning fall 2003:

Chemistry: Ph.D. required. Seeking a candidate with expertise in organic chemistry. Teaching and research experience necessary. Background in NMR and GC-MS is desirable.

English: Ph.D. required. Seeking a candidate with expertise in 19th- or 20th-century American literature and/or creative writing (M.F.A. considered). Preference given to candidates with secondary expertise in a modern language.

Spanish: Ph.D. in Spanish required or master's degree with a related doctorate. Seeking a candidate with competency in teaching language, civilization and literature for a growing Spanish program.

EMU seeks faculty with evidence or promise of teaching excellence in a Christian, liberal arts environment, who are committed to ongoing scholarship and familiar with and supportive of Anabaptist-Mennonite Christian faith practices.

Candidates send letter of application, vitae, transcripts and three references to Marie S. Morris, Undergraduate Academic Dean, Eastern Mennonite University, Harrisonburg, VA 22802; email ugdean@emu.edu. Review will begin Nov. 29, 2002. EMU reserves the right to fill positions at any time or keep positions open. AAEO employer. Women and minorities are encouraged to apply. http://www.emu.edu

Souderton Mennonite Homes has an immediate opening for a ***director of finance*** to provide financial planning, organizational oversight and department leadership to the financial operations of SMH and SMH Foundation. An M.B.A. and 5 years experience in health care preferred. The successful candidate will have interpersonal leadership skills and strong financial management capabilities.

Interested? Send resume to Margaret@SoudertonHomes.org.

Washington Community Fellowship, a 20-year-old multidenominational congregation affiliated with the Mennonite church, is looking for an experienced ***pastor*** with a minimum of an M. Div. and strengths in these areas: preaching, teaching, worship, administration (multistaff supervision and congregational form of governing) and pastoral care. The successful candidate will share our vision for equipping and discipling the 350 attenders (including 125 children and youth) in their calling in Christ, engaging us in our urban setting on Capitol Hill.

Send resume, preferably by Dec. 15, to Rich Butterworth, Washington Community Fellowship, 907 Maryland Ave. NE, Washington, DC 20002; email pastoralsearch@wcfchurch.org.

Eastern Mennonite University seeks applications for the position of ***Conflict Transformation Program (CTP) director for development***. The candidate will be responsible for soliciting funds for the ongoing operations and special projects of CTP. The primary focus of this position is to generate financial resources for CTP. The director for development advances the vision/mission of CTP and EMU with a commitment to and understanding of peacebuilding and conflict transformation. Bachelor's degree required; graduate degree in conflict transformation/resolution or peace studies helpful. Experience in a Christian academic community; fund raising; experience in business or organizational structures; banking, finances and/or insurance experience; or related fields will be helpful. Review of applications begin on Nov. 25. The search will continue until the position is filled.

Send a letter of application, a resume, and names, addresses and telephone numbers of three professional references to Anthony Resto Jr., Director of Human Resources, EMU, 1200 Park Rd., Harrisonburg, VA 22802; 540-432-4108; restoa@emu.edu. Visit www.emu.edu for more information. People who bring gender, ethnic and cultural diversity are encouraged to apply. AAEO employer.

Pittsburgh Mennonite Church seeks a full-time ***pastor***. Located in western Pennsylvania, Pittsburgh is an urban area with emphasis on the medical field and many local universities, a relatively low cost of living and a wide variety of cultural and outdoor activities. We are an energetic, young and growing congregation, seeking to follow Christ in daily life. We seek a pastor that is called to leading in a culturally diverse area, with strong leadership, preaching and counseling skills.

Confidential responses should be sent to Miriam Ramer, Chair, Pastoral Search Team; email Ramer@juno.com; or call 412-441-9152.

Rosedale Bible College is seeking a person to fill the position of ***dean of students***, beginning August 2003. The dean of students serves as campus pastor and oversees student life and Christian service. He also serves on the college's administrative council. A master's degree is preferred but not required.

Inquiries should be directed to Leon Zimmerman, 740-857-1311 or lzimmerman@rosedalebible.org.

Pacific Northwest Mennonite Conference, serving 39 churches in AK, ID, OR, WA, MT seeks full-time ***associate conference minister***, beginning May 1, 2003. Responsibilities include providing spiritual guidance and building relationships with pastors and congregational leaders, preaching, teaching and resourcing to achieve healthy, missional congregations. We seek candidates who have seminary training, strong pastoral skills, pastoral ministry or conference minister experience and commitment to Anabaptist-Mennonite perspectives. Location is flexible within ID, OR, WA, with occasional overnight travel.

For full details, contact Jim Wenger, Search Committee Chair, 1214 NW 118th Circle, Vancouver, WA 98685; 360-571-5972; wengerja@attbi.com.

Eastern Mennonite University seeks applications for the position of ***director of LEAP (Learning, Exploring and Participating)***, a developing program to engage groupings of multicultural high school youth in the encouragement of a vocational call to pastoral ministry. The director is responsible to help develop (in consultation with the director of church partnerships), implement and direct the LEAP program as outlined in the implementation grant proposal to Lilly Endowment, Inc. This position will be working from the Washington D.C. office. Holds at least a bachelor's degree in area congruent with this ministry position; familiar with and understands the needs and ethos of the Mennonite Church and its youth by having served in youth-related ministries; excellent communication and relational skills; ability in planning, implementing and coordinating programs; available to travel up to 30% of the time. Review of application begins Nov. 25. The search will continue until the position is filled.

Send a letter of application, a resume, and names, addresses and telephone numbers of three professional references to Del Glick, Director of Church Partnerships, 907 Maryland Ave. NE, Washington, D.C. 20002. Visit www.emu.edu for more information. People who bring gender, ethnic and cultural diversity are encouraged to apply. AAEO employer.

Subscribe to *The Mennonite*. Call 800-790-2498.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Melanie Mueller, or email TheMennonite@TheMennonite.org.

Mennonite Your Way

"travel with a purpose"

2003 TOURS

- Hawaii - 4-Island — *Feb. 22 - March 6*
- Texas Springflowers & Ranches — *April 1-15*
- Southwest US Parks & Canyons — *April 25 - May 10*
- Canadian Rockies & Northern Parks — *June 12 - July 3*
- Alaska Tour & Cruise — *July 10-24*
- Mennonite World Conference - Tanzania, Kenya & Zimbabwe — *July 28 - August 19*
- Maritime Provinces of Canada — *September 2-13*
- Lake Michigan Circle Tour — *October 1-10*
- Australia & New Zealand — *October/November*

Itineraries available:
Box 425 • Landisville, PA 17538 • 717/653-9288 • 800/296-1991
Email: myw1525@aol.com • web: www.mywtours.com

Writes of passage

Gordon Houser

Ambiguity is evident in the title of "Mennonite/s Writing: An International Conference," held Oct. 24-27 at Goshen (Ind.) College. Was the conference on Mennonite writing or on Mennonites who write? The answer is both, but it begs other questions about Mennonite identity.

This was the third such conference. In 1990, "Mennonite/s Writing in Canada" was held in Waterloo, Ont. In 1997, "Mennonite/s Writing in the U.S." was held at Goshen. This latest one, a combination of the others, with special guests from Japan, celebrated the 40th anniversary of Rudy Wiebe's first novel, *Peace Shall Destroy Many*, which many saw as the breakthrough for serious fiction by Mennonites.

Since that novel's publication in 1962, a plethora of literature by writers at least labeled Mennonite has emerged, particularly in Canada. Wiebe himself has twice won the Governor General's Award, the highest honor given in Canada for fiction. Wiebe is Mennonite Brethren, and many (though not all) of his novels and stories have included Mennonite characters and themes.

Other writers labeled Mennonite have looser connections with the church. Sandra Birdsell, whose most recent novel, *The Russländer*, involves Mennonites who suffered in Russia following the Russian Revolution and came to Canada in the 1920s, said at the conference that her only connection is that her grandparents were Mennonite.

Is there such a thing as Mennonite writing? While much of the fiction discussed at this conference dealt with the experience of Russian Mennonites, the poetry treated a broader, more diverse range of topics. David Wright, a poet who joined a Mennonite church a few years ago, said he sees himself as a Mennonite who writes poetry rather than as a Mennonite poet.

In a paper presented at the conference, "Why Rudy Wiebe Is Not the Last Mennonite Writer," Maurice Mierau noted the irony of writers who are not members of the Mennonite church writing about Mennonite history.

Conference participant Ed Metzler said that as we encounter more literature from Mennonites outside North America, our understandings of Mennonite writing will change. One example is Japanese poet Yorifumi Yaguchi, one of the literary artists honored at a special banquet on Oct. 26. His poems focus on peace and nature.

Also honored at that banquet for their contributions to Mennonite literature were Rudy Wiebe, Barbara Claassen Smucker (in absentia) of Bluffton, Ohio, and Harry Loewen of Winnipeg.

Regardless of how one defines Mennonite writing, the interest among Mennonites in literature is high. This conference had 280 registrants, who came from across the United States and Canada, plus Japan and Finland. Conference organizers Ervin Beck of Goshen College and Hildi Froese-Tiessen of Conrad Grebel University College in Waterloo, Ont., said this was the last such conference planned, unless someone else took up the mantle. Given the interest shown at this one, someone likely will. Meanwhile, Mennonites should encourage the writers in their midst. TM

FILMS

For moviegoers looking for unobjectionable films, this fall brings several to the theaters. Many young children and their parents will take in **Jonah: A Veggie Tales Movie** (G), made by the people who created the popular animated stories with Christian lessons that feature vegetable characters. The animation is fine, and the story is perhaps clever for young children, though I found it boring. The story's lesson is repeated over and over. Other viewers will prefer **Spirited Away** (PG), an English-language version of an animated Japanese film. This masterpiece tells the story of a 10-year-old girl who ends up in a phantasmagoric world inhabited by nature spirits. Unlike typical children's movies of plain good versus plain evil, this one presents characters with both a light and a dark side. The girl learns to conquer fear, greed and selfishness with love. **Tuck Everlasting** (PG) raises the question, Would you choose immortality, if you could, or let yourself grow old and die? The lesson here is quality over quantity, a good one, but the story is not very interesting.

BOOKS

The Green Earth: Poems of Creation by Luci Shaw (Eerdmans, 2002, $20) celebrates the beauty of creation and the grace of the Creator. Shaw's writing is lyrical and shines its music on nature's detail. In the poem "Imprints: Lindisfarne,""the slow tongue of sea licks at the English coast / ... with its salt saliva." Many poems slip too easily into didacticism; others are stronger by offering lovely hints, such as the emptiness, after a tree is topped, "inhabited by a green / throb of leaves."

Jesus of Nazareth by Dorothee Soelle and Luise Schottroff (Westminster John Knox Press, 2002, $14.95) is a compact (158 pages), beautifully illustrated introduction from a liberation theology perspective. Filled with insights from the historical and cultural background to the New Testament, this accessible book calls readers to connect Jesus' works, words and inspired community with current issues of justice. The book includes 67 color illustrations, a glossary, chronological table, map and brief annotated bibliography.

Top 10 Mennonite rock groups

10. Pink Floyd Bartel
9. The Beachy Boys
8. Bachman-Thiessen Overdrive
7. Paul Regier and the Raiders
6. Boys To Mennos
5. Aeroschmidt
4. The Michael Sattler Brothers
3. Neufeld Kids on the Block
2. GC/MC
1. Menno Simons and Garfunkel

—Source unknown

Photo courtesy of Mennonite Historical Archives, Goshen, Ind.

MMA, P.O. Box 483, Goshen, IN 46527

It used to be
cross stitch
now it's
cross country

Retirement. Our grandparents may have spent their leisure years at the dining table or on the porch swing. Today we expect a more active, involved retirement. MMA can help make it happen – whether you've already put in your last day at the office, or you still have decades to go.

Your MMA counselor has solutions, from **investment plans** that fund your retirement, to **annuities** that help you make the most of it. And to protect these assets from the high cost of health care, MMA offers **long-term care** and **Medicare supplement insurance,** all delivered with the customer service MMA is known for.

If your life plans include a rewarding retirement full of possibilities, visit with your MMA counselor today, or phone **(800) 348-7468.**

MMA®

Stewardship Solutions

**************************CAR-RT LOT**C-025
<10764> 70
5100 12/03 205377 Q:1 286
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

The money crunch

This poor widow has put in more than all of them; for all of them have contributed out of their abundance, but she out of her poverty has put in all she had to live on.—Luke 21:3-4

In Luke 21, Jesus watched wealthy people putting their large gifts into the temple treasury. He also saw a poor widow put in two small copper coins. His judgment: The widow gave all her capital while wealthy folks gave out of their abundance—or, perhaps, out of their excess.

The point is not that wealthy people are bad and poor people are good. Rather, Jesus used the incident to illustrate what it means for us to worship God with all our heart, with all our strength and with all our resources. Indeed, the word "worship" comes from the word "worth." When we give our offerings, it is an act of worship that declares, "This is what God is worth to me." Giving all one's capital, as the widow did, is a radical act of worship and commitment to God.

Giving is the focus of these days not only because of Thanksgiving. November is also when countless requests for contributions to worthwhile causes arrive in our mailboxes. The appeals will be especially poignant this year as local service organizations and churchwide agencies struggle to make ends meet.

The weakening economy means that many Mennonite congregations will struggle to meet their budgets this year. As the problem spreads, its ripple effect reaches to area conferences and to churchwide agencies. Earlier this year, for example, the Mennonite Mission Network alerted the church that it could end the year with a $1.5 million shortfall and might need to bring home some mission workers. But the problems extend beyond the mission network. The Executive Board is confronted with a major shortfall in its budget. Several Mennonite colleges are struggling with both smaller enrollments and diminished returns from their endowments. And in addition to these needs, the denomination has launched an urgent campaign to raise millions to retire the Mennonite Publishing House debt.

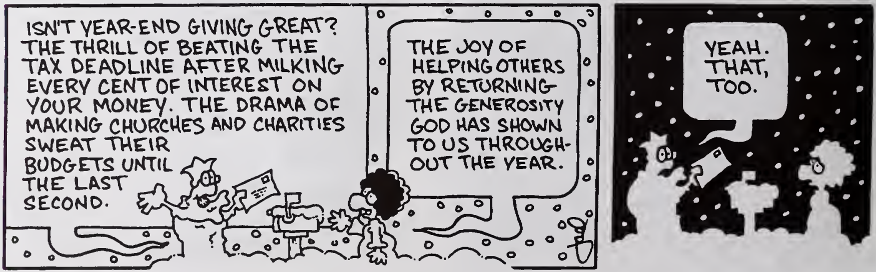
But the appeals will arrive when many of us worry about a wobbly economy and its impact on our own finances. We have been taught to save money and invest for retirement. It seems risky now to give away some of that capital when there is less of it than there was a year or two ago. But this is the lesson of the widow who gave her two coins.

We can respond to this money crunch by following the widow's example. Rather than just dividing our gifts among even more causes, we can give from our capital. Instead of cutting the same size pie into even more pieces, now is the time to make a second or third pie.

The widow did not save for her retirement when she gave her two small copper coins. Dropping them into the temple treasury was an act of abandonment to God's providence. This year, even in a flagging economy, we are called to emulate the widow and her act of worship. At the end of the day, such acts of worship are also evidences of God's worth to us.—*ejt*

Instead of cutting the pie into even more pieces, it is time to make a second or third pie.

Pontius' Puddle **by Joel Kauffmann**

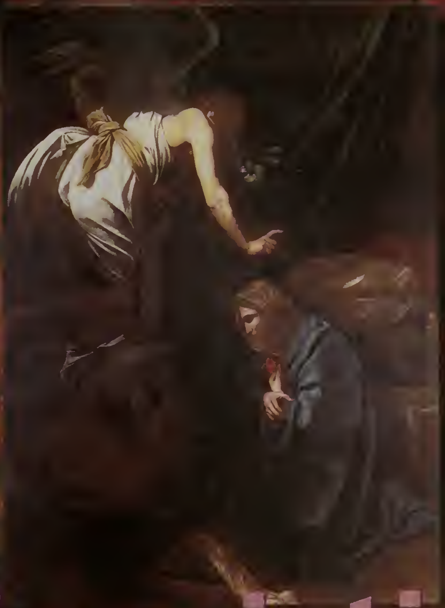

ISN'T YEAR-END GIVING GREAT? THE THRILL OF BEATING THE TAX DEADLINE AFTER MILKING EVERY CENT OF INTEREST ON YOUR MONEY. THE DRAMA OF MAKING CHURCHES AND CHARITIES SWEAT THEIR BUDGETS UNTIL THE LAST SECOND.
THE JOY OF HELPING OTHERS BY RETURNING THE GENEROSITY GOD HAS SHOWN TO US THROUGHOUT THE YEAR.
YEAH. THAT, TOO.

The next issue of *The Menonite* will be dated Dec. 10

The Mennonite

www.themennonite.org

December 10, 2002



the annunciation

Page 8

12 That's a lot of bananas, brother

14 Tinseltown in China

18 The Jacob and Esau of church practice

32 Advent is pregnant hope

Nothing is impossible with God

For nothing will be impossible with God.—Luke 1:37

Ron W. Adams is pastor at East Chestnut Street Mennonite Church in Lancaster, Pa.

You may recognize those words. They come from Mary's encounter with the angel Gabriel. After listening to Gabriel's prophecies about her yet-to-be-conceived son, Mary asks a practical question: "How can this be, since I am a virgin?" (v. 34).

Gabriel's response is typical of the kind of answers we give teenagers when they ask us a hard question. After a complicated answer, Gabriel finally says, "Because God said so." When all other words of explanation fail, Mary must trust in the will of a loving, redeeming God.

Mary responds by giving herself to the divine will. "Here am I, the servant of the Lord; let it be with me according to your word" (v. 38).

Years later, the now adult Jesus is approached by a wealthy young man (Luke 18:18-27). The young man asks how he can enter into the reign of God. Jesus tells him to keep the commandments. The young man says he has been there and done that.

Then Jesus tells the young man there is one thing left for him to do: sell everything he owns and give the money to the poor. Then come, Jesus says, and follow me. The young man is sad because he knows he is not ready to do this. Jesus admits that what he asks is hard. "Indeed, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God" (v. 25). The young man turns away, heart full of sorrow, hands filled with possessions. He cannot take that last, hard step toward Jesus.

This makes the disciples nervous. The young man did everything right but the last thing asked of him. If he cannot enter the reign of God, who can? They ask Jesus, "Then who can be saved?" (v. 26).

Jesus answers, "What is impossible for mortals is possible for God" (v. 27).

I don't know about you, but I have always read and heard that story as one of disappointment, of one who rejects the gospel for the sake of material wealth. And that interpretation is perfectly acceptable. Luke may have included this episode to convince his readers that wealth is a chain that binds our hands, preventing us from receiving the good news. The warning is clearly there.

But I wonder if there is not also a word of hope in this echo from the Annunciation. "For nothing will be impossible with God." "What is impossible for mortals is possible for God."

Can it be that, after time to think and pray and weigh all the facts, the young man finally did what Jesus asked him to do? Is it possible that the rich young man one day sold everything, gave the money to the poor and hightailed it off to find Jesus? Does it seem at all likely that the young man finally said, "Here am I, the servant of the Lord; let it be with me according to your will?"

Luke does not tell us. Perhaps he did not know. Perhaps it never happened. After all, the young man's surrender seems as unlikely as a virgin giving birth.

We understand well how hard it is to live simply, to forsake our wealth and strength and trust in God. As Jesus said, under our own power we'd have an easier time cramming a camel through a needle's eye. Based on my experience, I'd say it is pretty unlikely the rich young man ever worked up the faith to take that last step.

But we cannot help hearing the voice of the angel calling, "For nothing will be impossible with God." And in response to that call, we hear Jesus saying, "What is impossible for mortals is possible for God." And so we must leave room for grace, for hope, for the impossible love of God that can make anything possible. Even the salvation of a rich young man. Or you. Or me. TM

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing: **Marla J. Cole**
Advertising: **Melanie Mueller**
Secretary: **Marla J. Cole**
Design: **Merrill R. Miller**
Editor emeritus: **J. Lorne Peachey**

Offices:

1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@TheMennonite.org
phone: 800-790-2498 fax: 316-283-0454

TheMennonite

Vol. 5, No. 23, December 10, 2002

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for January and December when it is published on the second and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 40033185, GST no. R122192453. Subscription rates: $36.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Annunciation artwork: Top row (left to right), Rubens, del Sarto; middle row, Early Christian, Caravaggio, Fra Angelico; bottom row, El Greco, Eastern Orthodox tapestry, Michelangelo.

Web site: **www.themennonite.org**

Mennonite Church USA

CONTENTS

6
NITE DIS
1st

10 **Mary, mother of Jesus, a true disciple**
—*Evelyn Shellenberger*

11 **Waiting amid the chaos**
—*Carolyn Peachey Rudy*

12 **That's a lot of bananas, brother**
—*Jack Lesniewski*

13 **Welcoming Maria and Jose**
—*Elisabeth Toews Harder*

14 **Tinseltown in China**
—*Jeanette Hanson*

19 **Workshops inspire peace in Nigeria**
MCC worker's efforts produce success in easing volatile country's tensions.—*Rachel B. Miller Moreland*

20 **Mennonites join thousands to protest controversial military training school**
—*Susan Miller Balzer*

21 **AMBS honors longtime church leader**
Seminary names main building after former president during Nov. 15 events.

DEC 18 '02
AMBS
LIBRARY
ELKHART, IN

DEPARTMENTS

2 **A pastoral word**
Nothing is impossible with God.—*Ron W. Adams*

4 **Readers say**

6 **News digest**

17 **Resources**

18 **Speaking out**
The Jacob and Esau of church practice—*Leo Hartshorn*

24 **For the record**

30 **Wider world**
Voluntary service: O brother, where art thou?—*Rich Preheim*

32 **Editorial**
Advent is pregnant hope.—*Everett J. Thomas*

Reporting is propaganda
The story "EMU Offers Alternatives at College Night" (Oct. 15) seems to be propaganda straight out of Eastern Mennonite University's public relations office. This report, while not untrue, was so rosy that I have to question the integrity of *The Mennonite*'s reporting. Your report—that the presence of military recruiters prompted EMU to provide a table with peaceful alternatives—is misleading. There was no initiative to provide the table before some faculty members learned about the issue. Distraught students and faculty, not EMU figureheads, were ultimately responsible for the table.

As EMU is responsible to the broader Mennonite Church to uphold Christian ethics, this issue is also pertinent to your readership. For a more complete and even-handed report, see the Oct. 2 issue of *The Weather Vane,* EMU's student newspaper.—*Zachary Kurtz, Harrisonburg, Va.*

Differences over our government
Articles and letters in this and other Mennonite publications show disdain toward President Bush. It is apparent the writers doubt the president's testimony—regarding God's act of grace in his life—mostly due to his not implementing "our solutions." These harsh judgments lack credibility.

For example, President Bush will sign the ban on partial-birth abortion but Senator Daschle will not let the Senate consider the bill. Where is the lamentation? President Bush cannot get federal judge appointments approved mostly because they profess Christ or they are pro-life. Senator Daschle stands in the way of this, too. Where is the lamentation? Abortion in this country totals 1.37 million unborn or partially born babies—over 40 million since 1973. Where is the lamentation?

This president truly is a compassionate conservative and proves it daily. One has to have heart to notice.—*Royal J. Springer, Saybrook, Ill.*

I really liked the Oct. 15 Readers Say letters about blessing Israel and that the truest pacifists are not Mennonite. What a surprise! Seldom do I hear these voices coming from Mennonites. I'm not officially a Mennonite, even though my four years at Goshen (Ind.) College have influenced my thinking with Mennonite theology. I look forward to hearing more voices about not hating the government and not cursing Israel. If Mennonites want to make the U.S. government better, then they have to start participating in the government rather than cursing it.
—Reynard Hilman, Goshen, Ind.

Our nation is being governed by a small group of military people and millionaire oil people. Bush promised that the war on terrorism would be waged in secrecy. So far it has been the most secret operation I have seen in my lifetime. The press is owned and operated by ever-larger conglomerates. News about war covers the front page headlines while news about peace demonstrations is given small back-page coverage—even though thousands of people are involved. By starting a rush to war six weeks before the election, Bush succeeded in silencing the opposition. The president's fear-based campaign flourished and gained momentum in the final days.

We may be watching the origins of an imperial presidency with conservative policies, reactionary judges and any expression of opposition damned as unpatriotic. Did Bin Laden and his zealots succeed in disabling the essence of our political democracy? Unless powerful political debate can be resuscitated, I fear they will have succeeded. God help us.
—Myron Zerger, Dearborn, Mich.

As a war-tax refuser for 23 years, I oppose all wars and weapons of war. I refuse to vote for anyone who supports any wars or weapons of war. Both the Republican and the Democratic parties are drenched with the blood of millions they have robbed and murdered in many nations for many decades. There is not a dime's worth of difference between most Republicans and most Democratic members of Congress concerning robbing and murdering our neighbors abroad. The president and Congress routinely rob, terrorize, blind, cripple, torture, paralyze and murder far more human beings than do all the U.S. street gangs, serial killers, drug dealers and deranged spouses combined.—*Don Schrader, Albuquerque, N.M.*

IN THIS ISSUE

Mary, the mother of Jesus, is the featured subject in this issue. One story comes from Luke 1, where the angel Gabriel greets Mary with the promise that she will bear a son named Jesus (pages 8-9). Mary's response to Elizabeth later in the chapter—called the Magnificat—is one of the most moving and profound songs of praise in the Bible. Evelyn Shellenberger, currently living in Iran and wondering why (page 10), draws strength from the story of Mary and says: "Mary was not promised a smooth path because she said yes to God. She was only assured that God was with her and she need not be afraid." Carolyn Peachey Rudy, another Mennonite Central Committee worker in Asia, says (page 11) that the good news of Christmas is this same incarnation of God-with-us and draws comfort from Habakkuk. But Elisabeth Toews Harder (page 13) demonstrates that our world is as inhospitable today as it was for the pregnant and immigrant Mary in Luke 2. This Advent season our souls, like Mary's, can also magnify the Lord who is God-with-us, Emmanuel.—*ejt*

No peace in a peace church
Everett Thomas' editorial ("The Mission Spirit," Nov. 5) encourages us to "get loud" about the gospel. Our words will have a greater impact if we live out the gospel of peace with one another and with the Divine. But to express Christ's message of salvation while in aborted relationship with others is to have a tarnished evangelism. This is why I have great sadness at the current state of Mennonite Church USA. We profess to be followers of Christ's peace, yet we have not found a way to live in peace with each other, especially in regard to our earlier commitment and promise to "be in loving dialogue" with those who differ in interpreting Scripture as it relates to homosexuality. We certainly have not found the way of peace on this one. The hard gospel of peace is too difficult at the present time for Mennonites, especially Mennonite Church USA.—*Keith G. Schrag, Ames, Iowa*

Celibacy and orientation
Gordon Houser's article "Conference Cuts Ties With Atlanta Church" (Oct. 15) states that the reason given for the rift is that Atlanta Mennonite Fellowship is "open to noncelibate homosexual members." I wonder if Houser is intending to offend gay folks in the church. While the content of the article is offensive enough, what with this untoward focus on people not having or having sex, I understand that a reporter's role is to report the news rather than to give an opinion. The term "celibate" is simply a code-word for telling gay folks that they're not welcome. The message comes through rather clearly.—*Douglas Lehman, Alexandria, Va.*

I appreciated the effort by Marlin Birkey and Susan Gascho (Readers Say, Nov. 19) to correct the record about Atlanta Mennonite Fellowship's relationship with Southeast Conference. If our extended discussion about homosexuality and membership is to be a way for us as a church to discern God's will, then that discussion certainly needs precision and accuracy. Fortunately, most of their short letter helped. Yet the last sentence leaves me puzzled. They said, "Atlanta did not 'declare itself open to noncelibate homosexual members' but stated that sexual orientation was not a criterion for membership." I'm not aware that any official pronouncement or body in our denomination makes sexual orientation a criterion for membership. I thought the issue was about homosexual practice, not about homosexual orientation. Is there still some kind of doublespeak going on here?

My purpose is not to take sides in the debate but to plead that, in order to work together at churchly discernment, we state our meanings clearly.
—*Theron Schlabach, Goshen, Ind.*

Making the Bible fit
In "We Are Called by God to Be Holy" (Oct. 15), John A. King says, "I am saddened to see churches trying to sympathize with cultural values and norms and then look to the Bible to make it consistent with feelings." King then suggests that this is pretty much backward, and that we should look first to the "grace and truth of Jesus Christ and then ask how we are called to live in this fallen world." Right on, pastor King. If we did this, we would have fewer problems with affluence, violence, homosexuality, you name it. Thank you for such a clear statement about our need to be salt and light.—*James Faul, North Newton, Kan.*

Titles have influence
From television preachers and in casual spiritual conversations, I seem to hear the title "God" used much more when referring to deity, rather than titles such as "the Lord," "Jesus Christ," "Savior" and other sacred titles for our sovereign, triune heavenly Father. Could one reason be our subliminal desire not to offend followers of Islam, Hinduism, Buddhism and Judaism, who all refer to deity as "God"? Could another reason be that we have simply become lazy in language arts, using the shortest title in our Christian vocabulary? Or may it be that we have lost our sense of the sacred when referring to our blessed triune God and his Son our Savior who sent his blessed Holy Spirit to indwell us, sanctify and guide us? The titles we use when referring to God have a profound influence on the way we worship, relate to others and serve the Lord.—*Richard F. Ross, Orrville, Ohio*

Health-and-wealth gospel not Mennonite
The health-and-wealth gospel is a popular teaching that is infiltrating the Mennonite church. But it is nothing short of deception and is counterfeit to true Christianity. Jesus taught much about suffering so that we can expect it as Christians. Jesus himself had nowhere to lay his head. Therefore, we cannot expect to have everything handed to us as Christians. We are no better than him.—*Dave Umble, Coatesville, Pa.*

New Jersey congregation also affected
The Sept. 3 issue reported Mennonite Disaster Service's Restoring Hope project in New York City. May I remind MDS that New Jersey witnessed the Sept. 11, 2001, disaster from across the Hudson River. In our congregation there are people who witnessed the tragedy and work in New York. Many people have been directly affected by the tragedy and assisted those who suffered. Garden Chapel, a Mennonite congregation in Dover, N.J., is no exception.—*James Hershey, Bloomingdale, N.J.*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion.
—*Editors*

Kansas collegians construct connections

NORTH NEWTON, Kan.—Bethel College, Hesston College and Tabor College are all within half an hour of each other in south-central Kansas. But the distance often feels greater. So students from the three Mennonite schools have started late-night weekly meetings at a popular Newton doughnut shop.

"We really wanted to find an informal way to make connections between the colleges," says group founder Jason Schmidt, a junior at Bethel in North Newton. "A friend of mine who attends Tabor came up with this idea while we were visiting some mutual friends at Hesston College."

Bethel and Hesston are affiliated with Mennonite Church USA, while Tabor is a Mennonite Brethren school in Hillsboro.

"There is so much tension that just shouldn't be there," says Schmidt, who transferred to Bethel after graduating from Hesston. "I thought it would be beneficial to attempt to ease that tension and build some connections, since the colleges were all founded on basic Mennonite beliefs."

The group meets every Monday at 11:30 p.m., drawing as many as 50 people. They hold round-table discussions on a chosen topic, such as marriage and dating, or world peace. The group also organized a Nov. 2 peace demonstration against war with Iraq.—*Bethel Collegian*

this date in Mennonite history

Dec. 10, 1917— Freeman-area Mennonites organize the South Dakota Mennonite College Corporation (later Freeman Junior College and Academy).

MEDA convention welcomes new president

NIAGARA FALLS, Ont.—Mennonite Economic Development Associates' 2002 annual convention last month marked a change in leadership as Allan Sauder became MEDA president, succeeding the retiring Ben Sprunger.

Sauder, formerly MEDA's executive vice president, told conventiongoers that he wants to more "explicitly recognize the contribution" that businesses can make in their communities and, at the same time, challenge "each other not to forget the most needy and vulnerable."

Sauder went on to say that MEDA can make "a unique and powerful contribution to the global outreach of the church."

In his farewell comments, Sprunger, who had been president since 1994, said, "I am grateful to have been part of an organization that develops livelihoods for poor people through sustainable development."

More than 500 people attended the annual convention, held in Niagara Falls. They learned that in the last year, MEDA served 200,000 clients in 27 countries, had microcredit contracts and investments worth $16 million in 20 countries and agribusiness contracts and investments worth $6.6 million in 13 countries.

Among the speakers was Kim Phuc, made famous by a photograph of her running naked and burned after a misdirected U.S.-led air strike against her Vietnamese village in 1972. "Love and forgiveness [are] more powerful than napalm can ever be," said Phuc, who now lives in Canada.—*MEDA News Service*

MMA presents stewardship awards

GOSHEN, Ind.—Ten years ago, when Linda Shelly accepted her first salaried job, she did not want all the money. What she did made her a recipient of a Journey Award, given by Mennonite Mutual Aid to highlight good stewardship.

After working with Mennonite Central Committee in Bolivia and Honduras, Shelly returned to the United States to be MCC's director of Latin American and Caribbean programs. But her wages were problematic. Shelly did not want her tax dollars to support the U.S. military. She also wanted to share her money, after years of benefitting from the generosity of Latin Americans who had so few resources. So Shelly accepted a lower salary to

The calm after the storm

Not even Mennonite Disaster Service is immune to weather's destructive force as two damaged MDS trailers and a camper sit under the remains of an MDS warehouse in Columbus, Miss., left by a Nov. 10 tornado. MDS had been working in the area rebuilding homes following 2001 flooding. None of the five rebuilt homes were damaged by the storm, which left destruction from Alabama to Pennsylvania. MDS plans to establish long-term responses in the hardest hit areas. In addition to Columbus, possible sites are Van Wert, Ohio; Mossy Grove, Tenn.; and Carbon Hill, Ala.

Coachmen
NITE DIS
1st

MDS

reduce her tax liability. She also loaned money to friends, then instead of receiving taxable interest income, shared it with people in need, both locally and internationally.

Shelly, now the Latin America director for Mennonite Mission Network, received her award Nov. 24.

Earlier, on Oct. 20, a Journey Award was presented to Emma Mennonite Church, Topeka, Ind., and members Subbarao and Olga Yarlagadda for establishing a medical clinic in Olga's home community of Chluvuru, India, which previously had no medical services. The clinic was dedicated in January.—*MMA News Service*

Giving to MCC 10 percent behind budget

AKRON, Pa.—With funding off by 10 percent this year, Mennonite Central Committee (MCC) needs an additional $2 million to avoid cutting programs next year.

"The stalled economy is definitely creating shortfalls in funding," says MCC executive director Ron Mathies. "But even though some people will have to give less than they would like to, our hope is that others will be able to increase their contributions to make up the difference."

By this time in the fiscal year, which ends March 31, 2003, MCC normally has 50 percent of its annual budget covered. MCC last year spent $61 million on work in 60 countries. Earlier this year, decreased giving prompted MCC to hold back on international program responses for the first time in several years.

"In the midst of news about Iraq, North Korea, Afghanistan and the war on terrorism, we are asking MCC supporters not to forget the other voices rarely heard in the news," Mathies says.—*MCC News Service*

Mennonite-Catholic dialogue winding down

AKRON, Pa.—An international group of Mennonites and Catholics have begun drafting a final report as their five-year dialogue is scheduled to conclude in 2003. The two denominations' representatives held their annual gathering Oct. 25-31 at Mennonite Central Committee headquarters in Akron.

The dialogue, co-sponsored by Mennonite World Conference and the Vatican's Pontifical Council for Promoting Christian Unity, has been meeting since 1998 to promote understanding between the two groups and to help each overcome barriers that have grown as a result of Anabaptism's 16th-century split from Catholicism.

The final report will describe the nature and purpose of the dialogue, the result of discussions on interpretations of church history, theological themes such as sacraments and peace, and issues related to "healing memories" between Catholics and Mennonites. A final meeting to complete the report is scheduled for March 2003 in Strasbourg, France.—*MWC News Service*

Mennonite Mission Network

Great commissioning

At a Nov. 4 ceremony in Wichita, Kan., family and friends commission the first four participants in a new short-term program for young adults. Called DEO (Discipleship Encounter Outreach), it is sponsored by Mennonite Mission Network, South Central Conference, Western District Conference, Hesston (Kan.) College and Bethel College in North Newton, Kan. Having completed two months of training and Bible study in Wichita, the four participants will spend seven months serving in Denver.

Suicide topic of Mennonite Media project

HARRISONBURG, Va.—Mennonite Media has received a $75,000 grant to produce a documentary on family survivors of suicide. The documentary, to be completed by next fall, is scheduled to be shown on the Hallmark Channel.

The grant came from the National Interfaith Cable Coalition and Faith & Values Media. Mennonite Media, a division of Mennonite Mission Network, will cover the remaining costs of the $179,000 project.

"[Suicide] profoundly affects the entire community, and religious communities experience particular pain because of faith issues," says Mennonite Media director Burton Buller.

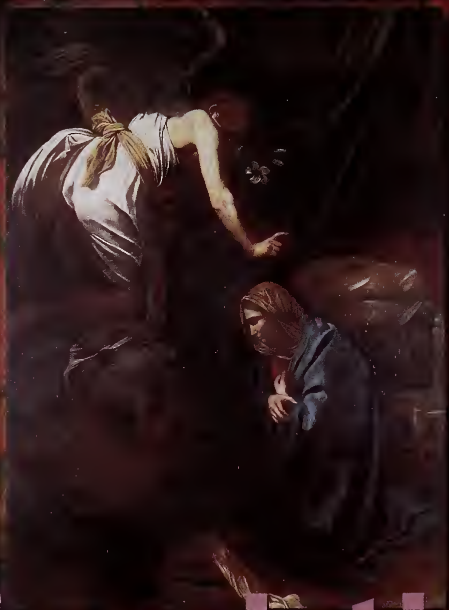
Mennonite Media hopes to have segments of the documentary ready to premier at next summer's Mennonite Church USA convention in Atlanta.
—*Mennonite Mission Network*

Finland native named to post

Of all the ethnicities in the Canadian Mennonite family, Scandinavian is not predominant. But Sven Erikkson, a native of that region, has been named denominational minister for Mennonite Church Canada, beginning in February 2003.

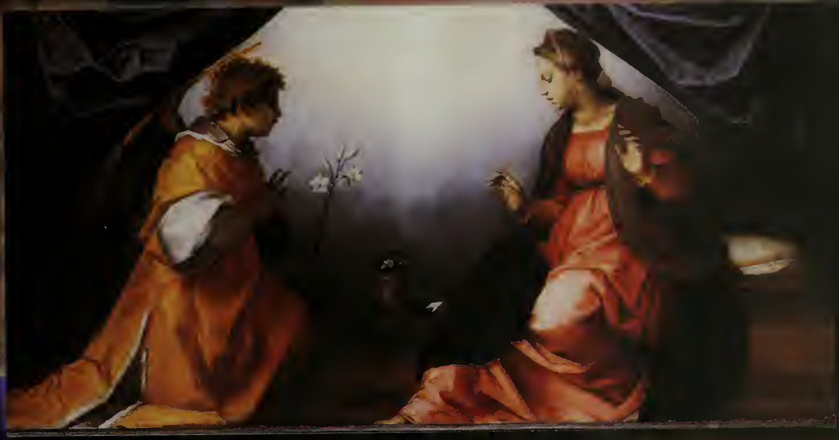
He was born in Finland, immigrated to Canada when he was 8 and still speaks Swedish. He has been pastor of Peace Mennonite Church, Richmond, B.C., since 1989.

As denominational minister, Erikkson will be responsible for resourcing denominational pastoral leadership and developing and implementing ministerial leadership policies.—*Mennonite Church Canada News Service*



the annunciation

by James Najarian



She expected nothing like it,
But pottered in her average day
Just like us; put some things away,
Scrubbed, tidied, lay about a bit,

Washed, glimpsed in a mirror—and then?
Then? Artists have yielded the scene,
Prodigaled drapery on a lean
Haloed angel, pristine—even

Stuck gigantic lilies in his hand,
Then painted Mary looking pale
And at the floor, the hail
Before Mary failing to land

Anywhere. Or they make
The angel a glint of light or wing.
Still, something is missing.
What was she feeling? An ache?

Fear? Fullness? A motion toward?
More than these. She took the braid
Of flesh and blade and spoke back, unafraid
"I am the handmaid of the Lord."

James Najarian lives in Cambridge, Mass.

Mary, mother of Jesus, a true disciple

by Evelyn Shellenberger

Today was one of those days when haunting questions demanded my attention. I was sitting in our small apartment looking out at the Iranian desert—dry, brown, hot, barren, uninhabitable, lonely and desolate. Perhaps the desert environment helped give voice to my questions. Why am I living in Iran? What have I accomplished during the past year? Has my presence made any difference here? Did I make the right decision to say yes to this assignment?

During such times of questioning I find comfort meditating on the stories of people of faith who show the way through dark times. Mary, the mother of Jesus, is such a person of faith for me. From the story of the angel Gabriel's visit to Mary (Luke 1) we know only that Mary is a virgin engaged to Joseph. History tells us she is very young at the time of the angel's visit.

We only see our way as we live each day attentive to the ways God is working where we are.

Gabriel speaks words of encouragement and comfort: "The Lord is with you. … Do not be afraid" (vv. 28, 30). Then comes the unbelievable announcement, "You will conceive in your womb and bear a son, and you will name him Jesus" (v. 31).

Mary's response is powerful and instructive—the response of a true follower of God, one who hears the word of God and acts on it. "Here am I, the servant of the Lord; let it be with me according to your word," she says (v. 38). I reflect on the incredible courage of saying yes to God's request. She did not know the consequence of her choice at the time. Would she be stoned by angry mobs for being an unmarried mother? Would she be rejected by her family and by Joseph? Would she be famous for giving birth to the Son of the Most High?

Mary was not promised a smooth path because she said yes to God. She was only reassured that God was with her and she need not be afraid. I search the rest of the New Testament to see the impact her decision to say yes to God had on the rest of her life. As Mary experienced the pains of childbirth, did she wonder if she chose rightly? When they presented Jesus in the temple, Simeon told Mary a sword would pierce her soul. After such a statement, did Mary question her choice?

Then I read of Mary sitting at the foot of the cross, watching her son die. Mary, as you sat under the cross and watched your son suffer, did you think back to that day when Gabriel visited you and wonder if you had chosen well? Could you have spared this suffering had you chosen differently? I have never doubted Mary's commitment to follow through on her yes to God, no matter what the outcome. She was a woman who pondered things in her heart, who was devoted to prayer and attentive to how God was working in the world (Acts 1:14).

God has called some of us to leave home, family and friends to serve in various parts of the world in the name of Christ. Like Mary, we responded to God's call by stepping out, one foot at a time, into the unknown. We only see our way as we live each day attentive to the ways God is working where we are. We do not know for sure where we are headed or what the future has in store. But we can trust in God's words given to Mary through the angel Gabriel, "Do not be afraid, for I am with you." TM

Evelyn Shellenberger is a member of Paoli (Ind.) Mennonite Fellowship. She lives in Qom, Iran, as part of a Mennonite Central Committee-sponsored student exchange program.

Waiting amid the chaos

by Carolyn Peachey Rudy

The Lord is in his holy temple; let all the earth keep silence before him!—Habakkuk 2:20

A favorite childhood memory of mine is standing alone in the darkness on a winter's night in Pennsylvania. Towering above me, large blue spruce trees soften the cold wind into swishy moans and woody groans. All is dark and still. An occasional car on the snowy road cautiously moves along packed tire tracks. No one is out walking. No cattle are in the fields. All is quiet and alive with the solitude of snow. I stay there in the darkness, alone, drinking in the solitude that wraps around me, the assurance of Creator and created. This assurance restores my soul as I re-enter the warm house abuzz with four siblings, two parents and a dog.

Perhaps those winter nights of childhood were my first contemplative moments. I now find myself in a noisier place. As I ride a jeep taxi here in the Philippines, I often hear a radio blaring, the conductor calling out where we are headed, horns blowing, engines revving and cell phones beeping. How do I hear the same assurance of Creator and created in this daily chaos?

Our world can seem noisy as well. War against terrorism, kidnappings, rumors, death squads, globalization and increased poverty contribute to the noise that fills our papers and airwaves. From where does my assurance come? Within the chaos? On a secluded retreat?

The book of Habakkuk is full of doom and gloom. Reading it, I can almost think I am reading modern-day newspaper commentary. As Habakkuk names the noise of his day, God answers him. Amid the chaos, God tells Habakkuk he is going to "do something" about the situation (1:5) but that Habakkuk will need to wait for it (2:3). The promise of God's action is paired with the reminder that God's glory will be seen among the chaos.

Advent prepares us to recognize Christ—the reality of God with us—breaking into our realities. How do we recognize God's incarnation amid the noise of living? Do we, like Habakkuk, stand watch, expecting to hear what answer God will give to our concerns? Can we recognize that we, being the created, have a loving Creator who is not standoffish but came in the flesh to live among us and our chaos?

Can we recognize that we, being the created, have a loving Creator who is not standoffish but came in the flesh to live among us and our chaos?

The good news of Christmas is this incarnation moved from death to life and spun out into a giving of the Holy Spirit, who dwells within us (John 14:17), to comfort us even in chaos (John 14:18) and to teach and remind us all that our Creator wants us to learn (John 14:26).

Carolyn Peachey Rudy provides spiritual support for Mennonite Central Committee workers in Asia. She is a member of Parkview Mennonite Church, Harrisonburg, Va.

That's a lot of bananas, brother'

by Jack Lesniewski

Christmas is the shopping season, a time of buying and giving gifts. But what does it mean to give with generosity and an open heart all year long?

"Hermano (brother) Juan wanted you to take some bananas home for your wife, since she's sick." Juan's wife's K'ekchi' words interrupt my silent deliberations on how exactly I will get my car out of their yard without killing at least five chickens. I turn and see three large bunches of small green bananas on the table, along with some assorted yellow ones.

"Why, that's so nice of him. … Which bunch should I take, hermana (sister)?" Juan's wife looks at me strangely, then says, "All of them, Hermano Jacobo."

I stutter, hoping I have misunderstood her. "All of them?"

The K'ekchi' are free, free to follow their Lord Jesus in his command to share bread with all who are in need.

"Yes."

"You mean each one?"

"Of course, what else could I mean?"

"You're saying all three bunches?"

"Yes, everything on the table, hermano."

"Everything on the table, then—"

"Don't you understand, hermano, yes, yes, yes, everything on the table."

"That's a lot of bananas."

It had all started earlier that morning. I arrived in the Polochic Valley to talk to some families who are part of our land project, inviting them to a project kickoff party we were planning. Weakened by a strong bout of food poisoning, Sarah, my wife, was not with me. As I talked to Juan, the first on my list, I mentioned Sarah's illness. I wanted to make sure everyone knew she would be there were she not sick. This dominated our conversation for the next half hour. Juan kept asking what Sarah was eating if she couldn't hold down solid food. In an attempt to end the conversation and get back on track, I blurted out, "Bananas." I should have suspected something was up by the light that suddenly shone in Juan's eyes, but I was too task-focused to notice.

That's how I ended up bouncing home on the dirt road in the Polochic Valley with approximately 350 bananas. The staggering generosity of Juan, who has no land of his own and sells his bananas to supplement his meager earnings on the local hacienda, should not have surprised me. Ever since Sarah and I arrived here 10 months earlier, we had been overcome by the generosity of the K'ekchi' we met. We have received food and drinks, have had coins stuffed into our hands—all of this from people whose poverty, to our eyes, is endless and crushing.

Somehow, after receiving—yes, us, the development workers from the rich families up north—so much from these desperately poor people, we have begun to see their poverty differently. Despite lacking adequate food, shelter and health care, the K'ekchi' we know still give: to each other, their church, us. Then the riches of the K'ekchi' believers become clear. What is theirs is not held so tightly that it cannot be given. They do not worry so much about money that they cannot give the last of their tortillas, even in the difficult rainy season, to a visitor. They are free, free to follow their Lord Jesus in his command to share bread with all who are in need.

This is not to glamorize the poverty of the K'ekchi', which is troubling to anyone with eyes to see and often the result of crushing injustice. But praise God for the grace he has given his children among the K'ekchi' to live lives that serve as examples to us in spite of their poverty.

Now we have to figure out how to eat 350 bananas.

Jack and Sarah Lesniewski, South Hamilton, Mass., are Mennonite Central Committee workers with the K'ekchi' indigenous group in Alta Verapaz, Guatemala. They are members of North Shore Community Baptist Church, Beverly Tarms, Mass.

Welcoming Maria and Jose

by Elisabeth Toews Harder

Maria and Jose, huddled in the cold across from the White House one December night, said: "The coffee crop was bad this year, and we have lost our farm. We heard from our cousins in the north that there is work there. We have no food for our family here, and we are hungry. We have no choice but to go north, and we are willing to work. Will you let us in?"

What would be the response from those gathered around them, candles glowing in their hands?

"Why do you have to come north? Why can't you stay in your own country?" came the response. "We can't let you in or you'll take our jobs and ruin our standard of living. Besides, your papers aren't in order."

This is the common litany of immigration debates, of which I've experienced pieces in Tucson and Nogales, Ariz., California's Central Valley, Miami and New York City. But on this December night, a new dimension came clear in the celebration of "Las Posadas," the re-enactment of Mary and Joseph's search for hospitality in a foreign land in a time of great need. This journey is lived out thousands of times each year across U.S. borders by people seeking either economic opportunity in a globalizing world or refuge from conflict and natural disasters.

Jesus' entry into our society really is through immigrants such as these—people whose free movement is restricted by nationalistic boundaries, who pay taxes in the United States but are refused public health care even when pregnant and who are shunned even by the church preoccupied with following rather than reforming proper legal procedures. On this night, the Mosaic commands to love (Leviticus 19:33-34) and provide for (Leviticus 19:10) the sojourner were illuminated as an explicit welcoming of Christ: "Just as you did it to one of the least of these who are members of my family, you did it to me" (Matthew 25:40).

How nice it would be for my epiphanous story to end there, especially if "aha" moments translated into personal action. But alas, there is more.

Toward the end of the re-enactment, the group gathered with Maria and Jose at the doors to the church. To their inquiry we "ushers" replied, "We can't let you in. This is a church; we don't have the facilities to keep people here. Our Advent services are about to start. You really must go now."

Of course we were all appropriately struck by the irony, but luckily we were also saved by the script. A "parishioner" invited Maria and Jose to come stay with his family, saying, "Sometimes we get so busy that we forget what is important."

The real, nontheatrical irony that continues to weigh on my mind is that two clearly homeless men were also at the church's door, observing the litany. These men, as ostracized by society and the church as immigrants often are, were not invited inside for dinner; neither did members of our group even speak to them.

> **We, with all our good intentions and emphasis on social justice, remain implicated by the Good News.**

For them, or rather for us, there was no redemptive script. We, with all our good intentions and emphasis on social justice, remain implicated by the Good News. Lord, help us to see you in the sojourner and in every single one of your children. TM

Elisabeth Toews Harder, Mountain Lake, Minn., wrote this reflection last December while serving as a legislative assistant at the Mennonite Central Committee U.S. Washington Office. She now works with MCC in Ukraine. She is a member of First Mennonite Church, Mountain Lake.

Tinseltown in China

by Jeanette Hanson

It is never too early to begin practicing for the big Christmas Extravaganza in the Nanchong church, so I was not terribly surprised to find myself working on a bilingual version of "Silent Night" with several church members last Nov. 26. They were struggling with words and timing, so I decided to play a CD for them with a version sung by none other than Bing Crosby.

After listening to it with rapt attention, a young woman turned to me, obviously moved. She said, "He must be a Christian to sing it like that." An older woman who once visited relatives in North America over Christmas jumped in. She pointed out that many North American performers make Christmas albums—even those who are not Christians. This seemed incomprehensible to some of the others.

> **The Christmas message does not originate with Bing, just as it does not originate with Western or Chinese celebrations. It is not a fake sentiment brought out with the tinsel. It is the original message.**

Christmas in China is becoming a commercial celebration, much as it is in other parts of the world. A pastor from a nearby church told me about Christmas celebrations in hotels and restaurants, especially in big cities. I immediately sympathized with him, knowing how it feels to have something precious commercialized. But I was wrong; he was happy about it.

"You really don't understand our position here," he said. "The church is so very small in our society. Most people have never heard of Christianity. How could you understand that, coming from the West?"

Christmas celebrations in the larger society could be a signpost pointing the way to the church, he said. Perhaps the celebrations would prompt people to ask questions about where the celebration originated.

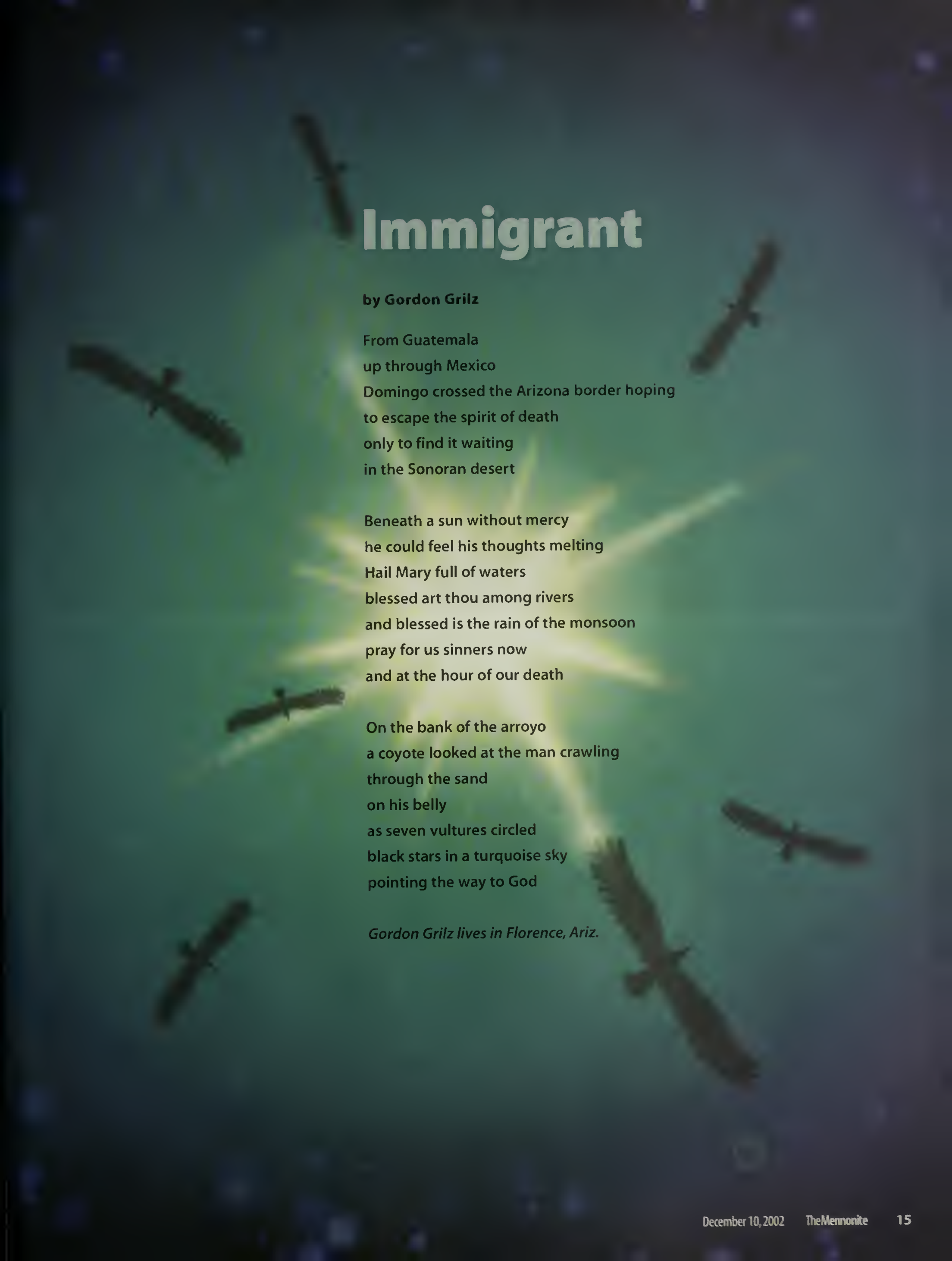
I thought about this later as I took my daughter Claire out for french fries. The only local Western fast-food outlet in town was being decorated for Christmas. Maybe I'm skeptical, but I could not imagine anyone there being moved to ask questions about the meaning of Christmas because of plastic tinsel and inflatable Santas. I tend to think this exposure will only immunize them to the true meaning of the season.

I remember a former student's comments after learning that Western and Chinese churches support my work here. Shocked, she said, "I thought the church was just a place people in the West went on Sunday, where you celebrated holidays." She was sure Christianity was irrelevant to the ordinary life of Chinese people.

This discouraged me. The Chinese church has long had to deal with the perception of Christianity as a Western religion. I've even heard a saying, "One more Christian means one less Chinese."

Today I listened to Bing Crosby sing on that same Christmas CD. I wondered: What myths of Christmas is Bing spouting? What fake sentiments do Western musicians pass along? But I had forgotten. The Christmas message does not originate with Bing, just as it does not originate with Western or Chinese celebrations. It is not a fake sentiment brought out with the tinsel. It is the original message. Glory to God in the highest, and on earth, peace. TM

Jeanette Hanson is a former Mennonite Central Committee worker who taught English through China Educational Exchange, an inter-Mennonite agency, and now coordinates MCC's Global Family Program in China. She is from Prince Albert, Sask., and is a member of Tiefengrund Rosenort Mennonite Church, Laird, Sask.



Immigrant

by Gordon Grilz

From Guatemala
up through Mexico
Domingo crossed the Arizona border hoping
to escape the spirit of death
only to find it waiting
in the Sonoran desert

Beneath a sun without mercy
he could feel his thoughts melting
Hail Mary full of waters
blessed art thou among rivers
and blessed is the rain of the monsoon
pray for us sinners now
and at the hour of our death

On the bank of the arroyo
a coyote looked at the man crawling
through the sand
on his belly
as seven vultures circled
black stars in a turquoise sky
pointing the way to God

Gordon Grilz lives in Florence, Ariz.

Joy to the world

by Jeanne Lohmann

adapted from a photo by Paul M. Schrock

Reading in this morning's paper
how Isaac Watts turned Psalm 98
into the carol, I am pushed back
to the season of your dying. We
stood in the unlit hallway of our
San Francisco house, held each other
to sing against the night, my voice
wobbly, off-key, yours clear as always,
stronger. Both of us without hope
except for the song, and the years
in our arms. After the surgeries,
the prognosis, the carol heard
as if for the first time, the streets
thick with fog, colored lights
on the dark green tree.

Jeanne Lohmann lives in Olympia, Wash.

Speak. Listen. Sing. Pray. Learn. Teach.

Merge your mission

Start peace. Erase injustice.

with God's mission on earth.

Begin a conversation that crisscrosses cultures.

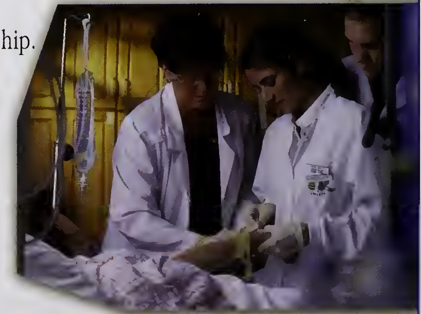
Live and share your Christian values.

Be inspired in scholarship and discipleship.

We'll help you discover your strengths,

use your gifts

and make your point in the world.



goshen college

Admission office 800-348-7422
admissions@goshen.edu • www.goshen.edu

RESOURCES

Choosing Against War: A Christian View by John D. Roth (Good Books, 2002, $9.99) is an invitation to live more fully and joyfully the Christian conviction that "God's love is stronger than our fears."

Celebrating Women's Stories: Faith Through Life's Seasons, edited by E. Morris Sider, Doris Steckbeck and Rebecca Ebersole (Evangel Publishing House, 2002, $12.95), is a collection of biographical narratives on Christian life through the eyes of a variety of women in the Brethren in Christ Church.

Renovation of the Heart: Putting on the Character of Christ by Dallas Willard (Nav Press, 2002, $24.99) describes a process that "brings every element in our being, working from inside out, into harmony with the will of God or the kingdom of God."

The Biblical Case for Equality: An Appeal for Gender Justice in the Church by Arden Thiessen (Guardian Books, 2002, $12 Cdn.) considers the biblical teaching on the role of women and calls for equality.

Deliver Us From Evil: An Uneasy Frontier in Christian Mission, edited by A. Scott Moreau, Tokunboh Adeyemo, David G. Burnett, Bryant L. Myers and Hwa Yung (MARC Publications, 2002, $34.95), explores key frontline dilemmas in understanding evil and its role in culture and theology of local settings.

http://peace.MennoLink.org is the new Web site for the Peace and Justice Support Network. It includes information on various actions, clip art and links to other sites.

Reflection Tool Kit helps congregations celebrate their call to advocacy on behalf of hungry and poor people. It is available free from Bread for the World, www.bread.org, 800-822-7323.

Daybreakers: 365 Eye-Opening Reflections by Clifford Williams (Ave Maria Press, 2002, $10.95) contains 365 aphorisms on the search for singleness of heart—the pursuit of the good without ulterior or conflicting aims.

The Gift of St. Benedict, edited by Verna Holyhead, illustrated by Lynne Muir (Ave Maria Press, 2002, $14.95), provides a primer on the sixth-century Rule of St. Benedict for those who wish to explore how Benedict's vision can help them live a more balanced and centered life. Each section focuses on one aspect of the rule: listening, praise, hospitality, compassion, stability, work, peace, conversion, community and humility.

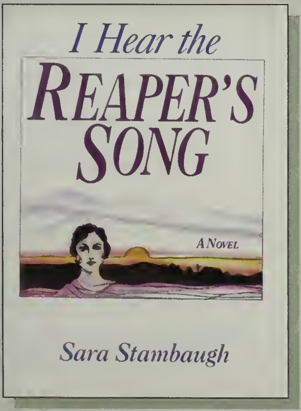
Love Taking Shape: Sermons on the Christian Life by Gilbert Meilaender (Eerdmans, 2002, $15) reflects on inner renewal, care for the neighbor and longing to rest in God.

A Season of Grief: A Comforting Companion for Difficult Days by Ann Dawson (Ave Maria Press, 2002, $12.95) places insights and stories from the author's experience of losing her 18-year-old son beside quotations and prayers of others.

Finding Your Way to Say Goodbye: Comfort for the Dying and Those Who Care for Them by Harold Ivan Smith (Ave Maria Press, 2002, $12.95) offers guidance, support and encouragement for those approaching death.

A Healing Grief: Walking With Your Friend Through Loss by Sara Wengerd (Herald Press, 2002, $11.99) illuminates the grieving process and helps those offering comfort.

Correction: The cost for the student version of **Second Mile** is $14.99. The price in Resources (Oct. 1) is for the leader's guide.



Still a Good Read!

"Beautifully written. A fine performance by a writer of considerable ability and accomplishment." — The Washington Post

Finalist — Books in Canada's "Best First Novel of the Year" Award

Sara Stambaugh passed away in October. Perhaps her greatest accomplishment was this novel, one of the finest pieces of fiction ever written about a Mennonite setting. It is still a wonderful book to read.

Here's what a leading literary journal said of this novel —

> *"**I Hear the Reaper's Song** speaks to us of many things of our past—whether we are Mennonite or not—a time when familial and societal structures were secure; of what happens when these structures are threatened; of religion and the tension between tradition and zeal. Most insistently, Stambaugh's novel speaks to us of loss."* — Quill and Quire

I Hear the Reaper's Song
by Sara Stambaugh

221 pages • $8.95, paperback • $12.95, hardcover

Good Books

At local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and AmEx accepted. Shipping/Handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com (check our weekly specials—35% off!)

The Jacob and Esau of church practice

Leo Hartshorn is minister of peace and justice for Mennonite Mission Network.

Have peace and mission become the Jacob and Esau of church practice? A tension exists in the church between peace-justice and mission-evangelism. This is a real but unnecessary tension.

Like estranged siblings, peace and mission need to sit down together and work at reconciliation, as hard as that may seem. For too long they have been at each other's throats. Each is afraid of the other and of what each might do to the other. Neither seems to understand the mind of the other. Both are in desperate need of a new way of understanding each other. Unless they are reconciled we will continue to have two separate camps in the church—those committed to mission and evangelism and those committed to peace and justice. Shall the two never meet?

These two polarities within the church feed off stereotypes of one another. The stereotype of the person concerned about peace and justice goes like this: The peacemaker is a bleeding-heart liberal who is worldly, concerned more about society than the church, diminishes the importance of Scripture, puts peace issues above God and winces at the very thought of doing anything that smacks of mission and evangelism.

Mission without peace is salvation without ethics. Peace without mission is ethics without salvation. Working in mutuality and complementarity, peace and mission are both strengthened, just as two cords are stronger when intertwined.

The stereotype of the person concerned about mission and evangelism is of a Bible-thumping, narrow-minded conservative who alone has the truth and sneers at the very thought of peace and justice having anything remotely to do with the gospel.

Peace and justice are not simply liberal causes. They are integral to the gospel of Jesus Christ. Mission and evangelism are not just practices for conservative Christians. They express God's compassionate heart for the world. Stereotypes only serve to label, denigrate and place others at a distance from us. They create a pseudo sense of detachment from critical issues the church must engage together.

Peace-justice and mission-evangelism need one another to be whole and authentic. Their spiritual passions must mingle into a common fire. For without peace and justice the work of mission and evangelism can easily become a form of spiritual escapism from the world's problems, personal salvation without social transformation, saving the soul but not embodied in human life. Without mission and evangelism the work of peace and justice can become simply another form of secular humanism, social change grounded in human effort, detached from the good news of God's grace and coming reign.

Mission without peace is salvation without ethics. Peace without mission is ethics without salvation. Working in mutuality and complementarity, peace and mission are both strengthened, just as two cords are stronger when intertwined.

Reconciling peace-justice with mission-evangelism may be as difficult as bringing Jacob and Esau together. But remember, although Jacob and Esau were at odds with one another, they were brothers from the same family, children of the same mother's womb. Keeping peace and mission as dichotomous realities or pitting one against the other only robs the blessing of the two working as twins in concert and steals the birthright from both.

May we long and strive for that day when peace and mission spy one another coming down the road and run to hug one another, reconciled and made whole by their familial embrace. TM

IN THE NEXT ISSUE

- **Dissonance in Bethlehem—John Sharp**
- **Steps Toward Peace in a Time of War—Kent Davis Sensenig**
- **Nativity Set: Poems—Robert Hudson**

Workshops inspire peace in Nigeria

MCC worker's efforts produce success in easing volatile country's tensions.

When interreligious violence erupted last month at a college in Zaria, Nigeria, local church leaders decided not to retaliate for the harm done to Christians. Inspired by what they had learned two weeks earlier at a peace workshop led by Mennonite Central Committee (MCC) worker Gopar Tapkida, they are instead pushing ahead with plans to initiate a dialogue with Muslims.

"We could have returned fire with fire, but the Lord has used the seminar as a preparatory ground," wrote Reuben Ike Uma, a pastor from Zaria, in an email to Tapkida following the Sept. 18-21 workshop.

With a heart for building relationships in his troubled country, Tapkida is encouraging pastors, government leaders and others to seek lasting peace. His workshops include material he learned at Eastern Mennonite University, Harrisonburg, Va., while studying with MCC support for a master's degree in conflict transformation. A 2001 EMU graduate who also has years of practical peacemaking experience, Tapkida contextualizes materials for a Nigerian setting, where the mix of Muslims and Christians, various ethnic groups and government officials vying for power make for a volatile situation.

Tapkida lives in the sprawling city of Jos, located in a region long considered one of Nigeria's most peaceful. But the area has been destabilized in recent years by an influx of migrants from other parts of the country and by spiraling poverty. Tensions between Muslims and Christians in Jos erupted into riots that killed some 500 people Sept. 7-12, 2001. Since that time, Tapkida has continued efforts to build connections among the area's diverse groups.

The September peace workshop included some 70 pastors from various denominations. With Tapkida's leadership, they sought to define lasting peace—a concept that includes more than just the absence of violence—as well as practical ways to bring this peace about in Nigeria.

"Response to the workshop was overwhelmingly positive, [with] some participants exclaiming that this view of peace and the possibilities of it coming to pass had never before been shared with them," wrote Tapkida and MCC Nigeria co-representative Joanna Hiebert Bergen in a joint report.

Using Micah 6:8 as a key verse, participants were encouraged to "walk humbly" (develop relationships with God), "love mercy" (develop relationships with other humans) and "act justly" (work together for justice within society).

They discussed the phases of conflict and the drawbacks of relying on self-defense as the only tool for dealing with conflict. In the case of the Jos riots of September 2001, Tapkida and Bergen wrote, "self-defense was only used when the conflict reached crisis stage. This means that nothing is done except the buying of weapons at other stages of conflict."

This pattern of escalating tensions that erupt into violence has taken its toll across the country. As many as 10,000 people have died in clashes in Nigeria in the past three years, according to the British Broadcasting Corp. In the region around Jos, officials recently introduced a "shoot on sight" policy for security forces who encounter violence. Voter registration has also been suspended in the state due to unrest, the BBC reported.

To close the workshop, pastors came up with action plans and steps for implementation. Ideas discussed included encouraging schools to implement peace curriculum, offering peace studies at seminaries, creating exchange programs between Christians and Muslims and responding to the needs of victims of violence for relief and counseling.
—Rachel B. Miller Moreland of MCC News Service

High school enrollment up

Enrollment at the 18 schools of the Mennonite Secondary Education Council (MSEC) increased by 290 this fall for a total of 6,551 students.

Two of the MSEC schools are in Canada, and one is in Puerto Rico. The rest are in the United States.

MSEC is part of the Mennonite Education Agency of Mennonite Church USA.
—Mennonite Weekly Review

MCC photo by Matthew Lester

Acting for AIDS awareness

Members of a drama troupe in Mugumu, Tanzania, rehearse a skit about the importance of HIV prevention and testing. The 10-member troupe is part of the Community Based Health Promotion Program, an initiative of secondary school students under the auspices of the Tanzania Mennonite Church. For the fourth year in a row, the CBHPP held daylong activities in Mugumo to raise AIDS awareness on World AIDS Day, held this year on Dec. 1. More than half of all new HIV infections in sub-Saharan Africa are occurring in people ages 15 to 24.

Mennonites join thousands to protest controversial military training school

Susan Miller Balzer

Lisa Brightup (left) and Carol Rose, both from Mennonite Church of the Servant in Wichita, Kan., march in a demonstration against the School of the Americas.

Even though he was killed in October, Carlos Cordoba accompanied Carol Rose to last month's annual protest at a controversial military training facility at Fort Benning, Ga.

Rose, pastor of Mennonite Church of the Servant in Wichita, Kan., carried a small white cross bearing Cordoba's name during a Nov. 17 "funeral march" to the gates of the Western Hemisphere Institute for Security Cooperation, formerly the School of the Americas. Cordoba, a Colombian, was killed by one of that country's paramilitary groups, which had been formed by an SOA graduate.

During the march, the names were read of Cordoba and more than 1,000 other Latin Americans killed as a result of SOA. After each name was read, the demonstrators solemnly responded with, "Presente" (present).

But for Rose, Cordoba was more than just a victim; he was also a friend. She had met him in June 2001 while a member of a Christian Peacemaker Teams delegation to Colombia. "I found it very, very meaningful to take the cross of someone who hosted me in his home," Rose said.

> **I found it very, very meaningful to take the cross of someone who hosted me in his home.—Carol Rose**

SOA has trained more than 60,000 members of Latin American militaries since its inception in 1946. Supported by U.S. tax dollars, the institute trains soldiers in subjects such as counter-insurgency, infantry tactics, military intelligence, counter-narcotics operations and commando operations. Critics charge that SOA graduates are responsible for countless human-rights abuses and terrorist actions throughout Latin America.

The annual SOA demonstrations started after the November 1989 murder and mutilation of six Jesuit priests, their housekeeper and her 16-year-old daughter in El Salvador by SOA-trained men.

An estimated 10,000 people—the largest group ever, according to demonstration organizers—participated in this year's demonstration to call for the school's closure. At least 125 of them were Mennonites, many from the various Mennonite college communities. "The whole atmosphere was so positive," said Hesston (Kan.) College freshman Angie Lederach. "The feeling of community with so many people was incredible."

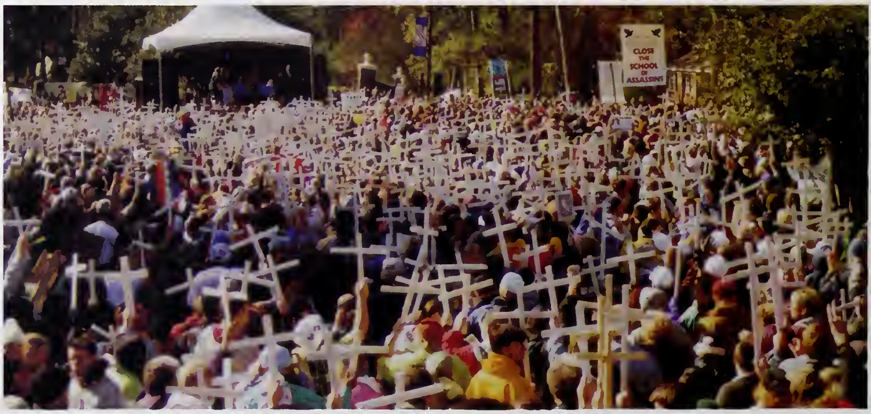
Classmate Adam Friesen said he was impressed with "the fact that many people cared so much that they could drive across the nation" to protest.

At least one Mennonite, Sonja Andreas from Wichita, was arrested for trespassing on the base. She faces the possibility of a six-month prison term and a fine of $5,000. She and 89 other demonstrators each had to post $500 bond to ensure their return for trial on Jan. 27, 2003. "I just had to do my part so fear wouldn't win," Andreas said.

Also arrested was Anne Huntwork from Portland, Ore. She and her husband, Bruce, recently returned from a Mennonite Central Committee assignment in Iran.

During the weekend of demonstrations, protesters had opportunity to attend teach-ins and concerts. Peace organizations set up stands, including the National War Tax Resistance Coordinating Committee, which held its 20th-anniversary meeting in conjunction with the SOA demonstration.

Several soldiers from Fort Benning mingled with protesters, and protesters also visited with SOA supporters holding a counterdemonstration.
—*Susan Miller Balzer*


CLOSE THE SCHOOL OF ASSASSINS

Thousands of protesters hold up crosses bearing the names of Latin Americans killed directly or indirectly by graduates of the School of the Americas at Fort Benning, Ga. More than 10,000 gathered at the school last month to call for its closure.

John Eads

AMBS honors longtime church leader

Seminary names main building after former president during Nov. 15 events.

The first building on the campus of Associated Mennonite Biblical Seminary in Elkhart, Ind., has been named for the person most responsible for AMBS's very existence.

On Nov. 15, a day devoted to recognizing the service of Erland Waltner, the seminary's previously unnamed main administration and classroom building was christened Waltner Hall. First as a board member and then for 20 years as president of Mennonite Biblical Seminary, one of two schools that combined to form AMBS, Waltner was the driving force in the school's creation and development. "No single person has been more central or more influential to the trajectory of this institution," said AMBS president Nelson Kraybill.

Waltner became president of Mennonite Biblical Seminary in 1958, when the school, affiliated with the General Conference Mennonite Church, moved from Chicago to a new campus in southern Elkhart in order to foster association with the Mennonite Church's Goshen Biblical Seminary, located in nearby Goshen. Goshen Biblical Seminary moved to the Elkhart campus in 1969.

During the day's events, Waltner was also given a book published in his honor. Titled *The Work Is Thine, O Christ*—taken from one of Waltner's favorite hymns—the book includes chapters about his church work, selections of his writings and sermons by former students, including Rose Waltner Graber, Waltner's daughter and credentialed Mennonite minister; Mesach Krisetya, president of Mennonite World Conference; and James Schrag, Mennonite Church USA executive director.

Because Waltner suffers from macular degeneration, one large-print, leather-bound copy of the book was made for him.

Waltner spoke at a campus chapel in the morning, and the celebration concluded with an evening dinner and worship service. The events drew more than 200 people, including members of congregations Waltner pastored in Mountain Lake, Minn., and Freeman, S.D., and former students at AMBS and Bethel College, North Newton, Kan., where he taught from 1949 to 1957.

Waltner also was General Conference Mennonite Church president from 1956 to 1962, Mennonite World Conference president from 1963 to 1973, Mennonite Health Association president from 1983 to 1984 and Mennonite Medical Association executive director from 1979 to 1992.

Waltner and his wife, Winifred, continue to live in their home across the street from AMBS.

Mary E. Klassen

At a Nov. 15 celebration, Erland Waltner examines a book published in his honor with his daughters (left to right) Kathy Waltner-Toews and Irene Radon and his wife, Winifred.

with arms outstretched
Celebrate the birth that embraced us all
GOSHEN COLLEGE CULTURE FOR SERVICE
Advent weekday devotions from Goshen College faculty, students and staff
www.goshen.edu/devotions

what if Jesus walked among us
here, today?
touching healing **sharing a bucket of chicken**

imagine
Jesus in our midst

a new series by mission workers
around the world
coming next year
in Timbrel

Timbrel
The magazine for Mennonite women

Timbrel is the gift of connection, the Christmas gift that lasts all year.
To subscribe, send $9 U.S. (six issues) to P. O. Box 347, Newton, KS 67114.
Or call toll-free (800) 794-5101, ext. 227; office@MennoniteWomenUSA.org.

Iraqi official says thank you to MCC

As tensions between Washington and Baghdad continue to increase, a break in the war clouds occurred last month in the Canadian capital.

A senior diplomat from the Iraqi Embassy in Ottawa had called the Mennonite Central Committee (MCC) Canada Ottawa office to ask for an appointment. When he arrived at the Nov. 8 meeting, the diplomat simply wanted to say thank you.

Office director Bill Janzen earlier had written to inform the embassy of MCC's relief efforts in Iraq. His letter also noted that MCC has had workers in Iraq since 1998. "All have returned with moving stories of the Iraqi people and the difficult situation they face on a daily basis," he wrote.

The Iraqi diplomat's visit lasted about 40 minutes and took place only hours after the United Nations Security Council unanimously adopted a resolution on Iraq. This weighed heavily on the diplomat. "He was worried and sad," Janzen says.

"The meeting was thought-provoking and humbling," he says. "Regardless of the arguments about the government of Iraq, here was a person representing a people who may soon face death and destruction on a massive scale."

Regardless of the arguments about the government of Iraq, here was a person representing a people who may soon face death and destruction on a massive scale.
—Bill Janzen

Micki Kaufman (left) and Alex Caskey, freshmen at Bethany Christian Schools in Goshen, Ind., fill a relief kit for Mennonite Central Committee to send to Iraq. Bethany students filled 18 kits.

Earlier, an MCC Canada petition against Canadian involvement in any war with Iraq generated nearly 2,500 signatures. It was presented to Prime Minister Jean Chrétien.

The petition called on the prime minister "to make every effort to dissuade the U.S. from undertaking such a war and, if that is not possible, then to at least withhold Canadian support."

Books Make Great Christmas Gifts

Keeper of Hearts
DIANNE CHRISTNER

Keeper of Hearts
It is 1545, a dangerous time for Anabaptists. Anna van Vissers despises Menno Simons and the other heretics who caused her father's death. Caught in a storm of rebellion, Anna faces the choice of faith and love. Who will be the keeper of Anna's heart?

"An intriguing tale of romance and religious politics during a most difficult era. A story that is sure to please."—*Tracie Peterson, best-selling author*
Paper, 304 pages, $14.99; in Canada $23.49

Also in Crossings of Promise, *Calm Before the Storm* and *When Lightning Strikes.*

BELIEVERS CHURCH BIBLE COMMENTARY
RUTH JONAH ESTHER

Ruth, Jonah, Esther
"Eugene F. Roop's work on *Ruth, Jonah, Esther* is outstanding. Combining the best of recent scholarship with a high regard for the authority of Scripture, Roop makes us all grateful that these three short books have been preserved in the canon for our inspiration and edification."—*Daniel I. Block, Southern Baptist Theological Seminary*
Paper, 304 pages, $24.99; in Canada $38.99

Other volumes include *Genesis*; *Exodus*; *Judges*; *Jeremiah*; *Ezekiel*; *Daniel*; *Hosea, Amos*; *Matthew*; *Mark*; *Acts*; *2 Corinthians*; *Ephesians*; *Colossians, Philemon*; *1-2 Thessalonians*, and *1-2 Peter, Jude*.

Herald Press

1 800 245-7894 • www.heraldpress.com

Mennonite Church Canada has also expressed its opposition to war. "Today we call our leaders to pursue peace everywhere, to reject military options as a way to resolve conflict," denominational representative Norm Voth said in a Nov. 17 address at a peace rally in Winnipeg.

"We believe that offering crisis relief, development aid, medical and educational resources are ways to build peace and transform hatred and fear," Voth said. "We pray for courage and wisdom for our leaders to make choices that build a peaceful and just world."

In the past decade, MCC has provided $4.2 million in food and material assistance to Iraq. As war looms, MCC is preparing $930,000 in aid for Iraq, including 100 tents, 4,000 blankets, 16,000 relief kits, 28,000 school kits and $50,000 worth of medicines.

To restock MCC warehouses, Ten Thousand Villages stores in the United States and Canada this summer and fall collected 7,300 school kits. The store in Glen Ellyn, Ill., collected more than 1,100 kits from local schools and congregations. The store in Champaign, Ill., collected 750, including 280 from a local Catholic church.

"There's nothing controversial about school kits," says Naomi Rempe, Champaign store manager. "Kids, older people, anyone can get involved and feel good about it."—*MCC and Mennonite Church Canada news services*

Peace campaign opposes Iraqi war

Mennonite Church USA peace leaders have called on members to participate in a broader ecumenical effort to pray and act for peace instead of war with Iraq. The National Council of Churches (NCC) has set aside Dec. 6-15 as "A Season of Peacemaking," including fax campaigns and silent retreats.

"If we ignore God's call to peacemaking, Advent means nothing," says Susan Mark Landis, peace advocate for the Mennonite Church USA Executive Board. "The whole point of Christmas is that Jesus brought a gift of peace to our world. The best gift we can give back is to show our neighbors that there are alternatives to war."

Mennonite Church USA is not an NCC member.

A Weekend for Prayer for Peace in Iraq was to be held Dec. 6-8, and faxes to President Bush and other elected representatives were scheduled to be sent Dec. 10. NCC leaders will spend Dec. 11-13 in silent retreat. *—Mennonite Church USA News Service*

Last Minute Gift Ideas
from Herald Press

The Earth Is the Lord's
A Narrative History of the Lancaster Mennonite Conference
John Landis Ruth adds folk memory to extensive documentation and careful explanation of key beliefs and practices, carrying the account to 1977. A great Christmas gift!
Hardcover, 1392 pages, $69.99; in Canada $109.29

Ink on His Fingers
Help 12-year-old Hans Dunne, an apprentice printer, solve a type-stealing mystery in Johann Gutenberg's print shop where they are working on printing the first Bible with movable type. Will Gutenberg, Hans, and the other pressmen be able to finish the Bible?
Paper, 128 pages, $7.99; in Canada $12.49

Other books by Louise A. Vernon include *The Beggars' Bible, The Bible Smuggler, Doctor in Rags, A Heart Strangely Warmed, Key to the Prison, The King's Book, The Man Who Laid the Egg, Night Preacher, Peter and the Pilgrims, The Secret Church,* and *Thunderstorm in Church.*

Herald Press

1 800 245-7894 • www.heraldpress.com

WORKERS

Andres, Karen, is associate pastor at Tabor Mennonite Church, rural Newton, Kan.

Blauch, Dana, was licensed Oct. 6 as youth pastor at Harrisonburg (Va.) Mennonite Church.

Brock, William "Rick," was licensed Sept. 12 and installed Sept. 22 as pastor of family ministries at Cape Christian Fellowship, Cape Coral, Fla.

Brubacher Kaethler, Andrew, St. Catharines, Ont., has been appointed director of !Explore: A Theological Program for High School Youth, a program of Associated Mennonite Biblical Seminary.

Furlong, Brett, was licensed Sept. 12 and installed Sept. 22 as pastor of youth ministries at Cape Christian Fellowship, Cape Coral, Fla.

Howett, Richard, was licensed Oct. 6 and installed Oct. 27 as pastor of Laurel (Fla.) Worship Center.

Kraus, Dale, was licensed Sept. 12 and installed Sept. 15 as associate pastor at Peace Christian Fellowship, North Port, Fla.

Larson, Jonathan, on Aug. 25 ended a pastorate at Berea Mennonite Church, Atlanta.

Livermore, J.D. Jr., was ordained Oct. 6 as pastor at Germfask (Mich.) Mennonite Church.

Louis Jean, Hilaire, was licensed Oct. 4 as pastor of Prince of Peace Church, Miami.

Meyer, Brenda Hostetler, was ordained Oct. 13 as pastor of Benton Mennonite Church, Goshen, Ind.

BIRTHS & ADOPTIONS

Askar, Mohamed, Oct. 22, to Ahmed and Rahma Askar, Steinbach, Man.

Borisow, Adam Eric, Oct. 4, to Eric and Heidi Johnson Borisow, Harleysville, Pa.

Culbertson, Matthias Lee, Oct. 17, to Cory and Chris Miller Culbertson, Normal, Ill.

Dlouhy, Leah Renee, Oct. 15, to Al Dlouhy and Sue Warren, Bloomfield, Iowa.

Friesen Birky, Katherine Rose, Oct. 25, to Brett Birky and Anne Friesen Birky, Denver.

Godshall, Kylie Jade, Oct. 29, to James and Kimberly Derstine Godshall, Souderton, Pa.

Harms, Nathan Robert, Oct. 28, to Keith and Cindy Freyenberger Harms, Mount Pleasant, Iowa.

Hershberger, Owen Emmanuel, Oct. 23, to Marc and Jennifer Kuhns Hershberger, Mount Pleasant, Iowa.

Hostetler, Hannah Kate, Sept. 26, to Justin and Stacey Miller Hostetler, Lewisberry, Pa.

Hunsberger, Damir David, Dec. 6, 1998, received for adoption Aug. 23, 2002, by Ken and Shirley Brunk Hunsberger, Spring City, Pa.

Kalinoff, Leah Nicole, Oct. 28, to David and Melissa Banman Kalinoff, Minneapolis.

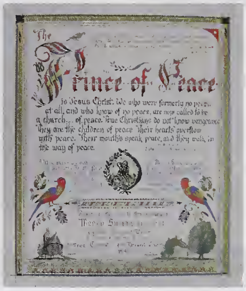
Kelly-Kellogg, Madeleine Louise, Sept. 3, to Deren Kellogg and Mellissa Kelly, Scotts Valley, Calif.

King, Lydia Ann, Oct. 14, to Kirby and Erika Musselman King, Souderton, Pa.

Kolb, Phoebe Marie, Oct. 19, to Steve and Kelly Roth Kolb, Milford, Neb.

Kropf, Daphne Lee, Oct. 15, to Ron and Kara Histand Kropf, Hubbard, Ore.

LeVan, Brett Eva (daughter), Oct. 21, to David and Karen Sheriff LeVan, Oklahoma City.



is Jesus Christ. We who were formerly no people at all, and who knew of no peace, are now called to be a church... of peace. True Christians do not know vengeance. They are the children of peace. Their hearts overflow with peace. Their mouths speak peace, and they walk in the way of peace.

Display your heritage of peace

Menno Simons Commemorative Fraktur

and support the work of the Mennonite Church USA Historical Committee

Commissioned in 1996 to mark the 500th birthday of Menno Simons. Signed and numbered by the artist, Roma J. Ruth. 15"x18" Ready for framing.

Yes, I want to order ____ prints @$25 each	$ _____
Shipping & postage: $3 plus 50¢ for each additional copy	$ _____
Total	$ _____

Make checks payable to "Historical Committee" and mail to 1700 S. Main, Goshen, IN 46526. Or call 574-535-7477; email archives@goshen.edu.

2003 TOURS

JAMAICA SERVICE TOUR (January 24 - February 2)
JAMAICA SERVICE TOUR II (February 2-11)
PARAGUAY SERVICE TOUR (April 3-17)
RUSSIA and UKRAINE (May 23 - June 6)
From PENNSYLVANIA to ONTARIO (May 28 - June 2)
In the FOOTSTEPS of the APOSTLE PAUL (May 30 - June 15)
EUROPEAN HERITAGE (June 9-25)
ALASKA CRUISE TOUR (June 11-23)
CHINA (June 15 - July 1)
MAJESTIC CANADIAN ROCKIES (July 7-20)
MENNONITE WORLD CONFERENCE TOURS:
#1 - SOUTH AFRICA and BOTSWANA (July 29 - August 19)
#2 - GHANA, IVORY COAST and BENIN (July 29 - August 19)
#3 - ETHIOPIA and ZIMBABWE (July 31 - August 19)
#4 - TANZANIA and KENYA (August 1-19)
#5 - ZIMBABWE (August 1-19)
#6 - ZAMBIA and ZIMBABWE (July 31 - August 19)
#7 - KENYA and TANZANIA (August 1-19)
#8 - ZIMBABWE (August 8-27)
GERMANY and SWITZERLAND (October 9-23)

2004 TOURS

AUSTRALIA and NEW ZEALAND (February 6-26)
PARAGUAY, BOLIVIA and PERU (March 23 - April 8)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

TOURMAGINATION INVITES YOU TO VISIT MENNONITES ALL OVER THE GLOBE

CALL 1-800-565-0451
FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • WEB: www.tourmagination.com

9 Willow Street
Waterloo, ON, Canada N2J 1V6
Reg. #1567624

1011 Cathill Road
Sellersville, PA, USA 18960

Livezey, Caleb Thomas, Oct. 18, to Mark and Anita Derstine Livezey, Harleysville, Pa.

Nacarella, Eric Cory, Oct. 23, to Lawrence and Donna Cory Nacarella, Perkasie, Pa.

Nester, Martin Samuel and Macie Jean (twins), Oct. 16, to Raymond and Marcy Hatter Nester, Waynesboro, Va.

Nyce, Taylor Paige, Oct. 11, to Christopher and Diane Refsnider Nyce, Telford, Pa.

Penner, Zachary Weidner, Oct. 21, to Beky Weidner and Larry Penner, Lancaster, Pa.

Peters Unrau, Micah Ben, Sept. 26, to Kara and Kevin Peters Unrau, Kitchener, Ont.

Pinchak, Alicia Leigh, Oct. 11, to Rob and Lisa Moyer Pinchak, Westover, Md.

Roach, Kurt Henry, Oct. 20, to Arian and Christian Roach, Marion, S.D.

Sabulsky, Benjamin Gray, Sept. 10, to Richard and Margaret Geissinger Sabulsky, Zionsville, Pa.

Schmidt, Evan Luke, Oct. 12, to Darren and Tanya Penner Schmidt, Altona, Man.

Simmons, Sydney Marie, Oct. 8, to Michael and Jessica Richman Simmons, Telford, Pa.

Stoltzfus, Adam Michael, Sept. 17, to Mike and Jen Zimmerman Stoltzfus, Harrisonburg, Va.

Swartzendruber, Michaela Lynn, Oct. 21, to Calvin and Karen LeFevre Swartzendruber, Goshen, Ind.

Waidelich, Elsa Lehman, Oct. 20, to Beth Lehman and Matt Waidelich, Indianapolis.

Weaver, Kiley Marie, Oct. 17, to Keith and Erin Steele Weaver, Hopedale, Ill.

Wireman, Shannon, Oct. 18, to Colleen and Larry Wireman, Quakertown, Pa.

Yothers, Brandon Jeffrey and Brianna Marie (twins), Sept. 28, to Jeff and Jennifer Diener Yothers, Perkasie, Pa.

MARRIAGES

Bittaker/Yoder: Heather Bittaker, North Canton, Ohio, and Donald Yoder, Uniontown, Ohio, Oct. 18 at Hartville (Ohio) Mennonite Church.

Carpenter/Randall: Michael Carpenter, Elkhart, Ind., and Bethany Randall, Elkhart, Oct. 12 at Yellow Creek Mennonite Church, Goshen, Ind.

Eckhoff/Egli: Barry Eckhoff, Buhler, Kan., and Sara Egli, Hutchinson, Kan., Oct. 19.

Epp/Sommerfeld: Ladd Epp, Lawrence, Kan., and Brianne Sommerfeld, Lawrence, Oct. 19 at Sacred Heart Catholic Church, Halstead, Kan.

Everitt/Keeler: Kevin Everitt, Souderton, Pa., and Becki Keeler, Souderton, Pa., Sept. 27 at Talomore Oak Terrace, Ambler, Pa.

Frederick/Guntz: Dale Frederick, Souderton, Pa., and Kathy Guntz, Souderton, Oct. 12.

Grebe/Janzen: Bryan Grebe, Groton, Conn., and Erika Janzen, Goshen, Ind., Oct. 19 at College Mennonite Church, Goshen.

Hewitt/Kurtz: Paul Hewitt, Philadelphia, and Heidi Kurtz, Philadelphia, Oct. 19 at Pocomoke, Md.

Hochstetler/Wyse: Heidi Hochstetler, Kidron, Ohio, and Doug Wyse, Columbus, Ohio, Oct. 12 at Sonnenberg Mennonite Church, Kidron.

Hostetler/Stuter: Lena Hostetler, McVeytown, Pa., and Gary Stuter, Milroy, Pa., Oct. 5 at Valley View Haven Chapel.

Want to use
TheMennonite
as curriculum for your Sunday school class or small group?

A discussion guide for each issue is available free from our Web site.

Spread the faith and embrace yours.
Subscribe to *The Mennonite.*

www.TheMennonite.org

ad·vance·ment *n.* 1. the act or process of moving forward; progress.

We can help your nonprofit organization reach new levels of service.

A ministry-centered approach to fund raising,
constituency relations,
integrated marketing and communications,
board and organizational development.

ADVANCEMENT Associates
Building relationships. Advancing your mission.

3816 La Mesa Drive,
Fort Collins, CO 80524-9529

866-777-1606 toll free
info@advanassociates.com
www.advanassociates.com

Landis/Singleton: Mark Landis, New York, and Mary Singleton, New York, Sept. 20 at St. Andrews Catholic Church, New York.

Miller/Slaubaugh: Clinton Miller, Wellman, Iowa, and Nicole Slaubaugh, Parnell, Iowa, Oct. 19 at Kalona (Iowa) Mennonite Church.

Moorman/Yoss: Pearl Moorman, Fort Wayne, Ind., and Ken Yoss, Urbana, Ill., Sept. 8 at Trier Ridge Community Church of God, Fort Wayne.

Schertz Hart/Spade: Roxanne Schertz Hart, Goshen, Ind., and Sandy Spade, Elkhart, Ind., Sept. 28 at Checkerberry Inn, Goshen.

Schrock/Wagner: Teresa Schrock, Hutchinson, Kan., and Jeff Wagner, Haven, Kan., Oct. 12 at St. Paul's Lutheran Church, Haven.

Troyer/Yoder: Karlette Troyer, Milford, Neb., and D.J. Yoder, Milford, Sept. 21 at Beth-El Mennonite Church, Milford.

DEATHS

Buller, Sara P., 103, Henderson, Neb., died Oct. 27. Parents: Peter P. and Magaretha Epp Buller (both deceased). Funeral: Oct. 30 at Bethesda Mennonite Church, Henderson.

Dick, William W. "Bill," 75, Kincardine, Ont., died Sept. 22. Spouse: Mary Penner Dick. Parents: William and Justina Dick (both deceased). Other survivors: children Paul Berg-Dick, Marly Penner; two grandchildren. Funeral: Sept. 26 at Stirling Ave. Mennonite Church, Kitchener, Ont.

Driver, Virginia Marie Weaver, 85, Waynesboro, Va., died Oct. 21. Spouse: Justus S. Driver (deceased). Parents: Henry and Sally Wenger Weaver (both deceased). Survivors: children Nelson, Conrad, Evelyn, Dorothy Scott, Marian Hackney; five grandchildren; two stepgrandchildren. Funeral: Oct. 25 at Springdale Mennonite Church, Waynesboro.

Everhart, Dylan, 8, Gypsum, Kan., died Nov. 9 in an automobile accident. Parents: Eric and Valorie Schmidt Everhart. FuneraL: Nov. 14 at First Baptist Church, Gypsum.

Funk, Victor, 87, Hesston, Kan., died Oct. 25 of complications due to pneumonia. Spouse: Ruby Voth Funk. Parents: Gerhard and Sarah Bartel Funk (both deceased). Other survivors: son Bruce; two grandchildren. Funeral: Oct. 30 at Tabor Mennonite Church, Newton, Kan.

Gerber, Christopher James, 14, Mishawaka, Ind., died Oct. 24 of cardiac arrest. Parents: Bonnie and James Gerber. Other survivors: sister Beth; grandparents Carl and Ruth Yoder, Wayne and Willowdean Gerber; great-grandmother Bernice Martin. Funeral: Oct. 27 at Wakarusa, Ind.

Hershey, Mae Eby, 79, Lititz, Pa., died Oct. 16 of heart failure. Spouse: Sanford E. Hershey. Parents: Menno and Martha Landis Eby (both deceased). Other survivors: children Sharon, Carl, Sue Martin, Andrew, Sylvia Martin; 14 grandchildren; three great-grandchildren. Funeral: Oct. 18 at Hershey Mennonite Church, Kinzers, Pa.

Horst, Chester, 81, Orrville, Ohio, died Oct. 6. Spouse: Dorothy Byler Horst. Parents: Albert and Alma Kornhaus Horst (both deceased). Other survivors: children Alvin, Laurel, Janet Studer, Barb Underwood; nine grandchildren; six great-grandchildren. Funeral: Oct. 9 at Martins Mennonite Church, Orrville.

Barn Raising
A strong foundation for a solid future

Barn raising has been a priceless service to those facing crisis in the past. Today, we are called to a modern-day barn raising to build a strong foundation for a solid future at Mennonite Publishing House. Leadership teams are creating blueprints for the future and we can all help with our prayers, support, and donations.

Publishing is essential to our mission and identity as a church. Look for details regarding Phase One of the debt recovery project, Barn Raising: A Strong Foundation for a Solid Future, in your congregation.

Help rebuild MPH by sending your tax-deductible donations through your church offering or to one of the address at left.

Mennonite Church Canada
"For MPH Barn Raising"
600 Shaftesbury Blvd
Winnipeg MB R3P 0M4

Mennonite Church USA
"For MPH Barn Raising"
P.O. Box 347, 722 Main St
Newton KS 67114

Mennonite Publishing House

Woza! MWC Assembly Gathered

MTS TRAVEL
mtstravel.com

the official agency of Mennonite World Conference

africa 2003

Bulawayo, Zimbabwe - August 11-17, 2003

Select a Sightseeing Tour
(2-3 night packages available)
Designed for individuals traveling to MWC who want a pre-arranged, short package tour immediately before or after the dates of the MWC Assembly Gathered.

Choices of tours to the following:
Victoria Falls • Chobe National Park
Hwange National Park • Great Zimbabwe
Johannesburg & Durban

Participate in Assembly Scattered
(4-6 night packages available)
Travel with other Africa 2003 participants and experience the MWC family of churches in various countries across Africa.

Available before & after Assembly Gathered
Zimbabwe • Zambia • Ethiopia • Kenya
Tanzania • Ghana • Ivory Coast

mwcinfo@mtstravel.com
124 E. Main St., 4th Fl.
Ephrata, PA 17522
(800) 874-9330

Register for Sightseeing Tours and Assembly Scattered by completing sections #8 & #10 of the MWC Registration Form or contact MTS TRAVEL for complete details.

MTS TRAVEL has something just for you!

Hunsberger, Dorothy Gable, 86, Souderton, Pa., died Oct. 19 of complications from diabetes. Spouse: Paul Nice Hunsberger (deceased). Parents: Leo Gable and Elizabeth Hartman Heckler (both deceased). Survivors: children Alice Marshall, Peter, Ruth, Ray, Thomas; eight grandchildren; two great-grandchildren. Funeral: Oct. 27 at Souderton Mennonite Home.

Jantzen, Anna Louise Barnard, 78, Beatrice, Neb., died Oct. 7. Spouse: Harold Jantzen (deceased). Parents: Murray and Mary Epp Barnard (both deceased). Survivors: children Mary Louise Brockmeier, Ruby Doyle; five grandchildren; one great-grandchild. Funeral: Oct. 10 at First Mennonite Church, Beatrice.

Keller, Stuart S., 75, Sellersville, Pa., died Sept. 8. Spouse: Elva Clemmer Keller. Parents: Harvey Keller and Florence A. Souder (both deceased). Other survivors: children Donna Baum, Peggy Dwadinger, Sharon, Karen; four grandchildren; six great-grandchildren. Funeral: Sept. 13 at Zion Mennonite Church, Souderton, Pa.

Kolb, Orpha Alderfer, 90, Souderton, Pa., died Oct. 29 of vascular disease and diabetes. Spouse: Milton G. Kolb (deceased). Parents: Allen and Katie Freed Alderfer (both deceased). Survivors: children Marvin, James, Ada Smith, Elsie Sipma, Elaine Moser; 12 grandchildren; 18 great-grandchildren. Burial: Nov. 2 at Spring City, Pa.

Miller, Annas, 90, Goshen, Ind., died Oct. 25. Spouse: Ursula Swartzendruber Miller. Other survivors: children Marcia, Karen Ventura, Francis, Galen, Loren; 11 grandchildren; 16 great-grandchildren. Funeral: Oct. 28 at College Mennonite Church, Goshen.

Reaver, Harry, 82, Montgomeryville, Pa., died Oct. 27. Spouse: (1st) Theresa Verallo Reaver (deceased); (2nd) Nina Stauffer Reaver (deceased). Parents: Harry and Catherine Keating Reaver (both deceased). Survivors: children Harry, Marlene Wilcox; five grandchildren. Graveside services at Green Lawn Cemetery, North Wales, Pa.

Reimer, Gertrude Penner, 96, Beatrice, Neb., died Sept. 22. Spouse: Bernhard Reimer (deceased). Parents: John F. and Catharine Penner Penner (both deceased). Survivors: children Marion, Bernhard Jr., Catharine Reimer Friesen; four grandchildren; 12 great-grandchildren. Funeral: Sept. 26 at First Mennonite Church, Beatrice.

Roggie, Irvin, 88, Lowville, N.Y., died Aug. 8. Parents: Andrew and Anna Widrick Roggie (both deceased). Funeral: Aug. 10 at Lowville Mennonite Church.

Roth, Wilma Stamm, 88, Archbold, Ohio, died Oct. 24. Survivors: children Gene, Thomas, Dawn Walsh; nine grandchildren; five great-grandchildren. Burial: Oct. 27 at Stryker, Ohio.

Sadler, David R., 55, Telford, Pa., died Oct. 24. Spouse: Rebecca Freed Sadler. Parents: Albert (deceased) and Mary Sadler. Other survivors: son Adam. Funeral: Oct. 27 at Franconia (Pa.) Mennonite Church.

Schmidt, Alvin E., 79, Lansdale, Pa., died Sept. 30 of heart failure. Spouse: Hanna Guest Schmidt. Parents: Edward and Estella Koons Schmidt (both deceased). Other survivors: children Edward, Richard; three grandchildren. Funeral: Oct. 7 at Zion Mennonite Church, Lansdale.

Spitler, Emily Hossler, 89, Lititz, Pa., died Oct. 15. Spouse: (1st) Jerry P. Hossler (deceased); (2nd) Jonas Spitler (deceased). Survivors: two stepchildren. Funeral: Oct. 18 at Elizabethtown (Pa.) Mennonite Church.

Stealy, Wilma Imhoff, 88, Goshen, Ind., died Oct. 21. Spouse: Louis D. Stealy (deceased). Parents: John and Bertha Schertz Imhoff (both deceased). Survivors: children Lorraine Birkey, Judy Stuckey; five grandchildren; two great-grandchildren. Funeral: Oct. 25 at Prairie Street Mennonite Church, Goshen.

Stevens, Janet McIntyre, 89, Bryan, Ohio, died Oct. 10. Spouse: Ray Stevens (deceased). Parents: Harold and Henrietta Hobert McIntyre (both deceased). Survivors: children David, Daniel, Paul, Timothy, Jonathon; 15 grandchildren; seven great-grandchildren. Memorial service: Nov. 3 at Salem Mennonite Church, Waldron, Mich.

Stoltzfus, Allen Grant, 59, Harrisonburg, Va., died Sept. 30 of a heart attack. Spouse: Anne Hess Stoltzfus. Parents: Grant Moses Stoltzfus (deceased) and Ruth Brunk Stoltzfus. Other survivors: children John Reuben, Laura Marie Stoltzfus Le Goff, Kathryn Anne Stoltzfus-Dueck, Susanna Joy; five grandchildren. Funeral: Oct. 6 at Community Mennonite Church, Harrisonburg.

Sutter, Minnie, 87, Goshen, Ind., died Oct. 14. Parents: Christian and Idella Miller Sutter (both deceased). Funeral: Oct. 16 at Hopewell Mennonite Church, Kouts, Ind.

Swartz, Samuel Coffman, 90, West Liberty, Ohio, died Oct. 16. Spouse: Eleanor Reist Swartz. Parents: Sherman and Lydia Stemen Swartz (both deceased). Other survivors: Jon "Chuck," Linda Roth, Keith, Karl, Margaret Hensel, Jan Erb; 14 grandchildren; four great-grandchildren. Burial: Oct. 20 at Bethel Mennonite Church, West Liberty.

Yoder, Oliver J., 102, Belleville, Pa., died Oct. 18. Spouse: (1st) Mildred Hess Yoder (deceased); (2nd) Wilma Weaver Yoder (deceased). Parents: Crist and Lydia Hartzler Yoder (both deceased). Funeral: Oct. 21 at Valley View Haven Chapel.

Ziegler, Ralph Wenger, 85, Linville, Va., died Sept. 26 of a heart attack and stroke. Spouse: Osie Hertzler Ziegler. Parents: William and Mattie Wenger Ziegler (both deceased). Other survivors: children Donald Wesley, Ralph Gordon, Audrey Joyce Guardacosta; nine grandchildren; one great-grandchild. Funeral: Sept. 29 at Park View Mennonite Church, Linville.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

- **TheMennonite@TheMennonite.org**
- **fax 316-283-0454**
- **P.O. Box 347, Newton, KS 67114**

FAITH ▪ LEARNING ▪ LEADERSHIP

Bethel College

We educate leaders

who change the way the world works

www.bethelks.edu

300 East 27th Street
North Newton, Kansas
67117-0531
admissions@bethelks.edu
1-800-522-1887

Mennonite-Anabaptist Heritage Vacation ***with historian and storyteller John Sharp***. 14 glorious days in Germany, Switzerland, Austria and France. First-class tour $2,689, June 12-25, 2003; 800-322-0788; www.Christian-tour.org.

Trissels Mennonite Church seeks a quarter- to one-third time ***youth pastor***; position is available Jan. 1, 2003.

Contact Trissels Mennonite Church, P.O. Box 549, Broadway, VA 22815; 540-896-7289; Trisselsmc@juno.com.

International Guest House, Washington, D.C., a mission project of Allegheny Mennonite Conference, has openings for single people for ***one-year voluntary service assignments*** beginning November 2002, March 2003 and summer 2003. Also couples for summer 2003 and 2004.

IGH, 1441 Kennedy St. NW, Washington, DC 20011; 202-726-5808; fax 202-882-2228; email igh-dc@juno.com.

Souderton Mennonite Homes has an immediate opening for a ***director of finance*** to provide financial planning, organizational oversight and department leadership to the financial operations of SMH and SMH Foundation. An M.B.A. and 5 years experience in health care preferred. The successful candidate will have interpersonal leadership skills and strong financial management capabilities.

Interested? Send resume to Margaret@SoudertonHomes.org.

Peace Mennonite Church, Richmond, B.C., invites applications for a full-time salaried position as ***lead pastor*** beginning Sept. 1, 2003. Peace Mennonite Church is an urban congregation of 200 members. We are seeking an individual who will provide strong spiritual leadership in the areas of pastoral care, outreach ministry and family life. The successful candidate will relate well to all generations and be gifted in preaching and worship. Our new pastor will have extensive theological training in a Mennonite-Anabaptist perspective and be guided by the Mennonite Confession of Faith. Applications should be received by Jan. 31, 2003, and interviews will begin in February and continue until the position is successfully filled. Write or call for a Congregational Information Form.

Send your letter of application, resume and three references to David McAlary, Peace Mennonite Church, 11571 Daniels Rd., Richmond, BC V6X 1M7; 604-278-0111; fax 604-273-2678; email davidm@targetsa.com.

Hawkesville Mennonite Church, located in Hawkesville, Ontario, invites applications for a full-time ***pastor***. We are a small village church serving the surrounding communities. The position will be available spring 2003. Experience is an asset.

Please send resume to Mennonite Church Eastern Canada, Minister of Pastoral Services, 4489 King St. East, Kitchener, ON N2P 2G2; email muriel@mcec.on.ca.

CD release: Out of the Blue—*Arrangements for marimba* from *Hymnal: A Worship Book*. Preview this CD at www.seashellsound.com.

Contact Darrell J. Bueckert at 306-384-0667 or info@seashellsound.com.

Manheim Christian Day School (K-8) seeks f/t ***administrator***. Must be passionate about Christian education.

Interested people should send a resume with cover letter to Julie Good, Administrator Search Team, Manheim Christian Day School, 686 Lebanon Road, Manheim, PA 17545; dagoodz@ptd.net.

Hesston College seeks ***associate director of development***. The associate director cultivates relationships with constituents, develops and implements strategies to achieve the Annual Fund goal, and manages development office efforts in assigned region. Qualifications: integrity, responsibility, enjoy working with people, ability to work independently, excellent verbal and written communication skills and commitment to the mission of Hesston College, Mennonite Church USA and Mennonite higher education. Relocation to Hesston, Kan., may not be required.

Send resume and cover letter to Human Resources Department, Hesston College, P.O. Box 3000, Hesston, KS 67062. Questions? Email scottr@hesston.edu. Hesston College is an equal opportunity employer.

Bahia Vista Mennonite Church, a congregation of 300+ members in Sarasota, Fla., is seeking an ***associate minister*** and a ***minister of music***. Both opportunities have the potential to be full-time. One or both should include skills for involving and valuing children and youth. A deep and growing love for Jesus, a personal call to ministry, a high level of commitment to pastoral care, team effort, prayer and empowering of the laity are priorities. Associate minister to have preaching skills and passion for evangelism and discipling. Minister of music to have a variety of music skills and to promote congregational participation and unity in worship.

Contact David Ray Miller, 1203 Cornish Court, Sarasota, FL 34232; 941-377-6721; Davidray08@aol.com.

Mennonite Your Way

"travel with a purpose"

2003 TOURS

• Texas Springflowers & Ranches	April 1-15
• Southwest US Parks & Canyons	April 25 - May 10
• Canadian Rockies & Northern Parks	June 12 - July 3
• Alaska Tour & Cruise	July 10-24
• Mennonite World Conference - Tanzania, Kenya & Zimbabwe	July 28 - August 19
• Maritime Provinces of Canada	September 2-13
• Lake Michigan Circle Tour	October 1-10
• Australia & New Zealand	October 20 - November 14

Itineraries available:
Box 425 • Landisville, PA 17538 • 717/653-9288 • 800/296-1991
Email: myw1525@aol.com • web: www.mywtours.com

SCHOOL FOR LEADERSHIP TRAINING

Leadership for a Missional Church

Forming God's People in a Strange New World

JANUARY 20-23, 2003

A time for pastors and church leaders to discuss and discern:

- What does it mean to lead a missional church?
- What kind of leadership is needed in a postmodern context?
- How do we call and train leaders?

Featured speaker: **Alan Roxburgh**,
President of the Missional Leadership Institute
and missional church planter in Vancouver, B.C.

EASTERN MENNONITE SEMINARY
A Graduate Division of Eastern Mennonite University

For more information:
540-432-5697
semdev@emu.edu
Yes! You can register online:
www.emu.edu/seminary/slt

The scholar-in-residence program, established by a grant to **Goshen College**, seeks a ***scholar of African, Latin, Asian or Native American (ALANA) background*** to spend second semester and May term (January-May 2003) on our campus. The scholar will teach one or two courses and provide consultation in areas related to, but not limited to, recruitment and retention of students of color. The scholar-in-residence program will continue with another scholar for a semester of the 2003-04 academic year. A minimum of a master's degree is required, Ph.D. preferred. Experience in teaching is highly desirable. The scholar-in-residence academic expertise could be in any field of studies. Must be committed to the educational mission of the college and supportive of Christian beliefs and values as interpreted by the Mennonite Church.

To apply, visit the position announcement on the Goshen College Web page, www.goshen.edu, under employment. Goshen College is an AA/EEO employer; members of under-represented groups are encouraged to apply.

Goshen College is accepting applications for the position of ***development officer*** with a start date no later than January 2003. This full-time position has responsibilities related to cultivating College Fund giving, major gifts and planned gifts in an assigned geographic area. Also includes assistance in the direction and planning for donor recognition events and/or solicitation events within this area. Bachelor's degree required, M.A. degree preferred. 3-5 years experience in fund raising preferred or related experience in business, organizational leadership, sales, etc.

To apply, visit the specific position announcement on the Goshen College Web page, www.goshen.edu, under employment. Goshen College is an AA/EEO employer; members of under-represented groups are invited to apply. Goshen College is affiliated with the Mennonite Church.

Goshen College seeks a ***campus news bureau director/writer*** to join its busy public relations office to creatively and consistently advance the mission of the college with excellent media relations and writing skills. Responsibilities include managing the campus news bureau (creating press releases, building media relationships, promoting events, covering college activities, coordinating photography, supervising student interns) and serving as editor, writer and/or contributor for campus publications. Must be enthusiastic about telling the story of Goshen College, locally to internationally, and engaging in campus life. Photography and Web publishing skills or interest a plus. B.A. degree in communication, journalism or public relations required; candidates should have 2 to 6 years of experience in a related field.

To apply, send letter of application and resume to Amy Hartman, Goshen College, 1700 S. Main St., Goshen, IN 46526; or fax 574-535-7060; or attach to email to amymh@goshen.edu. Complete Personnel Information Form at www.goshen.edu/employment/personl.html. Goshen College is an AA/EEO employer, and women and minority candidates are encouraged to apply.

Mennonite Church Manitoba seeks an ***executive director***: an individual with a demonstrated passion for the church and an exciting vision for what it might yet become to lead its 47 congregations in spiritual growth, joyful proclamation and faithful service. If you are energized by contemplating and inspiring a "big picture" vision of the gospel and thrive on a team approach in which staff and volunteers find empowering fulfillment, this position may be for you. Spiritual depth and relevant experience are assumed in the successful candidate; the ability to relate to individuals and congregations of diverse sociological and theological backgrounds would be a major asset. The executive director, supported by and accountable to the constituency through a regionally representative board, oversees all aspects of the mission of this area conference within Mennonite Church Canada. MCM itself has approximately 10,000 members within its 47 congregations. Congregationally and corporately it is our desire to build community, resource each other and share God's peace and joy with others in our part of the world.

Interested parties may direct inquiries, seek further information or request an application form by contacting the search committee via: Hugo Peters, 204-256-9545; or Erin Morash, 204-668-2027.

To subscribe, call 800-790-2498.

Eigenheim Mennonite Church, Rosthern, Sask., seeks full-time ***pastor*** to begin summer/fall 2003. Eigenheim Mennonite Church is a congregation of 130 members drawn primarily from the town of Rosthern and the surrounding rural community. An active, multigenerational group, we seek a pastor for the summer/fall of 2003 with commitment to Anabaptist principles to nurture our faith through strong pulpit ministry, informed Bible teaching and proactive participation in the lives of the church membership and in the broader community. The chosen candidate will have recognized leadership ability and a preference for working collaboratively with individuals and committees.

Send resumes or inquiries to George Epp, Box 148, Rosthern, SK S0K 3R0; 306-232-4275; fax 306-232-5250; georgepp@sasktel.net.

Associated Mennonite Biblical Seminary seeks a full-time ***professor of theology and Anabaptist studies***, beginning July 1, 2003, to teach in the areas of systematic and historical theology and Anabaptist studies, and to advise students working toward master's degrees. Qualifications include a Ph.D. degree or equivalent in church history, systematic theology or historical theology, teaching experience at the graduate level, strong communication and relational skills, and a passion for the significance of historical theology for the future of the church.

To apply, send a resume, three references and a letter of application by Jan. 31, 2003, to Dr. Loren Johns, Academic Dean, AMBS, 3003 Benham Ave., Elkhart, IN 46517; ljohns@ambs.edu. See a full job description at http://www.ambs.edu/php/welcome/wel_job_postings.php. Women and members of under-represented groups are especially encouraged to apply.

Goshen College is accepting applications for a ***music professor*** who is passionate about teaching, performing and leadership. Responsibilities include choral ensemble leadership, applied instruction in voice and/or classroom teaching. Other ensemble and applied areas may be considered. The successful candidate may be called upon to chair the music department. Applications will be reviewed immediately. The appointment will begin July 1, 2003. A doctorate is preferred. Strong interest in active recruiting is required. Candidate should have evidence of successful teaching at the college level, a record of strong administrative skills and a record of collegial relationships with faculty, staff, students and administration. Applicant needs to have a vision for growing an exciting program in a state of the art facility.

To apply, visit the specific position announcement on the Goshen College Web page, www.goshen.edu, under employment. Goshen College is an AA/EEO employer; members of under-represented groups are invited to apply. Goshen College is affiliated with the Mennonite Church.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Melanie Mueller, or email TheMennonite@TheMennonite.org.

Are you over fifty?

Do you feel too young to be old? Consider this:

MARP membership is available to any adult, age 50 or older, who can subscribe to the Christian mission and purposes of MARP. Members are challenged to give – and to receive. Benefits and opportunities include:

- **A personal MARP membership card**
- **A 20% discount* on Long Term Care insurance**
- **A Web site – to inform, inspire**
- **PAGES (quarterly newsletter)**
- **Service Opportunities for Older People (SOOP) "serving on the go"**
- **Co-sponsored special events**

Mennonite Association of Retired Persons (MARP) seeks to help older adults continue to live "with spirit" by promoting service, lifelong learning, mutual support and broadened friendships in the context of Christian faith. We invite you to join your friends in faithful living and aging "with spirit."

How do I join? Send name(s), full address and phone number for application form to: MARP, 771 Route 113, Souderton, PA 18964.

* MARP utilizes various insurers to provide affordable coverage options. Discount varies by insurer. Call the MARP office for details: 215-721-7730.

Helen L. Lapp, executive director; Robert Ebersole, M.D., board chair

Older Adults Living with Spirit

Voluntary service: O brother, where art thou?

Rich Preheim

Even though in Christ there is no male and female, denominational voluntary service programs seem to be bearing out the stereotypical gender differences that men are hard-nosed breadwinners and women are compassionate nurturers. That is a major reason why women vastly outnumber men VS workers, reports *Sojourners.*

The Lutheran Volunteer Corps has a 4-to-1 ratio of women to men. The Jesuit Volunteer Corps is 70 to 75 percent women, while American Jewish World Service is 60 percent women.

"There's always been this belief that even though men are providers, it's women who determine the moral character of a family and a community," says Seth Appel, an administrator with American Jewish World Service.

Matt Koerner has seen it. As membership and recruitment coordinator for the Catholic Network of Volunteer Service, last year he visited more than 45 college campuses. Sixty-three percent of CNVS workers are women. For many men the perception of service as a financially viable option in this money-hungry world remains out of reach. It's a perception Koerner and others are trying to address.

"There's definitely an effort for campus ministers and ministries to reach out to men," he says.

Erik Thompson is an aerospace engineer who is now considering Christian service. But he admits he is comfortable with his good wage. "That's hard to give up," he says.

From generation to generation

Here's a pop quiz for church-history buffs: Who of the following monarchs ruled a powerful 16th-century Christian kingdom? (a) Francis I of France, (b) Charles V of Germany and Spain, (c) Mbembamzinga of Congo or (d) all of the above.

TIDBITS

According to a recent survey, 132 million adults attended a church service in the previous month, while 141 million had tuned in to Christian radio or television. —*NRB*

More than 10 to 12 million South Koreans, or 25 percent of the country's population, are Christians.—*The Christian Century*

The Church of the Brethren has appointed a five-person committee to study changing the denomination's name.—*Messenger*

The Taize Community in France draws 3,000 to 5,000 visitors each week in summer, and 500 to 1,000 visitors a week in spring and fall.—*Reformed Worship*

The answer, according to *National Catholic Reporter,* is "d." But virtually no one has heard of Mbembamzinga, including Africans. Such knowledge—or the lack of it—brought some 50 archivists and scholars to Rome for a summit on building archives to recover and preserve Christian history in Africa, Asia and Latin America.

The participants talked about the use of CD-ROMs for data storage, the perils of silverfish and the proper way to fumigate storage areas. But there were ever-present issues that went deeper and broader.

Andrew Walls, a Methodist Scot and authority of Third World Christianity, noted the church growth in the last decade outside Europe and North America. As result, theological centers need to be developed in those regions. Otherwise, he argued, "There won't be theological studies anywhere much worth caring about."

But those efforts can be easier said than done. Herbert Swanson of the Church of Christ in Thailand told the conference about the establishment of a state-of-the-art archive and production of historical materials in that country. He said the locals were not impressed. Some were even angry, rejecting the research as biased or racist. So the archive has retooled, training members of a local tribe to conduct oral history projects. This approach seems to be successful, Swanson said.

Bar none

The belief that Methodist founders John and Charles Wesley used drinking songs as melodies for hymns has hit a sour note. "The Wesleys did no such thing," Dean McIntyre tells United Methodist News Service.

McIntyre, director of music resources for the United Methodist Church, says the myth is incompatible with the Wesleys' religious beliefs. Their "aesthetic to above all sing spiritually would not allow drinking songs to accompany hymn texts," he says.

According to McIntyre. the legend arose when someone confused the musical term "bar tune" or "bar form"—a medieval pattern for poetry—with songs sung in taverns.

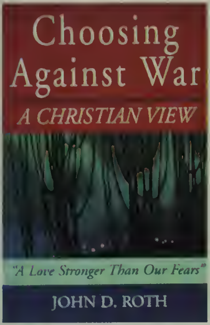
McIntyre says his findings debunk the example of the Wesleys as an "excuse for importing the secular music culture into worship."

What would Jesus eat?

With 30 years in the sports nutrition business, Tom Ciola has entered the ministry of eating. He has created the Bible Bar, a wholesome snack made with the seven holy foods named in Deuteronomy: wheat, barley, raisins, honey, figs, pomegranates and olive oil. Plus, Ciola admits, some puffed rice and raspberry powder. "We tried to have just the seven foods in there, but it didn't quite work," he says in *Mother Jones.*

Business has been so good that Ciola, who is also the author of *Moses Wasn't Fat,* has expanded and now offers Bible Granola, the Seeds of Samson (a seed and nut bar) and Back to the Garden, a "Bible-based meal replacer." TM

Books that foster Peace . . .


Choosing Against War
A CHRISTIAN VIEW
"A Love Stronger Than Our Fears"
JOHN D. ROTH

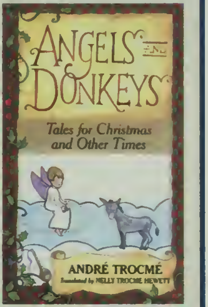
Choosing Against War: A Christian View, *by John D. Roth*

A must-read for anyone concerned about the endless cycles of wars and violence, and the possibility that God's love is stronger than our society's current answers.

In fresh, confessional language, Roth shares his convictions about Christian pacifism, inviting others to consider this possibility, all the while humbly admitting the difficulties.

What would happen if Christians assumed that their allegiance to God, their identity with Christ, and their commitment to the church would inevitably lead them to respond to the world's pain differently because of their faith?

128 pages • $9.99, paperback


ANGELS AND DONKEYS
Tales for Christmas and Other Times
ANDRÉ TROCMÉ
Translated by NELLY TROCMÉ HEWETT

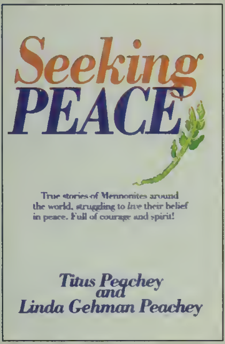
Angels and Donkeys: Tales for Christmas and Other Times, *by André Trocmé, translated by Nelly Trocmé Hewett*

Inspiration for readers of all ages! The stories in this collection were told by Pastor André Trocmé to the children of Le Chambon-sur-Lignon while France was under seige, occupied by Hitler's troops. The rescuers did not know what their neighbors were doing. No one talked. The stories gave courage to those rescuing the children.

Excellent for both children and adults. A Christmas favorite!

"A stirring and valorous work." — **Publishers Weekly**

170 pages • $12.95, hardcover


Seeking PEACE
True stories of Mennonites around the world, struggling to live their belief in peace. Full of courage and spirit!
Titus Peachey and Linda Gehman Peachey

Seeking Peace, *by Titus Peachey and Linda Gehman Peachey*

A delightful book of more than 75 true stories from many countries through hundreds of years, true stories of Mennonites struggling to live their belief in peace. Full of courage and spirit.

238 pages • $11.95, paperback

I Wish Tonight
Lois Rock · Anne Wilson

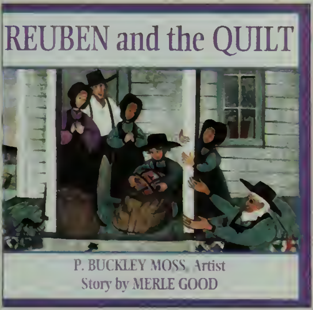
I Wish Tonight

by Lois Rock; illustrated by Anne Wilson

In lilting rhythmic language, that moves in step with buoyant, swaying images, a dream furnishes a child—and all readers of this book—with hope for mending and healing and cooperating.

"Filled with diversity and optimism, this makes a soothing bedtime story."
— **School Library Journal**

28 pages • $16.00, hardcover with preprinted cover, full-color picture book


REUBEN and the QUILT
P. BUCKLEY MOSS, Artist
Story by MERLE GOOD

Reuben and the Quilt

P. Buckley Moss, Artist; Story by Merle Good

When the quilt is stolen, the family's act of forgiveness and generosity brings it back." — **Publishers Weekly**

32 pages • $7.95, paperback • $16.00, hardcover with preprinted cover, full-color picture book

Good Books

At local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and AmEx accepted. Shipping/Handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com (check our weekly specials—35% off!)

*************************CAR-RT LOT**C-025
<10820> 71
5100 12/03 205377 Q:1 289
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

Advent is pregnant hope

This December, more than ever, I am ready for happiness. I yearn to escape into the sparkle and music of the holidays. After a year of continued recovery from the Sept. 11, 2001, attacks, worries about the economy and increasing threats of war with Iraq, I just want to enjoy a few simple pleasantries for a while. Let's hang the Christmas lights, sing the old carols, put out the Nativity scene and buy thoughtful gifts for those we love.

But even midway through December, many Christians are intentionally waiting to partake of the joy and splendor of Christmas. We are first observing this odd little season known as Advent.

In the Nov. 19 issue of *The Mennonite* ("Advent Is About God's Mission"), Marlene Kropf suggests that no season in the church year is more misunderstood than Advent. Kropf notes that observing Advent puts us at odds with our culture.

"Something seems terribly out of joint when shopping centers are festooned with sparkling red-and-green banners and reverberate with merriment and jangling bells while the church is draped in purple and lit by a few flickering candles while we sing our plaintive cry, 'O Come, O Come, Immanuel,'" Kropf writes.

Our culture and the Christian church have been at odds about Christmas for many years. What began as a holy day ("holiday") to remember Jesus' birth is now encumbered with layers of other purposes. Even a great Christian leader like Saint Nicholas has now become the caricature Santa Claus.

Hope is Mary bursting forth with the Magnificat when the angel informed her that she was carrying God-with-us, Emmanuel.

All this adds meaning and purpose to the Advent season. After four weeks of prayer and reflection to prepare for the birth of Christ, we then enter the 12-day Christmas season—which stretches from Dec. 25 to Jan. 6—with new passion and renewed hope. In fact, Advent season is really all about hope.

Two thousand years ago, God's faithful waited in hope for a Messiah who would deliver them. Of course, many of those who waited misunderstood what God had promised. Theirs was a misguided hope. They expected God to provide a political king who would throw off the bonds of Rome and restore their country to the glory days Israel last experienced under King David. After Jesus' resurrection, the season of waiting took on a new meaning. Early Christians spent the weeks before the celebration of Jesus' birth hoping for his return.

This year, during these weeks before Christmas, what is our hope? And what exactly is hope?

Hope is not the same as faith or blind optimism. It is more like trust. It is believing that what we most desire will be fulfilled. It is pregnant expectation. It is Mary bursting forth with her Magnificat when the angel Gabriel informed her that she was carrying God-with-us, Emmanuel. The artist Caravaggio captured that moment, called the Annunciation, with his painting on our cover.

What are we hopeful about now in this pregnant pause before Christmas? In what ways do we expect God to be with us in the next year?

Here are mine: I hope the world economy will rebound in ways that are fairer and more just to those trapped at the bottom of the economic ladder. I hope Jews, Christians and Muslims will find new ways to look at the Sarah and Hagar story (Genesis 16) and consider what it means for us all to be descendants of Abraham through Isaac and Ishmael. I hope our country will come to see that its power and wealth are resources that must be used to make all nations stronger.

When we sing the last verse of "O Come, O Come, Immanuel," we express these same hopes:

O come, Desire of nations, bind
All peoples in one heart and mind.
Bid envy, strife and quarrels cease.
Fill the whole world with heaven's peace.

The tinsel and glitter of December can belie such hopes. If we assuage our worries with the superficialities of this secular season, then we will have little reason to celebrate on Christmas Day. But if we wait expectantly to celebrate God-with-us, we will then, once again, enter into the ancient reason for the season: Unto us a child of hope is born, unto us a Son is given.—*ejt*

The Mennonite

www.themennonite.org

December 24, 2002

nativity set

Page 16

8 Dissonance in Bethlehem

12 Scattered seeds

14 Pastor news: the good and the sad

32 Christmas is just beginning

Yes, Lord, he answered

Gilberto Flores serves as director of leadership development and denominational minister for Mennonite Church USA. He served 25 years as a pastor and church planter in Guatemala, Honduras and Texas.

The Lord said to Ananias, "Go! This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel. I will show him how much he must suffer for my name."
—Acts 9:15-16 (NIV)

Jesus Christ, the resurrected one, responded thus to Ananias when he objected to the order of the Spirit to visit Saul of Tarsus in the home where he was shut away. For Ananias, Saul was an evil man, one who persecuted Christians, someone with whom it was better not to have any relationship. Yet he knew how to say, Here I am, Lord.

This story gives us a frame of reference for the importance of encouraging others to practice a ministry, something important for the church now and always. We find four essential components in this story: (1) God's call, (2) the person who responds to the call, (3) the church, represented in Ananias, and (4) the reason for the call.

God always calls the ones he wants, when he desires and in any circumstances. Saul (who later becomes Paul) shows sensitivity to the voice that reprimands and calls him. He opens a dialogue that will push him into a new direction. His questions are moving: Who are you, Lord? What do you want me to do? The Lord's responses appear along Saul's life and ministry. God does not want to isolate this man who has a great vocation and is full of gifts.

Therefore, God connects him with the community of believers through Ananias. This kindhearted Christian from Damascus represents the positive and the negative. First he resists. He asks, How can I approach and bless a person with such bad reputation? That this man has openly shown hostility cannot be taken lightly. Further, he has come to the city to persecute brothers and sisters in the faith.

But then Ananias visits the future apostle and fulfills what the Lord through the Spirit has commanded him. Ananias has heard the Lord say that Saul will be a "chosen instrument" to proclaim the gospel. The role of Ananias at the beginning of Paul's ministry is crucial for three reasons: (1) it testifies to the conversion by baptism, (2) it confirms the calling through the imposition of hands and (3) it introduces Paul to the community of faith.

Does this story encourage us to motivate others to respond to God's call? We cannot minimize the role the local congregation plays in the process of valuing and encouraging others to practice a ministry. The idea of going to seminary first and then discovering the call is not the better way. An adequate development of a leader requires the combination of academic training and vital experience.

The community of believers can inspire, orient and confirm this calling. To fulfill this task a congregation must have a positive attitude regarding Christian ministries and know how to value them. It also must have a correct vision regarding the reason for being the church. We must learn to value people and act with faith, to "[call] things that are not as though they were" (Romans 4:17b).

Seminaries and Bible schools provide the tools for the task and the academic space offers training. Great possibilities exist to raise new and more ministries if we see people in the church as potential candidates for a ministry. This will make a seedbed of useful ministries in the proclamation of God's kingdom.

Without doubt we need God to call many such as Ananias to tap the shoulders of others to confirm that God continues to call us to be tools that will proclaim Jesus' name.

On a personal note, I am grateful to Judy Schrag, who tapped the shoulder of my son Pablo to affirm in him the possibility of becoming a minister of the gospel. TM

Editor: **Everett J. Thomas**
Associate editors:
Gordon Houser
Rich Preheim
Marketing: **Marla J. Cole**
Advertising: **Melanie Mueller**
Secretary: **Marla J. Cole**
Design: **Merrill R. Miller**
Editor emeritus: **J. Lorne Peachey**

Offices:

1700 S. Main St., Goshen, IN 46526-4794
Editor@TheMennonite.org
phone: 800-790-2498 fax: 574-535-6050

722 Main St., P.O. Box 347, Newton, KS 67114
TheMennonite@TheMennonite.org
phone: 800-790-2498 fax: 316-283-0454

TheMennonite

Vol. 5, No. 24, December 24, 2002

The Mennonite seeks to serve Mennonite Church USA by helping readers glorify God, grow in faith and become agents of healing and hope in the world. *The Mennonite* (ISSN 1522-7766) is published on the first and third Tuesdays of each month—except for January and December when it is published on the second and fourth Tuesdays—by the board for The Mennonite, Inc. Periodical postage paid at Scottdale, PA 15683-1999. Canada Post international publications mail sales agreement no. 40033185, GST no. R122192453. Subscription rates: $36.75 (U.S.) per year. Group rates available. The views expressed in this publication do not necessarily represent the official positions of *The Mennonite*, the board for The Mennonite, Inc., or Mennonite Church USA. Scripture references are from the New Revised Standard Version unless otherwise noted.

Postmaster:
Send form 3579 to 616 Walnut Ave., Scottdale, PA 15683-1999.

Artwork on cover and pages 8, 16-18 by Merrill Miller

Web site: **www.themennonite.org**

Mennonite Church USA

CONTENTS

22
Mennonite
Church
USA

AMBS
LIBRARY
ELKHART IN

8 Dissonance in Bethlehem
Rachel's lament and the angel's song—*John E. Sharp*

12 Scattered seeds
One congregation's small steps toward peace in a time of war —*Kent Davis Sensenig*

16 Nativity set
Seven Christmas rondels—*Robert Hudson*

19 New product makes peace bearable
Peace bears seek to provide children with sense of security and God's presence.—*Laurie L. Oswald*

20 Slumping economy challenges church
Mennonite Church USA institutions are cutting budgets and work forces.—*Rich Preheim*

21 Search committee recommends Hesston president for EMU top job

21 Canadians aiding Colombian refugees
Sponsorship program helps those fleeing their homeland's violence and injustice.

22 Oregonians' estate gives two schools largest gifts ever

DEPARTMENTS

2 A pastoral word
Yes, Lord, he answered.—*Gilberto Flores*

4 Readers say

6 News digest

14 Leadership
Pastor news: the good and the sad—*Diane Zaerr Brenneman*

24 For the record

30 Mediaculture
Snorting at death—*Gordon Houser*

32 Editorial
Christmas is just beginning.—*Everett J. Thomas*

Muslims are our neighbors

This is to express my profound appreciation for the articles on Muslims in the Nov. 19 issue. While in Palestine one year ago, I talked to many Palestinian Muslims who are peace-loving people. I remember one family whose father and husband had been recently shot and killed on their back porch. They told us, "We did not celebrate when the Twin Towers were hit. Our children cried when they heard about the mommies and daddies that were killed."

None of the Palestinians I talked to was in sympathy with terrorism. Most of them know that when there is a suicide bombing there will be multiplied retaliation. Palestinians have their extremists like most groups; it is sad that they are the ones we hear about most.—*Bill Shumaker, West Liberty, Ohio*

I greatly appreciate *The Mennonite*'s coverage of Islam and Muslims. We as Christians have much to learn from our Muslim neighbors and should respect their religious beliefs as we would want them to respect ours. In the Mennonite house fellowship of which I am a member, we have a woman who was raised as a non-American Muslim; her insights, from both a cultural and religious perspective, bring much to our fellowship.—*Erica Collins, Todd, N.C.*

The Mennonite becomes better and better with more color and an improved layout. More important, however, is the content of articles. The Nov. 19 issue contained articles about Muslims and Afghanistan that I appreciated so much I had to write and thank you. Bettering human relationships, guided by our Anabaptist understanding of Jesus' teaching and example, is a significant goal. —*Allen Linscheid, Reedley, Calif.*

The Nov. 19 articles concerning Christians dealing with Muslims were very timely. We used to think we should send missionaries to Muslims, but now Muslims are coming to us. I especially liked the article by Evan Bontrager about taking part in Ramadan.—*Chris Wickey, Engadine, Mich.*

I read about Muslims in the articles by Alex Awad, Evan Bontrager, Jan Hoover and in the one on Afghanistan by Doug Hostetter. I would like to see, in contrast to those articles, other articles about Israel. Also, I would like to hear from chaplains who serve in our armed forces all over the world. I sure would like to hear something positive concerning the country we live in. God will take us to task about how we misuse our freedom.—*George A. Grieder, Dover, N.J.*

The money crunch

Thank you for Everett Thomas' challenging editorial in the Nov. 5 issue ("The Money Crunch"). Thomas is so right: The Holy Spirit's guidance and control is the only source for an effective missional church. It's not what we do but who we are. It's not a result of our good works but a result of proclaiming the good news—the message that Jesus Christ died on the cross to save us from our sins. He rose again to empower us for victorious living by the Holy Spirit's presence in our lives. That must be our priority message as we show his love to a sin-sick world. Good works will follow.—*Ella May Miller, Harrisonburg, Va.*

Each Readers Say letter and each editorial contains a sermon. One editorial that has me thinking is "The Money Crunch." At this time of the year I begin to do a little extra bookwork to see if somebody has been left off our charity list or shorted, since we have considerable carryover from other tax years. I had the idea that this year might be a year to get some of the carryover used up. Since we are retired there is no big amount to consider, but the needs don't seem to diminish. I'm still thinking but may make some different choices. —*LaVerne L. Graber, Wayland, Iowa*

All members of infinite worth?

In your Oct. 1 issue, the article "Of Infinite Worth" by Carl Hansen articulated a truth that continues to challenge my attitudes regarding respect for what God has created. Hansen asserted that the Bible describes humans as created by God, bear-

IN THIS ISSUE

This Christmas season, the message of "peace on earth" is more poignant than ever. While the scene of the Christ child lying in a manger in Bethlehem is belied by King Herod's murderous rage (page 8), that same Bethlehem is still so dangerous that few Christian pilgrims will visit this Christmas. Such continuing danger means we must find new words and new languages to speak peace in a world of war. Kent Davis Sensenig (page 12) provides a fresh suggestion: Keep our first language of nonviolent Christian faith as we voice a newly acquired second language in public-policy discussions. "We may be surprised at how effective our mother tongue of faith can be ... [with] policymakers or unchurched neighbors," Sensenig says. But as we become involved in public-policy debates, it is often other Christians who resist our first language. So with such sisters and brothers, he says, we "contribute our two cents worth as peace-loving, proactive citizens of a democracy." We need both languages to speak of peace on earth and God's goodwill toward all people.—*ejt* ing the image of God, loved by God and owned by God. Hansen says, "an Iraqi Muslim militant, an Ethiopian atheist Communist or a white American Protestant" are of equal infinite worth. Consequently, "we have no right to despise, reject, degrade, abuse or discard any human being." He concludes that to slander or judge what God has created and loves puts "oneself in danger of being judged by God by the same standard."

Now for the difficult application: Does this cogent interpretation of the Bible apply to those humans around whom currently swirls the membership issue in the Mennonite Church? *—Raymond Brubaker, St. Albert, Alta.*

Long-term pastorates still the best

I agree with several people who wrote letters for the Nov. 19 Readers Say concerning calling forth new leaders. Michael Yeakey, Mark Stahl and Jill Landis were right on the money in their thoughts. The shortage of pastors for Mennonite congregations, as Mark Stahl sees it, is due to dysfunctional congregations and highly critical parishioners. In my searching for a right fit for my gifting, I came across this again and again: Pastors were asked to leave or the congregation voted to have them removed only a few short years after they started pastoring at the church. I also came across situations in which the pastor was trying to rule with an iron hand. This tells me the system of calling pastors needs to be looked at. We err if congregations just try to fill the pulpit instead of really taking a look at a pastor's gifts and at what the congregation wants in a pastor. Let's seek the Lord's guidance.

The question pastors need to ask themselves and keep in front of them is, Does my gifting really fit this congregation? Congregational members need to feel free to say who they really are and what they are looking for. It is a fact that a long-term pastorate is the healthiest thing for a church and a pastor. I talked with several congregations that have been in steady decline in membership and now want to turn that around. But this requires change, and change comes hard and costs something.

So thanks Michael, Mark and Jill for defining the issues that both pastors and congregations need to look at. May God gives us wisdom as we take on the issue of calling pastors to our congregations. We need deeper, more open communication and a deeper level of commitment between pastor and congregation. This will not dot all the i's or cross all the t's. Doing that would surely take the mystery out of the call of God in one's life.*—Jeff Ludwig, Pulaski, Iowa*

Staff reduction is not a children's game

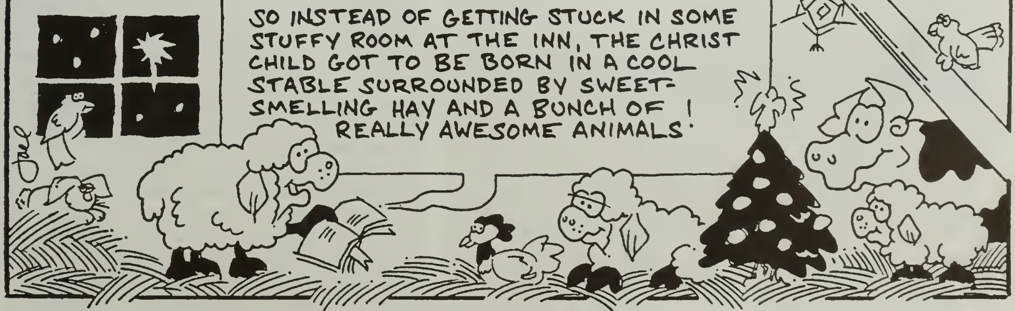
I read in *The Mennonite* ("Publishing Plan: 'Lean, Clean' Network," Nov. 5) of the resolution of our Mennonite Publishing House (MPH) dilemma. But this resolution is really a Little Jack Horner stunt. Unfortunately, we have solved the problem in a most common but lamentable way that is well-known in Mennonite circles. We have cut back services, outsourced the mission, forgotten that our ministry is people oriented rather than business bent.

We should not need to look to large-scale donors to solve our financial woes if each church member were kept fully informed as to the status of MPH finances and were then given the responsibility of being part of the positive resolution.

Should we really feel good about this latest action in regard to MPH to the point of inventing a new word—"minimalist"? That is a most unfortunate way to speak of reduction of staff from 91 to 35—as if people are merely blocks in a children's game. This is "lean and clean"?*—John Loewen, Saskatoon*

This publication welcomes your letters, either about our content or about issues facing the Mennonite church. Please keep your letters brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Send your letters to Readers Say, *The Mennonite*, 1700 S. Main St., Goshen, IN 46526-4794. Or email us at: Editor@TheMennonite.org. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion. *—Editors*

Pontius' Puddle **by Joel Kauffmann**


SO INSTEAD OF GETTING STUCK IN SOME STUFFY ROOM AT THE INN, THE CHRIST CHILD GOT TO BE BORN IN A COOL STABLE SURROUNDED BY SWEET-SMELLING HAY AND A BUNCH OF REALLY AWESOME ANIMALS!

Montana church back in U.S. conference

KALISPELL, Mont.—The only congregation south of the 48th parallel to be part of Mennonite Church Canada once again has become a member of a U.S. denomination. Mountain View Mennonite Church of Kalispell joined Pacific Northwest Conference this fall.

In 1923, the former Mennonite Church's Pacific Coast Conference (a predecessor of Pacific Northwest) released Mountain View from membership so the congregation could join Northwest Conference, an MC conference of Alberta congregations. The reason was geographic: Mountain View was closer to Northwest than to Pacific Coast.

But with the decision to recast the binational Mennonite Church and General Conference Mennonite Church into Mennonite Church USA and Mennonite Church Canada, Mountain View sought to join other U.S. denominational congregations. Mountain View is also remaining with Northwest, which is a provisional member of Mennonite Church Canada.

Mountain View's geographic isolation hasn't changed, however. The closest Pacific Northwest congregation is five hours away, while the closest Northwest congregation is four hours away.—*Pacific Northwest Conference Evangel*

this date in Mennonite history

Dec. 24, 1924— Four years after being created to respond to famine in the Soviet Union, Mennonite Central Committee becomes a permanent organization.

Mennonite Mission Network

Discerning priorities

Villagers in Benin plot community statistics using poles and stones in order to better prioritize needs. The meeting was organized by the interdenominational Association of Evangelical Churches for Social Promotion, to which Christine and Phil Lindell Detweiler of Mennonite Mission Network have served as consultants since 1996. Christine recently won first place and $1,000 from the American Dietetic Association Foundation for an essay she wrote on improving the nutrition of Beninese children .

Bluffton developing links with Vietnam

BLUFFTON, Ohio—With an infamous war nearly three decades behind them, two Bluffton College faculty members are seeking to build academic bridges between the United States and Vietnam.

Elizabeth Holdeman and Dan Wessner, along with a Vietnamese colleague, are writing a series of textbooks to teach English and developing a Web site to create a virtual classroom for students at Bluffton and at An Giang University in Vietnam.

Holdeman, director of Bluffton's Lion and Lamb Peace Arts Center, says most English textbooks teach American culture. "But English is becoming an international language," she says. "It is no longer bound by American culture. For Vietnam and developing countries to be participants in the global arena, they don't necessarily have to learn American culture."

The virtual classroom, scheduled to begin by May 2003, will supplement the textbooks for Vietnamese students and provide intercultural experiences for both Bluffton and An Giang students.

Another component of the project is the exchange of faculty and students. Last May, 14 Bluffton students visited Vietnam with Holdeman and Wessner, who teaches history and international studies. Five Vietnamese students are at Bluffton this fall.

Mennonite Central Committee is funding the first two years of the project. Holdeman and Wessner, a married couple, served in Vietnam with MCC in the 1990s.

Indian hospital pursuing medical school

ELKHART, Ind.—For more than 90 years, the 300-bed Dhamtari Christian Hospital has provided health care to the Indian state of Chhattisgarh. Now it also wants to provide physicians.

Plans are under way to create a medical college on the grounds of the hospital, which was started by Mennonite Board of Missions (MBM) workers in 1910. The college would be the only Christian medical school in the region. The goal is to accept 100 students the first year and to encourage working in India's underserved rural areas.

Initial funding of $350,000 will be needed for the first phase of the project. Some of that money will come from an MBM endowment. Mennonite Mission Network, the successor agency to MBM, is collecting donations for the project.

"It's a little ambitious, but it can be done," says Joseph J. Duerksen, a physician who served in India with the Commission on Overseas Mission and has served as a consultant on the project. "We're going to have to make our own way. We're going to have to do this on our own. It's going to take a lot of prayer, a lot of effort."

Vada Snider

Season of light

Candles shine in the darkened Bethel College Mennonite Church, North Newton, Kan., Dec. 8 during the college's annual German-language Christmas program. Organized by the Bethel German department, the service included hymns and Scripture readings and a meditation by German majors.

Dhamtari Christian Hospital, which has been self-supporting for a number of years, already has a nursing school.—*Mennonite Mission Network*

Canadian university names first president

WINNIPEG—Canadian Mennonite University, a four-year-old federation of three Mennonite schools in Winnipeg, has named its first president. Gerald Gerbrandt, president of Canadian Mennonite Bible College (CMBC), will assume CMU's top position next summer.

Gerbrandt

CMBC, Concord College and Menno Simons College joined to form CMU in 1998. But each has maintained its own presidency.

Gerbrandt, CMBC president since 1997, has been with the school for 33 years, serving in admissions, public relations and as Bible professor and academic dean. He also was interim president of Associated Mennonite Biblical Seminary (AMBS) in Elkhart, Ind., in 1995-96.

Gerbrandt received undergraduate degrees from CMBC and Bethel College, North Newton, Kan. He holds a master's degree from AMBS and a doctorate from Union Theological Seminary, Richmond, Va.

John Unger is president of Concord College, affiliated with the Mennonite Brethren, and Dean Peachey is president of Menno Simons College, which is part of the University of Winnipeg. CMBC is associated with Mennonite Church Canada.

Brazil Mennonites pass on generosity

JUNDIA, Brazil—The Mennonites of Witmarsum Colony know the benefits of gifts from strangers. After all, they received assistance from various foreign groups as they fled Russia and settled in Brazil in the 1930s. Now they have passed on this blessing by helping another needy community.

To celebrate 50 years since its second migration —from Santa Catarina, Brazil, to a rural area in the southern part of the country—Witmarsum this fall donated $2,000 to Jundia, a village of some 150 families in northern Brazil. With the help of Mennonite Central Committee (MCC), residents of the drought-plagued village used the money to construct 18 cisterns plus gutters and piping to collect rainwater.

The cisterns will hold 3,500 to 5,300 liters each, enough to supply a family of four for four months.

"I got the sense that people were grateful not just for the money but also for the spirit in which it was sent," says Myron Thiessen Martens, the MCC worker who helped coordinate the project. "These cisterns are … monuments to remind people of the solidarity shown by the Witmarsum Mennonites, to remind them of the presence of God and to remind them that they themselves are capable human beings who don't need handouts but opportunities." —*MCC News Service*

Correction: The South Dakota Mennonite College Corporation was organized Dec. 10, 1900, not 1917, as reported in the Dec. 10 issue.

Goshen A.D. runs good race

Ken Pletcher, athletics director at Goshen (Ind.) College, went the distance Nov. 23, running an annual 50-mile race to raise more than $18,000 for the college's athletic programs.

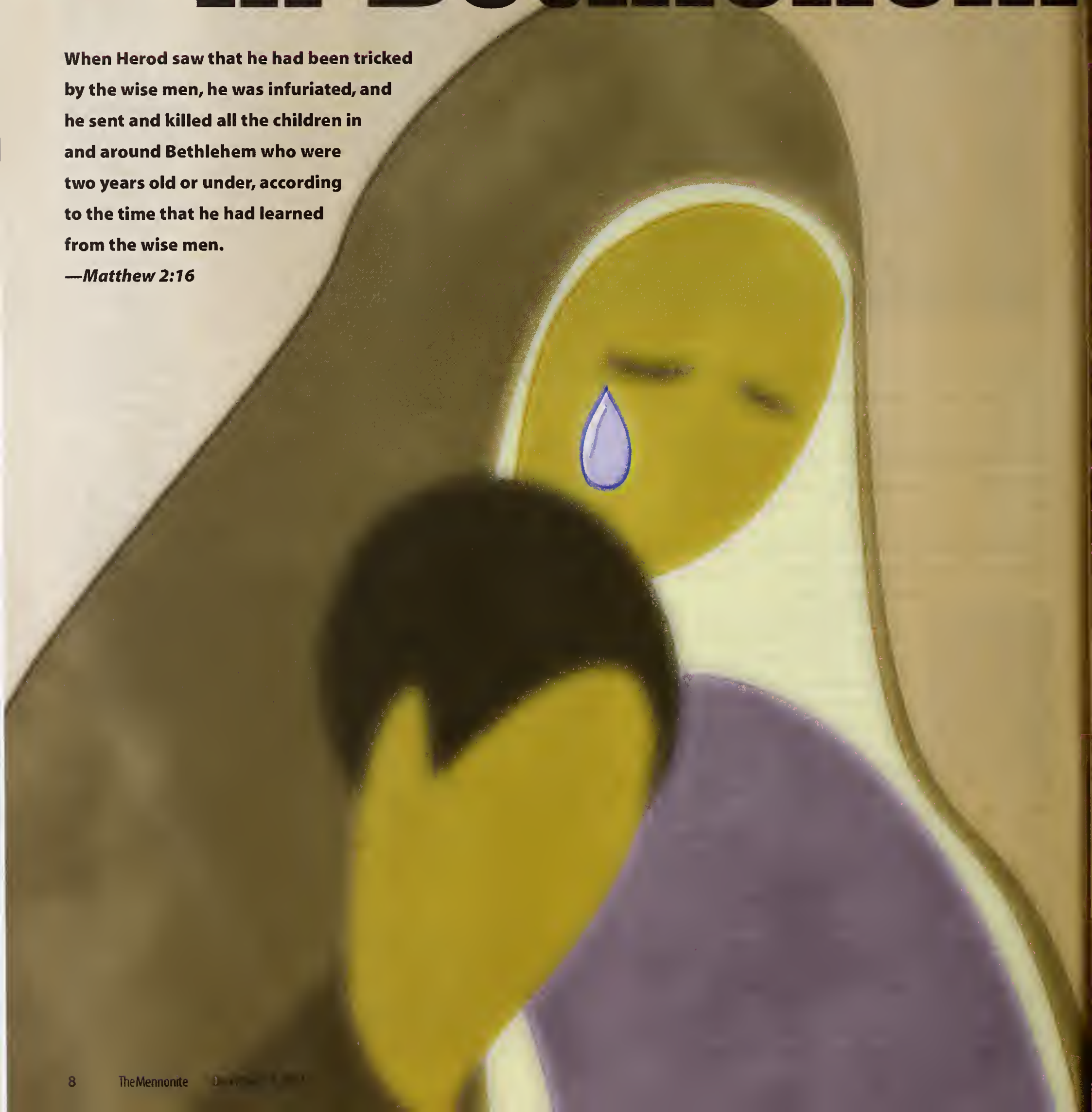
Pletcher started the 40th annual JFK Mile race in Boonsboro, Md., at sunrise and finished shortly after 6 p.m.

"It was the hardest thing I have ever done physically," says the 55-year-old Pletcher, who ran the same race in 1974.

The pledges he raised will help pay for Goshen team trips, uniforms, training-room supplies, game expenses and awards.

Dissonance in Bethlehem

When Herod saw that he had been tricked by the wise men, he was infuriated, and he sent and killed all the children in and around Bethlehem who were two years old or under, according to the time that he had learned from the wise men.
—Matthew 2:16



Rachel's lament and the angels' song

by John E. Sharp

Why must the joy of Christmas be ruined by this terrible, murderous, tragic tale? It was such a magical, idyllic scene: an angel's announcement of the birth of the Messiah, as the fulfillment of ancient prophecy; an angel choir singing about peace on earth, matched by joy in the highest heaven; the innocent wondering of simple shepherds, who hurry to Bethlehem. The shepherds find the warm and cozy stable with a beautiful baby in a manger, surrounded by doting parents and vigilant animals let in on this cosmic event.

Enter Herod, an unstable, insecure, conniving, evil and corrupted king. Herod the Great, King of the Jews. Herod, the demonized monarch, who murdered any potential rival—even his own sons. It is not surprising that this tyrant, who could kill his own flesh and blood, would think little of wiping out the toddlers of Bethlehem.

Rachel the matriarch: We know about the suffering his kind brings. In Egypt, Rachel could be heard far and wide, crying for her children. She would not be consoled, because her sons were no more. In Egypt, the children of Israel cried out under the heavy bondage of Pharaoh. In Ramah, where Jeremiah parted with the Judeans as they were carried off into Babylonian exile, Rachel cried for her children. And now again in Bethlehem, Rachel's inconsolable crying could be heard as far off as Ramah. Rachel the wife of Jacob, Rachel the matriarch, the mother figure of the tribes of Israel. Who can cry like a mother? Who can cry like a mother who has lost her children? How is such a mother consoled?

Matthew 2:13-23 seems to gather up the sorrow of all time—from the suffering and the loss of sons in Egypt to the agony of the exile and the murder of innocent children in Bethlehem. And does it not also foreshadow the pain and suffering in Afghanistan, the West Bank, South Africa, El Salvador, New York City? What do we do with such agony?

What do we do with it on the Sunday after Christmas or when commemorating the Feast of the Holy Innocents (Dec. 28)?

We do what Matthew does. He tells the story of the survival of hope. Herod does not have the last word. In spite of his evil intentions, hope survives. Hope—accompanied by redemption, joy and peace—has the last word. These signs of a redeemed sorrow are all embodied in the child who escapes to Egypt, a place of suffering and redemption. In God's economy, the place of suffering can become the place of redemption. Out of the ashes comes the phoenix, who flies and soars. Out of the stump comes a new living tree. From death comes life, and from despair comes hope.

In Egypt, Moses—one tiny child—was hidden from Pharaoh's sword. Then God used Moses to carry out the greatest coup in Israel's history. God led the Israelites out of Egypt and through the Red Sea with a mighty hand and an outstretched arm. That's redemption.

Matthew echoes this history in this text. All these acts of redemption are reflected in the angel-inspired flight to Egypt, the place where another Joseph (the son of Jacob) played such a major role. Mary, Joseph and the infant Jesus—the tiny, weak and vulnerable ray of hope—slip out from under the tyrant's murderous power. These three political refugees

Continued on page 10

Continued from page 9

find safety in Egypt. Hope has survived. Hope in this case is identified with Jesus, who will fulfill the deepest longings of all the people on earth.

Meanwhile Herod has died. According to Josephus, the Jewish historian, it was a terrible death. I well remember the picture painted by the Bible storybook my mother read to me. I don't remember if there was actually an illustration or whether the word picture of Herod's body eaten by worms was so vivid that I saw it in my mind.

Revolutionary news: Why must Christmas be interrupted with the terrible story of blood in Bethlehem? Because that's part of the good news. God in Christ came into the middle of this world, with all its blood and sorrow. Matthew puts it in perspective: Jesus the baby survives Herod the Great. Matthew also gives us a foretaste of good news to come. Thirty-some years and 20 chapters later, Jesus, the suffering servant on the cross, survives the Roman Empire. Forty years and 25 books later, in the Revelation of John, the defenseless Lamb of God defeats the evil dragon. This is incredible, revolutionary news.

That's why we celebrate. That's why we sing "Joy to the World." We know something the world does not know or understand. We know that the politics of Jesus are not the politics of this world's kingdoms and this world's wars, not George W. Bush's war on terrorism or Osama bin Laden's war on America. The kingdom of Jesus will survive them all.

Herod does not have the last word. In spite of his evil intentions, hope survives. Hope—accompanied by redemption, joy and peace—has the last word.

Why must Christmas be interrupted with the terrible story of blood in Bethlehem? It gives us perspective. It tells us there is hope. It shows us where to look for hope: not in palaces or courts of power but in unlikely places—in stables and on crosses, among babies and refugees, on gallows and among prisoners.

In the preface to his book *Night*, Holocaust survivor Elie Wiesel describes a terrible scene. All the Jewish prisoners in Auschwitz—victims of Hitler's genocide—are forced to watch an execution, the execution of three prisoners, sentenced to be hanged on a gallows on false charges. When the trapdoor drops, two of them die instantly. But the third—a younger man—struggles and kicks for what seems an eternity. During the long minutes between the time the trapdoor drops and the young man dies, Wiesel hears a voice behind him. The voice asks a troublesome question, the question everyone asks in such tragic times, "Where is God now?" Is God to be found in the actions of the powerful? Is God represented in the actions of Adolph Hitler, the Herod of the 1940s? A voice within Wiesel expresses a revolutionary thought: God is hanging on the gallows with the struggling, dying young man. God has not abandoned the young man; God is very much present in his hour of suffering.

A voice was heard in Ramah and Auschwitz,
Weeping and loud mourning,
A German Rachel crying for her children;
And she would not be consoled,
Because they are no more.

Why must Christmas be interrupted by the terrible story of blood in Bethlehem? Because that is where Jesus lived—in a land and culture of violence. Matthew's message to us is that God in Jesus is not a stranger to pain and suffering. He was born into it. He lived with it. He died with it. He is with us in our pain and suffering. Our pain and suffering are not likely to be as dramatic as the man on the gallows, or the mourning of the mothers of Bethlehem, or the families of the victims of the 9-11 attacks. But we do share shattered dreams, lost opportunities, unmet goals, broken relationships, unresolved conflicts, financial reversals, premature physical limitations, unexplained illness—and you may add to the list.

Signs of hope: Why must Christmas be interrupted by the terrible story of blood in Bethlehem? Because that is where we live—in Bethlehem's streets and alleys. And there we find signs of hope in a stable, in a manger, among the lowly, the weak and the vulnerable. We find hope on the faces of elderly women and men who have learned not to be deceived by the fleeting power of Herod. They know that after the dark night of the crucifixion comes the glorious day of the resurrection. They know that despite the evidence, the vulnerable baby in the manger will survive Herod to become the ruling Lord of the universe.

We are invited to recognize the disarming power and the unlikely lordship of Jesus—in our politics and in our hearts.

John A. Sharp is director of the Mennonite Church USA Archives, located in Goshen, Ind., and North Newton, Kan. This article is adapted from a sermon at Waterford Mennonite Church, Goshen, on the fourth Sunday in Advent, Dec. 30, 2001.

Learning to sing in parts

by Jean Janzen

After the quarreling at recess
my father teaches his students
to listen, to hold a pitch and hum it,
his head close to the small child.

And the child listens and seeks
for the tone, sliding into a float
of singing, the whole room of children
riding out now on one note.

But then two, three, even four tones
at once, my father sorting and joining
their varied voices into a rich and layered
flow. How to hold against the other pitches?

This is the world's secret, he confides,
to enter and be close, yet separate.
That room musty with chalk and sweat, closed
door, and still the harmony slips out,

escaping like most secrets do. Alone
at the end of the day, the schoolhouse empty
and shadowed, my father wonders, can it
be taught? He seeks it too. How patiently

his own father taught him, held him close,
his voice vibrating light and low under
the wavering melody, a duet
that hovers over the stony fields.

Jean Janzen lives in Fresno, Calif.

Dynamic Graphics

Scattered

One congregation's small steps toward peace in a time of war

by Kent Davis Sensenig

Talk of a perpetual war against terror, first-strike aggression and unilateral "regime change"—with or without the approval of the United Nations or constitutional process—swirls around us. Our nation's arsenal of weapons of mass destruction is unrivaled in world history, and our willingness to use them is clearly articulated by policy and precedent.

How can we respond to this as American congregations who follow Jesus' way of nonviolent love for the world? What is appropriate for those of us who confess we have been saved by the Prince of Peace?

Cedar Falls (Iowa) Mennonite Church has had a number of opportunities to witness for peace in our community this fall. These engagements have followed two parallel tracks: (1) speaking our first language of nonviolent Christian faith through ecumenical conversations and coalitions with Catholic and Protestant alike and (2) voicing a second language of public policy as we contribute our two cents worth as peace-loving, proactive citizens of a democracy.

While careful thinking about when to use which language is critical, we need not artificially divide the two into separate compartments. We may be surprised at how effective our mother tongue of faith can be in making an impression on policymakers or unchurched neighbors, while an aptitude for second-language speech may be greatly needed in our own churches or in talking with other Christians. The essential thing is to never lose our ability to speak our first language with winsome eloquence. That is our priority as believers. We will likely always pronounce our second language with an accent, and that's probably good.

We may be surprised at how effective our mother tongue of faith can be in making an impression on policymakers or unchurched neighbors, while an aptitude for second-language speech may be greatly needed in our own churches or in talking with other Christians.

Italian, Catholic, Mennonite? Our first opportunity for witness came out of the woodwork. Germana Nijim is an Italian-born, Catholic-raised woman in her 60s who made her adult home in Cedar Falls with her now deceased Palestinian husband. Not a likely candidate to join an Anabaptist-minded peace group. But the Spirit led Germana to join a Christian Peacemaker Teams (CPT) delegation to the Occupied Territories of Israel this summer. Our congregation gladly adopted this peace and justice activist as our own, contributing to her travel expenses, praying for her and providing our church as a forum to address the community before and after her trip.

seeds

Through this process an ad-hoc committee of concerned citizens formed to raise awareness locally about peace in the Middle East. Our pastor, Jennifer Davis Sensenig, joined with Lutherans, Catholics and others to think of a next step. Jennifer invited Art Gish—a plain-dressing Church of the Brethren activist and veteran CPT worker—to speak out of his experiences of peacemaking in the West Bank. Art said he'd be happy to leave his farm in Ohio and did not want money beyond travel expenses but did want to stay as busy as possible during his three-day visit.

He spoke in several churches, to youth groups, in college classes and chapels and gave interviews. The keynote event was a fund-raiser that drew more than 100 people and raised more than $9,000 for the nonprofit Israeli Committee Against Home Demolitions. This money will help rebuild Palestinian homes bulldozed by the state of Israel as part of its policy in the Occupied Territories. Art testified that whoever puts trust in God has no fear or need of guns. The greatest power in the world is ours to be had in Jesus Christ, he said.

The missing peace: This fall we also helped organize a peace rally in our downtown park, calling for no war in Iraq. Our collaborators included a Unitarian-Universalist layperson and the Amnesty International group from the local university. More than 300 folks showed up from a town of 35,000. We heard two Iowans—a Catholic and a Quaker—who had traveled to Iraq in recent years and witnessed the devastation of that already battered country. While this was mostly a second-language event addressed to our fellow Americans, our sign "Love Your (Iraqi) Neighbor as Yourself" made the local 10 o'clock news.

I also had opportunity to give a peace-church perspective and represent the across-the-board Protestant denominational opposition to the war in Iraq at an event sponsored by three Roman Catholic parishes in nearby Waterloo. The speaker, Ryan Admunson, lost a brother in 9-11 at the Pentagon and now represents a group of 9-11 families called Peaceful Tomorrows. They are calling for nonviolent responses to terrorism and pleading, "Our grief is not a cry for war." They do not want any other families to go through the trauma they did as victims of mass violence.

I was also invited to teach an adult Christian education series at a local Presbyterian church on a moral response to terrorism, using curriculum from *Sojourners* magazine. While giving my testimony as a Mennonite, I also taught the principles of just-war theory, which I believe outlaw all modern wars if properly applied. I rejected what is probably the most popular—and least biblical—Christian attitude to war, something I've heard called "the blank check." In this approach we hand over uncritical authority to our government to pursue national self-interests as it deems fit. And while the heresy of crusade is generally denounced by Christians today, it often is nationalized and remains a temptation for many Americans. Anabaptist Christians need to seek out opportunities in other churches to proclaim Jesus' way of peace.

Civil disobedience: Recently Jennifer and I joined other concerned Iowans in an act of civil disobedience at the 132nd Iowa National Air Guard wing outside Des Moines. They were again scheduled to patrol the no-fly zones over Iraq in November. These zones have no United Nations authorization and are therefore illegal. American and British jets are bombing Iraq on a daily basis while flying these patrols. Iowa is already at war with Iraq.

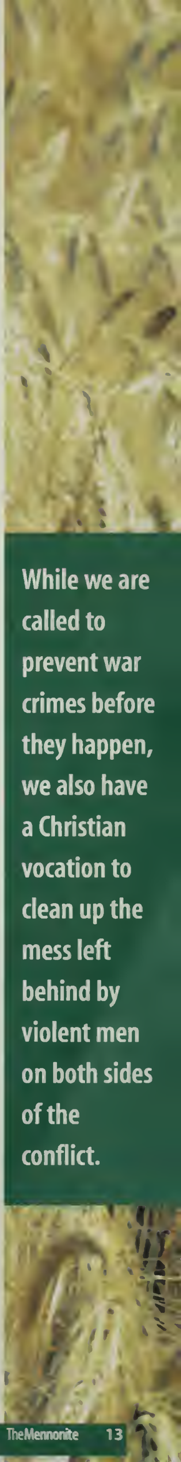
We asked the guardsmen not to kill or be killed in our name and to join us in resisting the current immoral and illegal policy of the U.S. administration. Fourteen of us, the youngest 17, trespassed onto National Guard property and knelt down to say the Lord's Prayer. "Forgive us our trespasses" never seemed more relevant.

We also organized our community to respond to the needs of Iraqi families through Mennonite Central Committee's relief-kit drive. While we are called to prevent war crimes before they happen, we also have a Christian vocation to clean up the mess left behind by violent men on both sides of the conflict. We feel good about inviting our neighbors to help repair the damage done in our names and with our tax dollars. The event raised $2,500 for tents and blankets in Iraq and gathered 35 kits.

While we are called to prevent war crimes before they happen, we also have a Christian vocation to clean up the mess left behind by violent men on both sides of the conflict.

In all these things we turn to God for grace, truth and power. May the Holy Spirit continue to teach us the first language of nonviolent love, which is our calling as followers of Christ, while we haltingly and humbly seek to leaven second-language conversations with the biblical yeast of shalom. All glory and honor and praise belong to the Lamb who sits upon the throne. Amen.

Kent Davis Sensenig is a member of Cedar Falls (Iowa) Mennonite Church.



Pastor news: the good and the sad

Diane Zaerr Brenneman is denominational minister for the Mennonite Church USA Executive Board Office of Ministerial Leadership.

As we approach the first anniversary of Mennonite Church USA, I find some good news and some sad news regarding the church's pastors.

One of my roles as a staff member for the Executive Board's Office of Ministerial Leadership is to archive the credentials of Mennonite pastors leaving the denomination. Area conferences send me the names of pastors and their congregations who have chosen not to join Mennonite Church USA. As I sit at my computer terminal in my farmhouse office, I grieve as I enter their names into the archival record, thus removing Mennonite accountability for their ministerial credentials. It's a simple electronic process, and I work in an idyllic pastoral setting, but I know that in each case the process was not simple and likely not peaceful. Likely it represented hours of ardent and labored dialogue, processing and listening by conference ministers, conference leadership committees and the congregation itself. I am sad that there are those who feel Mennonite Church USA does not embrace their definition of the way to follow Jesus. And I am comforted and encouraged by conference ministers who, in the thick of these membership questions, steadfastly believe Mennonite Church USA is biblically in the center of God's expression for the church in the world and eagerly gathers those congregations who have joined to move forward to share Christ's reign on earth.

The good news is that more and more pastors are joining Mennonite Church USA. Pastors from other denominations are finding the Mennonite confession of faith the most faithful to their convictions of the gospel. A blessed part of my job is to process the ministerial leadership information forms of pastoral candidates. I am privileged to read the faith statements of people who want to pastor Mennonite congregations. I am awed by the spiritual journeys of these people and marvel at the way God works in calling our leaders. I've also been struck in the last year by the testimony of those from other denominational backgrounds wishing to pastor within the Mennonite church. Sometimes this impulse comes from holding a pacifist view of the gospel and finding rejection in current congregations. Steven Farsaci, an American Baptist pastor, gave up his career as a naval officer to become a conscientious objector when confronted with having to launch nuclear weapons from submarines. He says, "My congregation felt uncomfortable with the distinction I drew between being a good Christian and being a patriotic American."

Another pastor, John Knox, says, "I realize I no longer fit in my Presbyterian heritage that, in my opinion, is becoming increasingly unwilling to support service-oriented ministries."

Other times the missional impulse of the Mennonite church has been at work, as in the faith story of Claire Osinkosky, who came to faith in an inner-city Mennonite mission congregation in Lancaster Conference, then followed her call to ministry. I praise God for these pastors and welcome the names Farsaci, Knox and Osinkosky to the Mennonite pastoral roll. This is good news for the Mennonite church. I've found that folks who choose to be Mennonite are sometimes clearest about identity questions. It is also great for our pastoral shortage.

Part of our pastoral shortage is our own fault. Each month about one-third of the list of available pastoral candidates are women. Women continue to have more difficulty finding pastoral assignments than do male candidates. Mennonite congregations are overlooking these gifted, trained, wonderful pastors. It is part of the sad news that not all Mennonite Church USA congregations are open to women in leadership.

As I pray for Mennonite Church USA, I particularly pray for Mennonite pastors and trust that there will be more good news (and less sad news) in days to come. Please join me in that prayer. TM

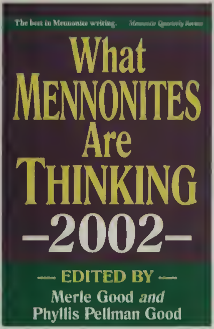
A Christmas gift for your pastor

Are you wondering how to remember your pastor(s) at Christmastime? Rather than give a useless trinket, some members choose not to give the pastor a gift at all. Here is a favorite gift from my own pastorate. One Christmas, the church took a secret offering (I'd still like to know how they pulled that off without my knowing it). Everyone put in whatever they felt they could afford, and the resulting offering was divided among the pastoral staff. I was overwhelmed and felt so loved. I bought a simple rocking chair with the gift money, and I still think of that congregation when I sit in that chair to pray. This method allows everyone to contribute as little (or as much) as they can afford, anonymously. Just $2 from each member of a 50-member congregation allows the pastor to purchase a few great Bible study books that cost more than the pastor's book allowance. Your pastor needs expressions of your love and appreciation. Christmas is a good time to do that.—*dzb*

IN THE NEXT ISSUE

- **Why care about racism—Phil Brubaker**
- **Children and Communion—Kevin Goertzen**

"Great for discussion groups!"


The best in Mennonite writing. Mennonite Quarterly Review
What
MENNONITES
Are
THINKING
–2002–
— EDITED BY —
Merle Good and
Phyllis Pellman Good

What Mennonites Are Thinking, 2002

edited by
Merle Good and
Phyllis Pellman Good

336 pages
Paperback, $11.95

FEATURED ARTICLES, ESSAYS, AND OPINIONS

Is Our Future Evangelical? *by J. Nelson Kraybill*
Mennonite Basketball Diaries *by Rich Foss*
The Fight Against HIV/AIDS: A Part of the Church's Mandate *by Pakisa Tshimika*
"We Were Free-Falling into a Dark Abyss, Frantic to Find Footholds" *Wilma Derksen as told to Howard Zehr*
War Has Psychological Essentials *by John M. Drescher*
The Lot Falls Again at Locust Grove *by John E. Sharp*
Six Gifts Women Bring to the Church *by Nancy R. Heisey*
Living Between Christmas and Easter *by Ron Sider*
The Writer at Home: A Modest and Quiet Life *by Robert Rhodes*
Prayer Is About Good Taste *by Ray Brubacher*
Becoming Un-Enlightened *by Valerie Weaver-Zercher*
Inside the System *by Judy Dyck*
A Trip to Magdagachi *by Louise Redford*
Transformation *by Sandra Zeiset Richardson*
Jubilee Moves Beyond Justice *by Bruce D. Martin*
Dare to Become a Global Church *by Gilberto Flores*

SHORT FICTION

Time to Begin Again *by Evie Yoder Miller*
Ann's Time *by Greta Holt*
Angelmaker *by Ben Kroeker*
El Moreno *by Rafael Falcón*

BY THE EDITORS

Unlikely Partners: The Mennonite Soul, the Mennonite Imagination, *by Phyllis Pellman Good*
A Tribute to Sara Stambaugh *by Merle Good*

POETRY

Buddhas *by Yorifumi Yaguchi*
Little Haenschen: The Ballad of the Travelling Mennonites the last song for Oma in the nursing home *by David Waltner-Toews*
The Consolation of Cathedrals *by Jane Rohrer*
Variations on *Der Schleif by Rhoda Janzen*
Clearing Poem 1 *by Patrick Friesen*
July 5 *by Keith Ratzlaff*
Before the Service *by Cheryl Denise*
Breakfast at the County Seat Café *by Jeff Gundy*
Clearing Poem 3 *by Patrick Friesen*
The Princess and the Olives *by Rhoda Janzen*
The Cookie Poem; "Here are my sad cookies"*by Jeff Gundy*
Grace in Mid-Winter *by David Waltner-Toews*
Learning to Speak my Mind *by Deborah Good*
The Indecipherable Earth *by Ellen Kroeker*
Sleeping Alone *by Cheryl Denise*

A SERMON

Bread *by Chuck Waterfield and Daryl Yoder-Bontrager*

HUMOR

A Day in the Life of That Excellent Goatherd, Loletta *by Cassidy Claassen*
"Who Wants to Be a Millionite?"
Top 10 Things It Would Take to Persuade MCC to Stoop to Sponsor a Beauty Pageant
10 Movies Mennonites Should Make
Where Mennonites Say They Live
Best Overheard Conversations by Mennonites Using Cell Phones

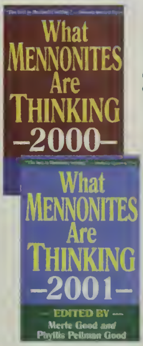
LONGER ESSAYS

Writing the Everyday Self: Identity and Self-Consciousness in Amish Women's Diaries *by Marilyn E. Lehman*
Deep Calls to Deep: Spirituality and Diversity in Mennonite Education *by Shirley Hershey Showalter*

BOOK REVIEWS

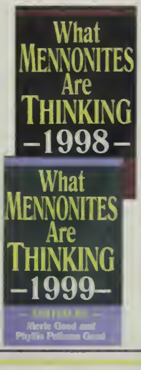
by John A. Lapp, Daryl Climenhaga, James Urry, Susan Fisher Miller, George Crowell, Harry Huebner, James Satterwhite

FILM RATINGS AND VIDEO GUIDE, 2002


What
MENNONITES
Are
THINKING
–2000–
What
MENNONITES
Are
THINKING
–2001–
— EDITED BY —
Merle Good and
Phyllis Pellman Good

More good reading and discussion starters.

Don't miss a volume!


What
MENNONITES
Are
THINKING
–1998–
What
MENNONITES
Are
THINKING
–1999–
— EDITED BY —
Merle Good and
Phyllis Pellman Good

Good Books®

At local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and AmEx accepted.
Shipping/Handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com
(check our weekly specials—35% off!)

Nativity set

Seven Christmas rondels

by Robert Hudson

Star

a yellow star hangs from a nail
in clouds of faded angel hair
and drops its gilding here and there
in flecks of white and yellow hail

the zigzag of the comet trail
outlines a fiery golden stair
a yellow star hangs from a nail
in clouds of faded angel hair

its jagged glow will never fail
to testify through light and air
how Jesus born beneath its glare
against sharp iron would prevail

a yellow star hangs from a nail

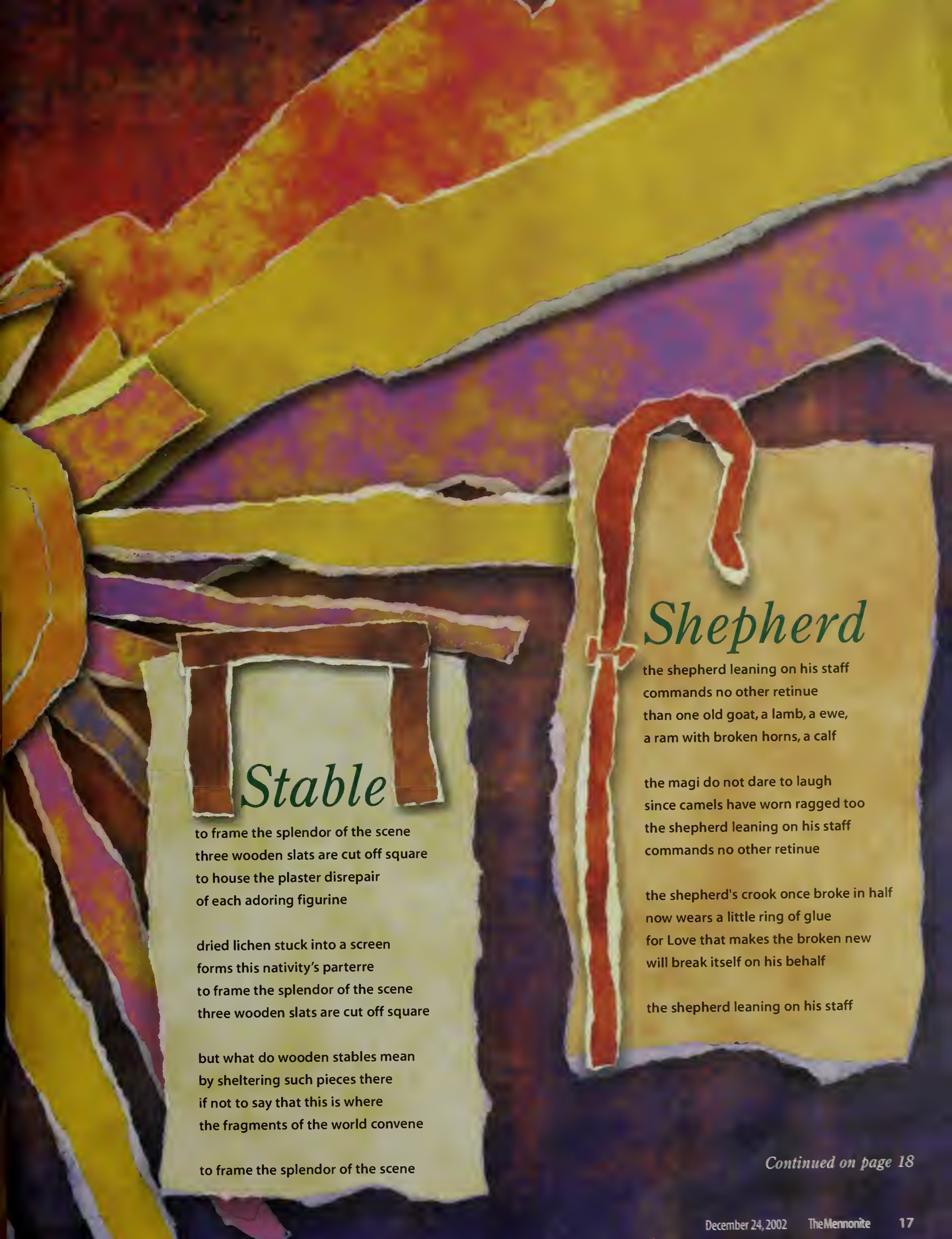
Magi

these gentlemen have dignity
though long in storage they have been
each little plaster manikin
is draped in paint and finery

though one is stooped upon his knee
another chipped in hand and chin
these gentlemen have dignity
though long in storage they have been

for they have journeyed far to see
the place where Love puts on a skin
at every footstep trusting in
its distant possibility

these gentlemen have dignity



Stable

to frame the splendor of the scene
three wooden slats are cut off square
to house the plaster disrepair
of each adoring figurine

dried lichen stuck into a screen
forms this nativity's parterre
to frame the splendor of the scene
three wooden slats are cut off square

but what do wooden stables mean
by sheltering such pieces there
if not to say that this is where
the fragments of the world convene

to frame the splendor of the scene

Shepherd

the shepherd leaning on his staff
commands no other retinue
than one old goat, a lamb, a ewe,
a ram with broken horns, a calf

the magi do not dare to laugh
since camels have worn ragged too
the shepherd leaning on his staff
commands no other retinue

the shepherd's crook once broke in half
now wears a little ring of glue
for Love that makes the broken new
will break itself on his behalf

the shepherd leaning on his staff

Continued on page 18

Mary and Joseph

the stillness centered in the mind
absorbs this woman and this man
who do not turn around to scan
the ragged tokens of mankind

the teeming nations here combined
in swain and Ethiopian
the stillness centered in the mind
absorbs this woman and this man

they kneel in silence wholly blind
to everything but Love's clear plan
they do not blink or move nor can
they sense the golden disk behind

the stillness centered in the mind

Ox and ass

the ox and ass are at the door
with eyes turned dimly toward the face
of someone sleeping in their place
who occupies the stable floor

the painted eyes see little more
than unfamiliar populace
the ox and ass are at the door
with eyes turned dimly toward the face

but in their way they too adore
while standing dumbly on their base
and sense an odd unearthly grace
with something untamed at its core

the ox and ass are at the door

Manger

a wooden X at either end
and in between the straw is spread
but this is not a crib nor bed
from which the child's arms unbend

it is a hollow trough that fed
the ass and ox where they were penned
a wooden X at either end
and in between the straw is spread

can any of them comprehend
why even distant stars are led
to worship in this cattle shed
the one whose life must yet transcend

a wooden X at either end

Robert Hudson lives in Ada, Mich. A rondel is a fixed form of verse based on two rhyme sounds and consisting usually of 14 lines (these have 13) in three stanzas in which the first two lines of the first stanza are repeated as a refrain.

New product makes peace bearable

Peace bears seek to provide children with sense of security and God's presence.

First came pins, then flags. Now in the latest in what is emerging as a line of products to promote peace, Mennonite Church USA has come out with peace bears.

The small beanbag polar bear has a T-shirt emblazoned with "Peace begins with me!" and comes with a large coloring poster, peacemaker certificate and parent guide sheets. The package—geared for children ages 3 and up—seeks to help provide a sense of security and God's presence during post-Sept. 11 trauma, share the peace message during Christmas and give an alternative for parents who don't want to buy violent toys for their children, say the product's creators.

"It's important for very young kids to have a visual reminder that peace is possible and to have visuals that communicate God's love," says Susan Mark Landis, peace advocate for the Mennonite Church USA Executive Board. "After Sept. 11, kids really have a need for security. They most experience that security by spending time with their parents and being assured of their love. The bear also provides a comfort for bedtime."

The peace bears and related materials are a collaborative effort of the Executive Board and MRN Ministry Resources, a Mennonite-related consulting and resource organization based in Souderton, Pa. The bears are available from MRN's Web site, www.mrn.org. Proceeds will support the ministry of Mennonite Church USA's Peace and Justice Support Network.

"MRN is excited to assist [Mennonite Church USA] in delivering a peace-promoting toy for parents and children when there's so much available from the toy industry that promotes violence and other negative values," says Tana Pelkey-Landes, MRN's director of operations.

Says Landis: "Adults have many intellectual resources and such things as peace pins and peace flags. But many kindergartners who aren't sure what being a peacemaker is have to go to schools and other places where they're constantly bombarded with militarism."

This beanbag bear with a T-shirt proclaming "Peace begins with me!" is the most recent product from Mennonite Church USA to promote peace.

The peace bears are the most recent denominational initiative to provide Christians ways to express their peace beliefs after Sept. 11 and as war with Iraq looms. Mennonite Church USA offered peace pins a year ago, followed by peace flags this past summer. Both sold well.

"The favorable response to the peace flags and peace pins tells us that not only Mennonites but also members of other faith groups are looking for tangible ways to demonstrate their commitment to follow Christ's way of peace," says Cindy Snider, director of the Executive Board Office of Communications. "The creation of this children's package has special significance as we prepare to celebrate Christ's birth."*—Laurie L. Oswald of Mennonite Church USA News Service*

Churches' peace witness takes various forms

From coast to coast, Mennonite Church USA congregations are declaring their support for peace and opposition to war with Iraq.

On Dec. 8, Pasadena (Calif.) Mennonite Church held its Sunday-morning worship service in the city's Central Park. The location was chosen because it is a block and a half from the office of Adam Schiff, Pasadena's representative to Congress. The date coincided with the deadline for Iraq to declare its weapons of mass destruction.

During the hour-long service, 93 people signed a letter to Schiff, urging him to oppose military action against Iraq. As the letter was signed, worshipers placed small pieces of cloth at the foot of a candelabra holding the Advent candles. The cloth represented victims of war and the filthy rags of self-righteousness as found in Isaiah 64:6. The candles represented the refining fire of God. The service began and ended with Middle Eastern-style drumming.

Meanwhile, Salford Mennonite Church in Harleysville, Pa., has started creating two quilts, one for George W. Bush and one for Saddam Hussein, to encourage them to pursue reconciliation between their two countries.

The congregation hopes to have the project, called "Piecemaking, Peacemaking," completed to send as Christmas gifts to the U.S. and Iraqi leaders.

Along the side of each quilt is half of a tree, with doves in its branches, which are spread over a section of the globe. Saddam's side features Europe, the Middle East and Africa, while Bush's side contains North and South America. When the two quilts are placed together, the complete tree—the Tree of Life—spreads over the entire world.

German base now church

On a former Soviet military airbase in what used to be East Germany, James and Henriette Schellenberg tend to a new mission.

The Schellenbergs, on a two-year Mennonite Mission Network assignment, are providing leadership to a small congregation of Aussiedler (Russian immigrants of German background) near Niedergoersdorf-Flugplatz, about 40 miles south of Berlin.

Berlin Mennonite Church is active in supporting work among the Aussiedler, a number of whom have joined the Berlin congregation.*—Mennonite Mission Network*

Slumping ecomony challenges church

Mennonite Church USA institutions are cutting budgets and work forces.

With denominational work not immune to the effects of the nation's struggling financial situation, there is little doubt that the economy deserves more than one lump of coal in its Christmas stocking. Mennonite Church USA-related agencies and institutions are reducing work forces and cutting budgets as they see incomes and expenses go in opposite directions.

Nowhere is that more true than at Goshen (Ind.) College, which has taken a hit in each of its three major sources of revenue: endowment, contributions and student tuition, room and board and other fees.

This fall the school's enrollment dropped for the third consecutive year, hitting its lowest point since 1985. Jim Histand, vice president for finance, says Goshen in the past was able to weather the ups and downs of enrollment because of income from the school's sizable endowment and donations, particularly from alumni. But they have dropped, too. The endowment has lost 25 percent of its value in the past two years, while contributions have declined $200,000. At the same time, the school has seen increasing costs, such as insurance, which last year went up 18 percent, or $20,000.

"You add all of those factors, ... and you have a budget situation that needs to be addressed," says Goshen provost John Yordy.

As a result, the college has restricted hiring to fill vacant positions. "We're holding off hiring except for positions that are important to income procurement," Yordy says.

Current openings number five or six positions, he says, including faculty, administration and staff; not all are full-time.

It's the same story at Eastern Mennonite University in Harrisonburg, Va., which also has six open positions. "When it came to filling positions, we would make a special decision administratively whether we could immediately fill, whether we could terminate a position, whether we could make modifications," says EMU president Joseph L. Lapp.

The hiring restrictions come despite a record enrollment this fall. But Lapp notes that the total has come because of increased numbers of graduate and nontraditional students. But more important to the budget are traditional, residential undergraduate students, who pay higher tuitions and room and board. While that number has remained steady, it also allows little wiggle room.

"If we have an adjustment of 10 students, ... 10 students represent $150,000," Lapp says.

While EMU and Goshen have not had to lay off employees, other institutions have. This fall Mennonite Mutual Aid announced it would cut 27 jobs, or 10 percent of its work force, in the coming year. Among the cuts were MMA's disability and mental illness programs, which employed two part-time staff members. MMA had housed the programs since the mid-1990s, after stints with Mennonite Central Committee and Mennonite Health Services. Plans are now being discussed to form an Anabaptist Disabilities Network to continue the work.

John Kliewer

Stuart Showalter, director of career services at Goshen (Ind.) College, explains dinner etiquette at a Nov. 5 meal for students to help students prepare for business life. Goshen is one of a number of Mennonite Church USA-related institutions that are facing significant financial challenges.

MMA spokesperson Judy Martin Godshalk says no other programs would be cut. She also says that the 2003 budget calls for 257 jobs, down from 284 in 2002 but only one less than in 2001. The increase last year came with the development of MMA's new trust company.

"What we're doing this year is going much more to where we were in previous years," Godshalk says.

In addition to the job cuts, MMA also froze its Sharing Fund grants, cutting off applications on Nov. 10, a month earlier than usual, and limiting total grants to $2.1 million, about 8 percent less than in previous years. "It's basically not giving away money we don't have," says Vyron Schmidt, vice president of fraternal ministries.

In recent Mennonite Publishing House developments, the customer service department in Newton, Kan., will be transferred to the Scottdale, Pa., office this month, and the Newton service department will be eliminated, resulting in a loss of three jobs.

Mennonite Mission Network is projecting a full-time equivalent of 86 employees for the 2003 fiscal year, 10 fewer than when it began the current year. Network spokesperson Tony Krabill says the reduction will come through attrition and that further cuts are not planned, nor are they being ruled out.—*Rich Preheim with* Mennonite Weekly Review

Canadians facing deficit

A budgeting mistake could create a budget shortfall of $500,000 (Cdn.) for Mennonite Church Canada.

The denomination's budget for the fiscal year ending Jan. 31, 2003, assumed that Canadians' donations to U.S. organizations would stay in Canada with the emergence of the two-country church structure. But the budget's assumption did not take into account U.S. institutions such as colleges and mission boards of area conferences.

"So this revenue continued to flow through our books and on to these organizations," says Dan Nighswander, Mennonite Church Canada general secretary.

As a result, a hiring freeze has been implemented, and staff cuts could be coming.—*Mennonite Church Canada News Service*

Search committee recommends Hesston president for EMU top job

The search committee charged with finding a new president for Eastern Mennonite University, Harrisonburg, Va., is recommending the current leader of a sister denominational school. Loren E. Swartzendruber, president of Hesston (Kan.) College since 1994, was announced as the committee's candidate of choice at a Dec. 13 campus meeting with EMU faculty and staff.

Swartzendruber

Lapp

"We were looking for leadership that could take EMU to a new level of service to the church and the world and believe we have found that person in Loren Swartzendruber," said James Rosenberger, chair of the search committee.

EMU president Joseph L. Lapp will step down June 30, 2003, after 16 years in office.

Swartzendruber will return to EMU Jan. 23-24, 2003, to meet with campus and constituent groups. The EMU board and Mennonite Education Agency, which have already unanimously endorsed Swartzendruber's candidacy, will act on the search committee's recommendation sometime after his campus visit.

"Providing learning and service opportunities for students in a Christian higher education environment on behalf of Mennonite Church USA has been and will continue to be a high priority for me," Swartzendruber said. "I look forward to interaction with the students, faculty and staff of EMU in the process of making a final decision."

A native of Kalona, Iowa, Swartzendruber graduated from EMU in 1976 and from Eastern Mennonite Seminary in 1979. He received a doctor of ministry degree from Northern Baptist Theological Seminary, Lombard, Ill., in 2000.

A former pastor, Swartzendruber was associate executive secretary of the former Mennonite Church's Mennonite Board of Education for 10 years before becoming Hesston president.

The 11-member search committee included representatives from the EMU board, faculty, staff and students as well as from Mennonite Education Agency and Mennonite Church USA. Among the presidential qualities the committee cited as most important were "strong Mennonite-Anabaptist faith commitment, an effective communicator, a dynamic … decision-maker, an effective fund-raiser, strong Mennonite Church connections and a reconciling team-builder."*—Jim Bishop*

We were looking for leadership that could take EMU to a new level of service to the church and the world.—James Rosenberger

Canadians aiding Colombian refugees

Sponsorship program helps those fleeing their homeland's violence and injustice.

With increasing numbers of Colombians choosing to flee the injustice of their home country, Mennonite Central Committee (MCC) Canada is seeing a growing number of congregations interested in assisting those seeking safety and security in Canada.

Tim Wichert, coordinator of MCC Canada's Refugee Program, says constituent response has been positive. The program is currently working to help 30 Colombians, or about 10 families. One family recently arrived in Toronto, and two more are expected soon in both Winnipeg and Calgary.

Teusaquilla Mennonite Church in Bogotá refers Colombians seeking asylum to the Canadian embassy and to MCC. MCC then connects the refugees with congregations and community groups in Canada that will sponsor the new immigrants for one year.

"In many ways, the project we have put into place is working very well," says Wichert, who hopes to assist 100 Colombians next year.

But Wichert notes that the Teusaquilla congregation's efforts are staffed entirely by volunteers who are involved in other peace and justice initiatives. "We really need the resources for a staff person or volunteer who can dedicate more time to this in Bogotá," Wichert says.

Colombia's decades-old civil war has left an estimated 200,000 people dead and more than 2 million displaced within the country. On a recent trip to Colombia, Wichert found that appearances are deceiving.

"In many respects, the violence in Colombia is hidden," he says. "But then we visited some of the communities where displaced people had gathered, and we started hearing stories. Terrible stories of kidnapping, torture, rape and murder. And [of] the simple gesture of having someone point a gun in your face and say you must leave—must leave behind your home, your land, your community and … flee."

The Canadian government has more than doubled its quota for Colombian refugees to 1,100 this year.*—MCC Canada News Service*

In many ways, the project we have put into place is working very well.—Tim Wichert

722
Mennonite
Church
USA

Mennonite Church USA News Service

Putting up a good front

Landon Simmons of Mid-Continent Restoration, based in Fort Scott, Kan., plasters the wall near the front entrance of the Mennonite Church USA office in Newton, Kan. The building is being given a brick exterior after an April 2001 windstorm tore off the office's tin siding. The Newton office is home to staff of the Mennonite Church USA Executive Board, Mennonite Mission Network, Mennonite Publishing House, Mennonite Men, Mennonite Women and *TheMennonite*.

Seeking Justice in Health Care

Mennonite Health Assembly

March 6 - 9, 2003
Greenville, South Carolina

Join old and new friends to search for better ways to offer healing and hope to all in the name of Christ. For information, call 574-534-9689 or visit www.mhsonline.org.

Event is sponsored by Mennonite Health Services and MMA

Mennonite Health Services

MMA

Oregonians' estate gives two schools largest gifts ever

Hesston (Kan.) College and Western Mennonite School of Salem, Ore., have received an early Christmas present: the largest single contributions in their histories, courtesy of the estate of an Oregon couple.

Ivan and Pearl Kropf designated $1.9 million for Hesston and $956,000 for Western, according to Mennonite Foundation, which was administering the funds. Ivan died in 1999, while Pearl died in 1983. They were members of Zion Mennonite Church of Hubbard, Ore.

"I consider it an honor to have known Ivan during his later years," says Western principal Eric Martin. "He valued work and he valued education, and the two went hand in hand. He placed great importance on the role of the Mennonite Church, its schools and its missions."

Western, a middle school and high school, will use most of the Kropf gift for its current capital campaign, which is projected to fund a new academic center, upgrades to student residence facilities and other campus improvements.

Hesston will use $150,000 as bequest income for capital expenditures, including student loans. The rest of the gift will go to the college's current capital campaign, particularly the planned renovation of a current building into a fine-arts center and building a new performing arts center.

With the estate gift, the Kropfs' lifetime contributions to Hesston exceed $3.5 million. That includes $1 million gift for the 1991 construction of Kropf Center, a classroom, computer laboratory and office building on campus.

"Ivan and Pearl were longtime supporters of Hesston College and many other church ministries," says Hesston president Loren Swartzendruber.

In 1993, the Kropfs established Western's first endowment fund, to support student financial aid.

The Kropf estate also included $1 million for Mennonite Board of Missions, a predecessor agency of Mennonite Mission Network, which was given last year.

Ivan was a career lumber man, starting in the 1930s, when he worked for his uncle near Molalla, Ore. He then built his own sawmill, later bought a second and operated lumber yards in Oakridge, Ore., and Hesston, Kan.

"Dad decided as a young man that as God blessed him, he would return to God a generous portion of his earnings," says daughter Judy Hall. "He verbalized this to me on one occasion, and I will never forget that moment, the passion … he communicated this to me with tears in his eyes."—*Phil Richard*

Graduate students gather in Toronto

Fifty years ago, Mennonite graduate students studying in Europe gathered to discuss issues facing the church. The result was the landmark Concern Pamphlets Movement. Last month, Mennonite graduate students again met, this time in Toronto to address issues of Mennonite scholarship.

Thirty students from across the United States and Canada met Nov. 21-22 to present and hear papers that related their areas of research to the challenges of Mennonite identity and practice.

"This conference provided me a chance to test the work I'm doing with a group of Anabaptist-Mennonite scholars," said Laura Schmidt Roberts, a doctoral student in theology at Graduate Theological Union, Berkeley, Calif. "This is important because I'm working with theology emerging from this community but in a place far from churches and Mennonite colleagues."

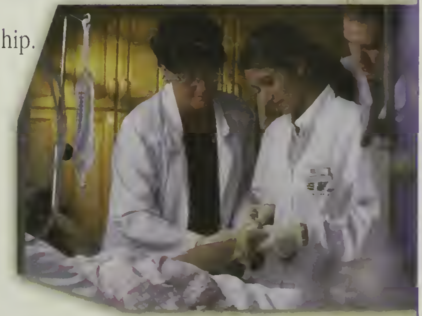
The conference, the first of its kind, was organized by the Toronto Mennonite Theological Centre, which is affiliated with the Toronto School of Theology. "There have been times in our recent history, such as during the Concern Movement, when graduate students have challenged the Mennonite church to new visions and greater faithfulness," said organizer Lydia Harder, the center's student affairs adviser.

The conference drew primarily doctoral students in religion, theology, Bible, philosophy, history and pastoral ministry. Presentations included "Mennonite History as Community Studies," "On the Importance of the Holy Spirit for Pacifists" and "Mennonites, Gender and the Fundamentalist-Modernist Debate."

"What struck me about the conference was the broad interest in having Anabaptist-Mennonite thought engage the larger world," said Phil Enns, another organizer and a doctoral student in philosophical theology at the Toronto School of Theology. "This tells me that our scholarship is becoming more self-assured, willing to move beyond a sectarian mindset and establish a place for itself in the larger world. I find this very promising for the Anabaptist-Mennonite church."

The conference also addressed the role of church and educational institutions. "Doctoral students in religion study for five years or more without either moral or financial encouragement from the church that expects them to become their teachers and leaders," Harder said. "This event is a concrete sign of support from the larger church."

The conference was supported with grants from Mennonite Education Agency of Mennonite Church USA and from Mennonite Foundation of Canada.



Speak. Listen. Sing. Pray. Learn. Teach.
Merge your mission
Start peace. Erase injustice.
with God's mission on earth.
Begin a conversation that crisscrosses cultures.
Live and share your Christian values.
Be inspired in scholarship and discipleship.
We'll help you discover your strengths,
use your gifts
and make your point in the world.

goshen college

Admission office 800-348-7422
admissions@goshen.edu • www.goshen.edu

CALENDAR

Mennonite Disaster Service 2003 All-Unit Meeting, Feb. 7-8, 2003, in Arthur, Ill. Theme is "Love for God and Neighbor." To register, call 217-543-3307, or write MDS 2003, 120 E. Illinois St., Arthur, IL 61911. Registration forms are due Jan. 8.

WORKERS

Aeschliman, Quinn, was licensed Oct. 20 as associate pastor at Mount Pleasant Mennonite Church, Chesapeake, Va.

Bogard, Marlene, was licensed Oct. 26 as minister of nurture for Western District Conference.

Bucenec, Rebecca, is interim youth minister at Boulder (Colo.) Mennonite Church.

Chenlo, Mauricio, was licensed Nov. 3 as youth pastor and director of Jubilee Peace Center at Raleigh (N.C.) Mennonite Church.

Coblentz, Randy, was ordained Dec. 1 as pastor of Williamsburg (Va.) Mennonite Church.

Cooper, Robert, was ordained Nov. 3 as assistant pastor for Rocky Ridge Mennonite Church, Quakertown, Pa.

Diener, Katrina, Goshen, Ind., has begun a nine-month Discipleship Encounter Outreach (DEO) term in Wichita, Kan., and Denver.

Elizalde, Jose, was installed Oct. 20 as pastor of Houston Mennonite Church.

Evers, Larry, was licensed and installed Dec. 8 as pastor of Evangelical Mennonite Church, Fort Dodge, Iowa.

Harder, Elisabeth Toews, Mountain Lake, Minn., is beginning a three-year Mennonite Central Committee (MCC) assignment in Ukraine as a program assistant.

Haverstick, Patricia, Lancaster, Pa., is beginning a two-year MCC assignment as Women's Concerns editor.

Hedrick, Merlin, was ordained Oct. 27 at chaplain for Dock Woods Community, Lansdale, Pa.

Hoffman, Andrew, Hesston, Kan., has begun a nine-month DEO term in Wichita, Kan., and Denver.

Johns, Jessica, Goshen, Ind., has begun a nine-month DEO term in Wichita, Kan., and Denver.

Klassen, Tina, Winkler, Man., has begun a two-year MCC assignment in Akron, Pa., as an administrative assistant.

Klopfenstein, Gary, was licensed and installed Oct. 20 as part of the pastoral team of Wayland (Iowa) Mennonite Church.

Mininger, Mary, was ordained Nov. 24 as pastor of Paoli (Ind.) Mennonite Fellowship.

Mininger, Phil, was ordained Nov. 24 as pastor of Paoli (Ind.) Mennonite Fellowship.

Nickel, Jenna, Richmond, B.C., has begun a nine-month DEO term in Wichita, Kan., and Denver.

Nisly, Ruth, Portland, Ore., is beginning a six-month MCC assignment in Colombia as a teacher.

Penner, Ruth, was installed Nov. 10 as pastor of New Creation Fellowship Church, Newton, Kan.

Schlosser, Todd and Lynn, were licensed and installed Nov. 3 as co-pastors at Bergthal Mennonite Church, Pawnee Rock, Kan.

Shenk, Editha nd Joseph, Harrisonburg, Va., are beginning a three-year MCC and Eastern Mennonite Missions assignment in Tanzania as leadership development coordinators.

Spaulding, Randall, on Dec. 31 will end as minister of music at Bahia Vista Mennonite Church, Sarasota, Fla.

Tice, Ezra, ended Oct. 31 as pastor of Bethel Mennonite Church, Gettysburg, Pa.

Unruh, Pamela Gerig, was licensed and installed Oct. 20 as part of the pastoral team of Wayland (Iowa) Mennonite Church.

Wintermote, Jeff, was installed Nov. 17 as pastor of Turpin (Okla.) Mennonite Church.

BIRTHS & ADOPTIONS

Boehr, Nolan Grant, Nov. 6, to Greg and Dana Buller Boehr, York, Neb.

Chandler, Hailee Nicole, Nov. 9, to Jeremy and Rebecca Alderfer Chandler, Greenville, Pa.

Clymer, Reah Lindiwe, Nov. 8, to Mike and Melody Good Clymer, Meridian, Miss.

Coblentz, Nicholas Blake, Nov. 7, to Matt and Stephanie Mast Coblentz, Uniontown, Ohio.

Cressman, Nadine Elizabeth, Nov. 4, to James Cressman and Rachel Schmidt, Toronto.

Cressman, Zachary Grant, Nov. 11, to Mark and Monica Hershberger Cressman, Elmira, Ont.

Detweiler, Kathryn Suzanne, Nov. 15, to Clayton and Jonell Kolb Detweiler, Goshen, Ind.

Franz, Gretchen Wiebe, Nov. 5, to John Franz and Margo Wiebe, Lakewood, Colo.

Friesen, Cameryn Brie, Nov. 19, to Matthew and Betty Dunn Friesen, Frederick, Colo.

Fulcomer, Anna Grace, Nov. 20, to Eric and Andrea Squire Fulcomer, Bluffton, Ohio.

Hall, Ellyn Grace, Nov. 7, to Lynn and Daphne Epp Hall, Henderson, Neb.

Hermann, Christina Joy, Nov. 8, to Jason and Rita Wise Hermann, Goshen, Ind.

Hoover, Justin Michael, Sept. 28, to Arlissa and Mike Hoover, Newport News, Va.

Jordan, Tanner Logan, Nov. 26, to Brendan and Mary Beth Mast Jordan, Uniontown, Ohio.

2003 TOURS
JAMAICA SERVICE TOUR (January 24 - February 2)
JAMAICA SERVICE TOUR II (February 2-11)
PARAGUAY SERVICE TOUR (April 3-17)
RUSSIA and UKRAINE (May 23 - June 6)
From PENNSYLVANIA to ONTARIO (May 28 - June 2)
In the FOOTSTEPS of the APOSTLE PAUL (May 30 - June 15)
EUROPEAN HERITAGE (June 9-25)
ALASKA CRUISE TOUR (June 11-23)
CHINA (June 15 - July 1)
MAJESTIC CANADIAN ROCKIES (July 7-20)
MENNONITE WORLD CONFERENCE TOURS:
#1 - SOUTH AFRICA and BOTSWANA (July 29 - August 19)
#2 - GHANA, IVORY COAST and BENIN (July 29 - August 19)
#3 - ETHIOPIA and ZIMBABWE (July 31 - August 19)
#4 - TANZANIA and KENYA (August 1-19)
#5 - ZIMBABWE (August 1-19)
#6 - ZAMBIA and ZIMBABWE (July 31 - August 19)
#7 - KENYA and TANZANIA (August 1-19)
#8 - ZIMBABWE (August 8-27)
GERMANY and SWITZERLAND (October 9-23)

2004 TOURS
AUSTRALIA and NEW ZEALAND (February 6-26)
PARAGUAY, BOLIVIA and PERU (March 23 - April 8)

TOURMAGINATION
DISCOVERY & FELLOWSHIP

"Building bridges among Mennonites and other Christians around the world through custom-designed travel."

TOURMAGINATION INVITES YOU TO VISIT MENNONITES ALL OVER THE GLOBE

CALL 1-800-565-0451
FOR MORE INFORMATION AND TO BOOK YOUR TOUR
E-MAIL: office@tourmagination.com • WEB: www.tourmagination.com

9 Willow Street
Waterloo, ON, Canada N2J 1V6
Reg. #1567624

1011 Cathill Road
Sellersville, PA, USA 18960

Klassen, Kedrick Walter, Nov. 1, to Susy and Walter Klassen, Newport News, Va.

Kraybill, Raewyn Mae, Nov. 3, to Debra and Galen Kraybill, Lancaster, Pa.

Lichty, Carlos Herriott, Nov. 25, to Emily Herriott and John Lichty, Buckhannon, W.Va.

Martin, Brice Lee, Nov. 7, to Jeff and Amy Schlatter Martin, Bellevue, Iowa.

Martin, Natalia Taylor, Nov. 1, to Rob and Heather Moretz Martin, Boyertown, Pa.

Maust, John T homas, Oct. 10, to David and Lori Brant Maust, Salisbury, Pa.

Miller, Kyle Andrew, Oct. 17, to Todd and Rachel Hartman Miller, Garfield Heights, Ohio.

Miller, Makenna Marie, Oct. 16, to Kevin and Jennifer Riegsecker Miller, Middlebury, Ind.

Miller, Rachel JiaMei, Nov. 11, to Don and Jan Bergen Miller, Omaha, Neb.

Miller, Tyson Lee, Nov. 12, to Jeff and Beth Kanagy Miller, Middlebury, Ind.

Mobley, Claudia Ruth, May 7, received for adoption Oct. 23 by Brent and Marjorie Mobley-Oorthuys, Stayton, Ore.

Nelson, Katrina Leatherman, Oct. 20, to Judith Leatherman and Mark Nelson, Philadelphia.

Ness, Halle Brynn, Sept. 19, to Carlton and Lisa Schmidt Ness, Denton, Md.

Nice, Jacqueline Nicole, Nov. 3, to Kevin and Linda Shaffer Nice, Earlington, Pa.

Peters, Michael Albrecht and Alexander Angelus (twins), Nov. 7, to Corey and Julie Albrecht Peters, Clifton, Va.

Rhodes-Lehman, Afton Elisabeth, Nov. 27, to Bradley Lehman and Gloria Rhodes, Dayton, Va.

Roth, Nolan David, Nov. 7, to David and Connie Julien Roth, Des Allemands, La.

Sheeler, Alexander Matthew, Aug. 19, 1999, received for adoption Nov. 6, 2002, by David and Joann Sheeler, Royersford, Pa.

Springer, Aleah Renee, Nov. 3, to Ryan and Kirsten Hobbie Springer, Tremont, Ill.

Suter, Jacob Deckland, Oct. 27, to Peter and Kimberly Ruhe Suter, Bluffton, Ohio.

Thut, Emilia Hernandez, Nov. 14, to Daniel and Karla Hernandez Thut, Philadelphia.

Yoder, Doris Amanda, Nov. 2, to Shawn and Emily Yoder Yoder, Belleville, Pa.

MARRIAGES

Babineck/Roth: Tania Babineck, Waterloo, Ont., and Steven Roth, Waterloo, Oct. 26 at St. Jacobs (Ont.) Mennonite Church.

Byerly/Mayer: Christopher J. Byerly, Sarasota, Fla., and Allison Mayer, Sarasota, Nov. 9 at Bay Shore Mennonite Church, Sarasota.

Carmen/Nolt: Valerie Carmen, Elizabethtown, Pa., and Chadwick Nolt, Manheim, Pa., Nov. 2 at East Petersburg (Pa.) Mennonite Church.

Chupp/Rhodes: David Chupp, Goshen, Ind., and Sara Rhodes, Goshen, Aug. 31 at East Union Mennonite Church, Kalona, Iowa.

Comstock/Gingerich: Michael Comstock, Valparaiso, Ind., and Kendra Gingerich, Kouts, Ind., Nov. 2 at Gatlinburg, Tenn.

Constanzer/Smith: Andrew Constanzer, Silverdale, Pa., and Erin Smith, Souderton, Pa., Sept. 28 at Zion Mennonite Church, Souderton.

Emery/Sellars: Neil Emery, Sellersville, Pa., and Jami Sellars, Telford, Pa., Oct. 26.

Gaff/Stephens: Kristy Gaff, Kouts, Ind., and Mark Stephens, Kouts, Oct. 25 at Galena, Ill.

Greiser/O'Rourk: Michelle Greiser, Souderton, Pa., and Russ O'Rourk, Creamridge, N.J., Nov. 2.

Harder/Mbairamadji: Maryann Harder, Minneapolis, and Koffi Mbairamadji, Minneapolis, Oct. 27 at First Mennonite Church, Mountain Lake, Minn.

Hiebert/Unger: Wendy Hiebert, Blumenort, Man., and Henry Unger, Steinbach, Man., Nov. 23 at Steinbach Mennonite Church.

Latta/Thieszen: Angie Latta, Defiance, Ohio, and Micah Thieszen, Henderson, Neb., Nov. 30 at St. Paul's United Methodist Church, Defiance.

Leichty/Smucker: Philip Leichty, Albany, Ore., and Rosie Smucker, Halsey, Ore., Aug. 17 at Fairview Mennonite Church, Albany.

Livengood/Waite: Alyssa Livengood, Keyser, W.Va., and Nathanael Waite, Lancaster, Pa., Oct. 26 at James Street Mennonite Church, Lancaster.

Moyer/Wireman: Sylvia Moyer, Telford, Pa., and Curtis Wireman, Souderton, Pa., Nov. 30 at Franconia (Pa.) Mennonite Church.

Nafziger/Rohn: Alan Nafziger, Santa Barbara, Calif., and Audry Rohn, Santa Barbara, Oct. 12 at Santa Barbara.

Short/Wiechart: Krista Short, Archbold, Ohio, and Phil Wiechart, Columbus, Ohio, Oct. 19 at Lockport Mennonite Church, Stryker, Ohio.

Trout/Young: Earlene Trout, Lexington, S.C., and Daniel Young, Souderton, Pa., Oct. 6 at Zion Mennonite Church, Souderton.

DEATHS

Alderfer, David Henry, 95, Harrisonburg, Va., died Nov. 13. Spouse: Mary Histand Alderfer (deceased). Parents: Henry and Annie Burkholder Alderfer (both deceased). Survivors: children Joseph, Frederick, Edward, James, Daniel; 14 grandchildren; 15 great-grandchildren. Funeral: Nov. 16 at Virginia Mennonite Retirement Community, Harrisonburg.

Barge, Melvin K., 91, Lancaster, Pa., died Nov. 24. Spouse: Ada Mae Hershey Barge (deceased). Parents: Iray Jay and Hettie Hershey Barge (both deceased). Survivors: children Melvin, Kenneth, Janet Hoovewr, Lois Lynn, Norma Horst; nine grandchildren; 14 great-grandchildren. Funeral: Nov. 29 at Paradise (Pa.) Mennonite Church.

Bergen, Mildred, 77, Henderson, Neb., died Nov. 24. Parents: Dietrich and Elizabeth Ott Bergen (both deceased). Funeral: Nov. 27 at Bethesda Mennonite Church, Henderson.

Butler, Curtis L.J., 60, Canby, Ore., died Nov. 10 of cancer. Spouse: Margaret Kauffman Butler. Parents: George Martin and Helen Bartlett Butler (both deceased). Other survivors: children Heather, Andrea; one grandchild. Funeral: Nov. 15 at Zion Mennonite Church, Hubbard, Ore.

SAGE

STUDIES ABROAD IN GLOBAL EDUCATION

Are you a high school student interested in spending your junior or senior year in India at one of the oldest international boarding schools in the world? Would you enjoy attending school with students from 32 countries?

- Outstanding academic preparation at a fully accredited school offering an American high school diploma or International Baccalaureate
- Exciting, extra-curricular activities - music, art, drama, sports, hiking
- Students take a Winter Tour of India and volunteer in community projects

The Sage Program
KW International, Inc.
P.O. Box 1661
Mukilteo, WA 98275
Phone: (425)353-8422 Fax: (425)438-8951
E-mail: mail@kwi.org
Visit our website! www.kwi.org

Cathcart, Irene Axt, 90, Cambridge, Ont., died Nov. 19. Spouse: David Cathcart (deceased). Parents: Jacob and Livia Cressman Axt (both deceased). Survivors: stepchildren David Cathcart, Renee Shaw, Pat McNicholl. Funeral: Nov. 22 at Kitchener, Ont.

Cowles, Ethlyn Faucett, 86, Pulaski, Iowa, died Nov. 16. Spouse: Victor Norris Cowles. Parents: Ross and Ada Cone Faucett (both deceased). Other survivors: son Edward; three grandchildren; 11 great-grandchildren. Funeral: Nov. 19 at Wagler Funeral Home, Bloomfield, Iowa.

Dettweiler, Ruth Moss, 72, Cambridge, Ont., died Nov. 12. Spouse: Clarke Dettweiler. Memorial service: Nov. 15 at Breslau (Ont.) Mennonite Church.

Eash, Grace E., 90, Hollsopple, Pa., died Aug. 25 of a heart attack. Parents: Menno and Lizzie Thomas Eash (both deceased). Funeral: Aug. 28 at Thomas Mennonite Church, Hollsopple.

Ediger, Menno, 74, Mission, B.C., died Dec. 2. Spouse: Margaretha Ediger. Parents: Jacob H. and Margaret Ediger (both deceased). Other survivors: children Stephanie, Betsy, Mary Jane, Mike, Evelyn; six grandchildren. Funeral: Dec. 5 at Mission.

Ensz, Alvin H., 85, Inman, Kan., died Nov. 1. Survivors: children Joyce Bengston, Wayne, Paul; six grandchildren; two stepgrandchildren; nine great-grandchildren. Funeral: Nov. 5 at Inman Mennonite Church.

Erb, John, 73, Hesston, Kan., died Nov. 3. Spouse: Doris Hershberger Erb (deceased). Parents: John and Lena Oswald Erb (both deceased). Survivors: children Dwight, Janet Terry, Julie Stephens; eight grandchildren. Funeral: Nov. 7 at Hesston Mennonite Church.

Friesen, Elsie Harder, 90, Mountain Lake, Minn., died Nov. 25. Spouse: John A. Friesen (deceased). Parents: John and Maria Janzen Harder (both deceased). Survivors: children Marlene Soderquist, Loren, Tom; six grandchildren; seven great-grandchildren. Funeral: Nov. 29 at First Mennonite Church, Mountain Lake.

Gable, Karl, 87, Bluffton, Ohio, died Nov. 21. Spouse: Julia Opperman Gable. Parents: Annette and Levi Gable (both deceased). Other survivors: children Janice Althaus, Dennis. Funeral: Nov. 29 at Bluffton.

Godshall, Esther Moyer, 92, Lansdale, Pa., died Nov. 19. Spouse: Willard Godshall (deceased). Parents: Ervin and Anna Moyer (both deceased). Survivors: children Richard, Ray, J. Arden, Rodney, Philip, Donald; 15 grandchildren; 16 great-grandchildren. Funeral: Nov. 23 at Blooming Glen (Pa.) Mennonite Church.

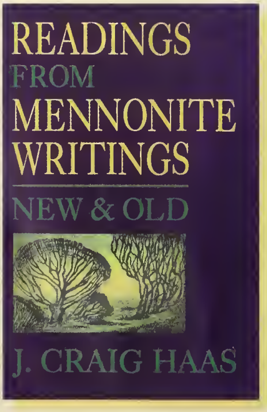
Gross, Henry O., 91, Souderton, Pa., died Nov. 19. Spouse: (1st) Marion Bishop Gross (deceased); (2nd) Myrtle Krout Gross (deceased). Parents: William and Hannah Gross (both deceased). Survivors: son Richard; one grandchild; three great-grandchildren. Funeral: Nov. 22 at Souderton Mennonite Homes Chapel.

Hostetler, Max Phillip, 66, Goshen, Ind., died Nov. 9. Parents: Hamer and Leah Yoder Hostetler (both deceased). Survivors: son Jay; one grandchild. Funeral: Nov. 13 at College Mennonite Church, Goshen.

Huneryager, Dennis Ray, 57, Goshen, Ind., died Nov. 14. Parents: Wilbur and Elva Gunden Huneryager (both deceased). Funeral: Nov. 17 at College Mennonite Church, Goshen.

Jantzen, Mary Edna Yutzy, 80, Glendale, Ariz., died Nov. 23 of a stroke. Spouse: Albert L. Jantzen (deceased). Parents: Joseph and Lizzie Schrock Yutzy (both deceased). Survivors: stepchildren Grace Jantzen, Lyman Jantzen; three grandchildren; seven great-grandchildren. Funeral: Nov. 26 at Glencroft Retirement Community, Glendale.

Kaufman, Marilynn Woy, 53, Boswell, Pa., died Nov. 12 of cancer. Spouse: Richard Kaufman Jr. Parents: James and Delores Eisenlohr Woy. Other survivors: children James, Brian, Melissa Maust; five grandchildren. Funeral: Nov. 16 at Thomas Mennonite Church, Hollsopple, Pa.



Readings from Mennonite Writings, New & Old

A Remarkable Collection of 365 Daily Readings!

"In this remarkable collection, Craig Haas offers modern Mennonites an opportunity to recover a tradition of genuine spirituality within the Anabaptist/Mennonite lineage which, at the same time, resonates with the familiar themes of community, pacifism, and discipleship.

"Drawn from an enormous range of sources—including selections from women and men, lay and learned, contemporary and historical, North American and international—the daily readings offered here address traditional Mennonite concerns in ways which speak to the heart and the soul as well as the mind and the will." — John D. Roth, Goshen College

by J. Craig Haas
435 pages • $14.95, paperback

"A Mennonite tasting party with a table five centuries long."
— Mennonite Quarterly Review

Good Books®

At local bookstores or directly from the publisher.
Call toll-free 800/762-7171 • P.O. Box 419, Intercourse, PA 17534
Mastercard, Visa, Discover, and AmEx accepted. Shipping/Handling, add 10% ($3.00 minimum).
Visit our secure internet store: www.goodbks.com (check our weekly specials—35% off!)

Kaufman, Willard, 74, Moundridge, Kan., died Nov. 9 of Alzheimer's disease. Spouse: Lorraine Kaufman. Parents: Henry and Lydia Voran Kaufman (both deceased). Other survivors: children Stan, Dennis, Sharon Reber; two grandchildren. Funeral: Nov. 12 at West Zion Mennonite Church, Moundridge.

King, Bruce M., 48, Columbus Grove, Ohio, died Nov. 18 of a heart attack. Spouse: Judith Theis King. Parents: Lois and Paul King. Other survivors: children Harley, Zachary, Cody. Funeral: Nov. 21 at Bluffton, Ohio.

King, Lucille Leichty, 82, Stryker, Ohio, died Nov. 22. Spouse: Dale King. Other survivors: children Dale, Barbara Dabit, Donna Kauffman, Cheryl Cron; six grandchildren; six great-grandchildren. Burial: Nov. 25 at Stryker.

Kroeker, Anna Wiebe, 89, Steinbach, Man., died Nov. 7. Spouse: Jacob Kroeker. Funeral: Nov. 10.

Lantz, Joseph D. Jr. "J.D.," 68, Baltimore, died Nov. 10 of cancer. Spouse: Elaine Muntzing Lantz. Parents: Joseph D. Lantz Sr. (deceased) and Goldie Neff Lantz. Other survivors: daughter Angela Smith; four grandchildren; two great-grandchildren. Funeral: Nov. 16 at North Baltimore Mennonite Church.

Mack, Jesse E., 65, Souderton, Pa., died Nov. 8 of cancer. Spouse: Thelma Landes Mack. Parents: Jesse and Sarah Detweiler Mack (both deceased). Other survivors: children Jesse Dean, Kelvin; three grandchildren. Funeral: Nov. 14 at Souderton Mennonite Church.

Martin, Amy Metzler, 92, Lititz, Pa., died Oct. 26. Spouse: Ralph S. Martin (deceased). Parents: Aaron and Anna Eby Metzler (both deceased). Survivors: children John, Judy Leaman; 17 grandchildren; 30 great-grandchildren; four great-great-grandchildren. Funeral: Oct. 29 at Landis Homes, Lititz.

Mierau, Elizabeth Thieszen, 88, Henderson, Neb., died Nov. 13. Spouse: Daniel Mierau (deceased). Parents: Aaron and Elisabeth Peters Thieszen (both deceased). Survivors: children LouElla Schroeder, Evelyn; two grandchildren; one great-grandchild. Funeral: Nov. 15 at Bethesda Mennonite Church, Henderson.

Miller, John E., 77, Sturgis, Mich., died Nov. 16 of cancer. Spouse: Mary Beachy Miller. Parents: Edward and Lizzie Ann Miller Miller. Other survivors: children Wyman, Mervin, Marvin, Margaret Clemens, Bill, Marilyn Schwartz, Mandy Yoder; 15 grandchildren; 15 great-grandchildren. Funeral: Nov. 20 at Locust Grove Mennonite Church, Burr Oak, Mich.

Reimer, Selma Bartel, 88, Goessel, Kan., died Oct. 31. Spouse: Jona Reimer. Parents: Peter and Anna Schmidt Bartel (both deceased). Other survivors: children Delbert, Nadine Reimer Penner; four grandchildren. Funeral: Nov. 30 at Tabor Mennonite Church, Newton, Kan.

Rohrer, Milton, 93, Orrville, Ohio, died Nov. 12 of heart failure. Spouse: Ella Amstutz Rohrer. Parents: David and Emma Smucker Rohrer (both deceased). Other survivors: children M. David, Julia Beyeler, John, Paul, Lois Hochstetler; 16 grandchildren; six great-grandchildren. Funeral: Nov. 16 at Smithville (Ohio) Mennonite Church.

Schloneger, Ray E., 95, Orrville, Ohio, died Nov. 21. Spouse: Essie Mellinger Schloneger. Parents: Amos and Amanda Sommers Schloneger (both deceased). Other survivors: children Melva Conrad, Jane Landes, Phyllis Lehman, Weldon; 10 grandchildren; nine great-grandchildren. Memorial service: Nov. 25 at Beech Mennonite Church, Louisville, Ohio.

Simmavanh, Bounchanh, 42, Orrville, Ohio, died Nov. 22. Parents: Khamfauh (deceased) and Pany Simmavanh. Funeral: Nov. 25 at Auble Funeral Home, Orrville.

Slagle, Asnath Maudie Brenneman, 86, Wellman, Iowa, died Nov. 17. Spouse: Henry Slagle (deceased). Parents: Milton and Catherine Miller Brenneman (both deceased). Survivors: children Janet Speas, Kenneth, Leonard, Ivan; seven grandchildren; four great-grandchildren. Funeral: Nov. 21 at Wellman Mennonite Church.

Steingart, Leonard, 71, Steinbach, Man., died Dec. 4. Spouse: Sally Steingart. Funeral: Dec. 8.

Swartzendruber, Sara Slabaugh, 98, Hydro, Okla., died Oct. 2 of congestive heart failure. Spouse: Fred R. Swartzendruber (deceased). Parents: Moses and Lydia Yoder Slabaugh (both deceased). Survivors: children Ruth Ann, Robert; two grandchildren; two great-grandchildren. Funeral: Oct. 5 at Pleasant View Mennonite Church, Hydro.

Volovnik, Albert, 76, Sellersville, Pa., died Nov. 17. Spouse: Fyrne Smith Volovnik (deceased). Parents: Karol and Dora Jankov Volovnik (both deceased). Survivors: daughter Brenda. Funeral: Nov. 21 at Blooming Glen (Pa.) Mennonite Church.

Weber, Sarah Hostetter, 94, Lititz, Pa., died Nov. 28. Spouse: B. Franklin Weber (deceased). Parents: Samuel and Katie Kornhaus Hostetter (both deceased). Survivors: children Alice Weber Lapp, Sally Weber Horst, Michael, Joyce Weber Busch, Samuel; nine grandchildren; five great-grandchildren. Funeral: Dec. 2 at Lititz Mennonite Church.

Wiens, Hans, 86, Steinbach, Ma., died Nov. 18. Spouse: Suse Wiens. Funeral: Nov. 22.

Yoder, Harold J., 59, Archbold, Ohio, died Nov. 4. Spouse: Ruth Ann Yoder. Other survivors: children Tollie, Rex, Brandy Miller; one grandchild. Burial: Nov. 8 at Stryker, Ohio.

To submit event information to *The Mennonite*, log on at www.TheMennonite.org and use the "For the Record" button to access our on-line forms. You can also submit by email, fax or mail:

- TheMennonite@TheMennonite.org
- fax 316-283-0454
- P.O. Box 347, Newton, KS 67114

A community of learning, faith, respect

Explore your interests • Build your skills • Nurture your faith • Prepare for life

An ethic of service in a Mennonite peace church tradition

Bluffton College
The Truth Makes Free

Bluffton, Ohio

Call today to arrange a campus visit:
1-888-214-7744
admissions@bluffton.edu
www.bluffton.edu

Director of development needed for **Jubilee Association**, a nonprofit provider of services to people with developmental disabilities in the Maryland suburbs of Washington D.C. Responsibilities: direct our fund-raising, public relations and volunteer programs. Salary 44-55K.

For more info, see www.jubileemd.org. Email resume and cover to hrmanager@jubileemd.org.

Bahia Vista Mennonite Church, a congregation of 300+ members in Sarasota, Fla., is seeking an ***associate minister*** and a ***minister of music***. Both opportunities have the potential to be full-time. One or both should include skills for involving and valuing children and youth. A deep and growing love for Jesus, a personal call to ministry, a high level of commitment to pastoral care, team effort, prayer and empowering of the laity are priorities. Associate minister to have preaching skills and passion for evangelism and discipling. Minister of music to have a variety of music skills and to promote congregational participation and unity in worship.

Contact David Ray Miller, 1203 Cornish Court, Sarasota, FL 34232; 941-377-6721; Davidray08@aol.com.

Mennonite-Anabaptist Heritage Vacation *with historian and storyteller John Sharp*. 14 glorious days in Germany, Switzerland, Austria and France. First-class tour $2,689, June 12-25, 2003; 800-322-0788; www.Christian-tour.org.

Clinton Frame Mennonite Church, Goshen, Ind., a growing, vibrant congregation with a membership of 600+ in a rural setting, is currently seeking applicants for a part-time position as ***youth coordinator***. This position will work closely with our associate pastor/youth overseer and an established leadership team in providing vision and guidance to our youth program. This position will focus on youth 6th-12th grades. Currently there are more than 40 youth in both the Jr. MYF and MYF programs. Clinton Frame Mennonite is strongly committed to Anabaptist values and encourages use of laity leadership and gifts at all levels of congregational life.

Applicants are invited to send a resume, a ministerial leadership application or request further information by contacting Bob Shreiner, pastor, or Erv Bontrager, chair of pastoral staff relations committee, 63846 CR 35, Goshen, IN 46528; cfmc@maplenet.net; 574-642-3165.

Hesston College seeks ***associate director of development***. The associate director cultivates relationships with constituents, develops and implements strategies to achieve the Annual Fund goal, and manages development office efforts in assigned region. Qualifications: integrity, responsibility, enjoy working with people, ability to work independently, excellent verbal and written communication skills and commitment to the mission of Hesston College, Mennonite Church USA and Mennonite higher education. Relocation to Hesston, Kan., may not be required.

Send resume and cover letter to Human Resources Department, Hesston College, P.O. Box 3000, Hesston, KS 67062. Questions? Email scottr@hesston.edu. Hesston College is an equal opportunity employer.

Peace Mennonite Church, Richmond, B.C., invites applications for a full-time salaried position as ***lead pastor*** beginning Sept. 1, 2003. Peace Mennonite Church is an urban congregation of 200 members. We are seeking an individual who will provide strong spiritual leadership in the areas of pastoral care, outreach ministry and family life. The successful candidate will relate well to all generations and be gifted in preaching and worship. Our new pastor will have extensive theological training in a Mennonite-Anabaptist perspective and be guided by the Mennonite Confession of Faith. Applications should be received by Jan. 31, 2003, and interviews will begin in February and continue until the position is successfully filled. Write or call for a Congregational Information Form.

Send your letter of application, resume and three references to David McAlary, Peace Mennonite Church, 11571 Daniels Rd., Richmond, BC V6X 1M7; 604-278-0111; fax 604-273-2678; email davidm@targetsa.com.

Goodville Mutual
New Holland, Pa.

Find an agent near you for details
about our competitive insurance packages!
www.goodville.com
or 800-448-4622

- Delaware
- Illinois
- Indiana
- Kansas
- Maryland
- Ohio
- Oklahoma
- Pennsylvania
- Virginia

affordable insurance

for vehicle, home, farm, small business, church

Hesston College just might be the answer to your prayers!
Hesston College
Start Here, Go Everywhere

Your children are fast approaching high school graduation, with college choices staring them in the face. Have you encouraged them to check out Hesston College?

At Hesston College, each student is challenged to excel academically. And our campus offers many opportunities to grow spiritually, as well as socially.

Keep praying, because we think Hesston College just might be the answer.

Want to know more? Call us at 800-995-2757.

P.S. For a glimpse of what it's like to be a first-year student at Hesston College, check out the First-Year Journals of three students by clicking on the Admissions and Financial Aid link at our web site, www.hesston.edu.

Nampa Mennonite Church, an established church in Idaho with a 100-year history and about 100 in regular attendance, is prayerfully seeking a full-time ***pastor***. The church is located in a fast-growing area with various outdoor recreational activities nearby. Applicants should have a calling to service in areas of preaching, teaching, evangelism, encouragement and discipleship.

Please contact Everett Earnest, 14678 Woosley Drive, Nampa, ID 83651; 208-466-7450; pastorsearch@nampamennonitechurch.com.

Olive Mennonite Church, Elkhart, Ind., seeks a full-time ***lead pastor*** beginning spring 2003. The lead pastor needs to have strong Anabaptist values and beliefs and strong preaching abilities, along with a focus on evangelism, equipping members for ministry and crisis ministry and leadership skills. The candidate will provide leadership for approximately 140 members, as well as direct a youth pastor.

Contact Bob Glenn, search committee chair, 574-862-2480, rsglenns1@netzero.net.

Camp Friedenswald is seeking to fill a full-time, year-round position of ***maintenance director***. This person is responsible for oversight of the camp's buildings, equipment, grounds and supervision of maintenance staff. Qualifications include skills in general "fix-it" work, including plumbing, electrical and carpentry. This individual should have experience in supervision of youth and adults and a willingness to both seek out and lead volunteer groups. Furthermore, this person should be in agreement with the mission of Camp Friedenswald. Compensation includes salary, housing, medical insurance and benefits.

For further information or to apply, contact Todd Kirkton, 15406 Watercress Cr., Cassopolis, MI 49031; 269-476-9744; email todd@friedenswald.org.

Spruce Lake Retreat, a dynamic, multifaceted camp ministry serving 24,000 people annually and affiliated with the Mennonite Church, seeks two mission-minded people for full-time positions:

- ***Facilities director*** oversees the upkeep and development of camp building, grounds and vehicles, including: directing the maintenance team, coordinating building and renovation projects, overseeing departmental purchasing and serving as a member of Spruce Lake's leadership team. Applicant should be a proven manager with training and experience in building/maintenance trades.
- ***Maintenance technician*** will serve on Spruce Lake's maintenance team, responsible for the upkeep and development of camp buildings, grounds and vehicles. Applicant should be a team player and have experience in building/maintenance trades.

Salary and liberal benefits package for both positions. On-camp housing may be available. Spruce Lake is located on 370 scenic acres in the Pocono Mountains of northeastern Pennsylvania.

Send resume to Executive Director, Spruce Lake Retreat, RR 1 Box 605, Canadensis, PA 18325; 800-822-7505; fax 570-595-0328; email director@sprucelake.org.

For sale: *Palm Ridge Retreat, located in St. Mary, Jamaica,* 3 miles east of Ocho Rios. 6 acres of prime property with manicured lawn, mature fruit and other tropical trees; 14 double rooms with kitchen, living and dining areas; swimming pool; panoramic view of the North Coast/Caribbean. Potential for retreat center, bed and breakfast, horticulture or animal husbandry; active membership in the Jamaica Association of Villas and Apartments. Asking price U.S. $800,000 but very negotiable.

Contact Richie Tyson, richiety@cwjamaica.com; or 876-962-1224 or 876-917-1364.

Eastern Mennonite High School has opened a search to fill the position of ***principal*** on July 1, 2003. Interested people should write to Principal Search Committee, Eastern Mennonite High School, 801 Parkwood Drive, Harrisonburg, VA 22802; search@emhs.net; 540-432-4502.

London, England: Wood Green Mennonite Church needs a half-time ***leader in the elders' team*** from early 2003. Congregation about 40. Two-bedroom house available. Full-time salary £18,450, pro-rata. Duties include teaching/preaching and pastoral ministry. Mennonite-Anabaptist understanding of the Christian faith; theological training; collaborative leadership experience required.

Please obtain details from Jane Collett (+44 20-8340 8775; jcollett@menno.org.uk) before applying by Jan. 24, 2003. Initial interviews (by phone for N. American applicants) weeks beginning Jan. 27 or Feb. 3.

Menno House, a Christian guest/resident house and ministry of Manhattan Mennonite Fellowship, seeks ***live-in manager***, individual or couple, to begin March 2003. 23 hours/wk.

Inquiries/applications: Menno House Board, 314 E. 19th St., NYC 10003; tel./fax: 212-673-7970 or tel. 212-677-1611.

Clinton Frame Mennonite Church, Goshen, Ind., a growing, vibrant congregation with a membership of 600+ in a rural setting, is currently seeking applicants for a part-time position as ***minister of Christian nurture***. This position will work closely with our associate pastor and an established leadership team in providing vision and guidance to our nurture program. This position oversees our Sunday school program for both adults and children. Currently we have over 200 children under the 8th grade. This position also oversees the use of curriculum, teacher training and special activities for children. Clinton Frame Mennonite is strongly committed to Anabaptist values and encourages use of laity leadership and gifts at all levels of congregational life.

Applicants are invited to send a resume, a ministerial leadership application or request further information by contacting Bob Shreiner, pastor, or Erv Bontrager, chair of pastoral staff relations committee, 63846 CR 35, Goshen, IN 46528; cfmc@maplenet.net; 574-642-3165.

Advertising space in *The Mennonite* is available to congregations, conferences, businesses, and churchwide boards and agencies. Cost for one-time classified placement is $1.15 per word, minimum of $30. Display space is also available.

To place an ad in *The Mennonite*, call 800-790-2498 and ask for Melanie Mueller, or email TheMennonite@TheMennonite.org.

Woza! MWC Assembly Gathered

MTS>TRAVEL
mtstravel.com

the official agency of Mennonite World Conference

africa 2003

Bulawayo, Zimbabwe - August 11-17, 2003

Select a Sightseeing Tour
(2-3 night packages available)
Designed for individuals traveling to MWC who want a pre-arranged, short package tour immediately before or after the dates of the MWC Assembly Gathered.

Choices of tours to the following:
Victoria Falls • Chobe National Park
Hwange National Park • Great Zimbabwe
Johannesburg & Durban

Participate in Assembly Scattered
(4-6 night packages available)
Travel with other Africa 2003 participants and experience the MWC family of churches in various countries across Africa.

Available before & after Assembly Gathered
Zimbabwe • Zambia • Ethiopia • Kenya
Tanzania • Ghana • Ivory Coast

mwcinfo@mtstravel.com
124 E. Main St., 4th Fl.
Ephrata, PA 17522
(800) 874-9330

Register for Sightseeing Tours and Assembly Scattered by completing sections #8 & #10 of the MWC Registration Form or contact MTS TRAVEL for complete details.

MTS TRAVEL has something just for you!

Snorting at death

Gordon Houser

While our culture often says to us through various media, "Don't get mad; get even" (e.g., Dirty Harry calmly killing a villain), the Bible offers a different message: "Be angry but do not sin" (Ephesians 4:26a). Anger is called one of the deadly sins, and it certainly contributes to much destructive behavior. However, it also is a motivation for moral, righteous action. Mennonites tend to disparage anger, yet it comes out, often unbidden and more powerful for being denied.

In his book *The Enigma of Anger: Essays on a Sometimes Deadly Sin* (Jossey-Bass, 2002, $22.95), Garret Keizer writes that "anger can be controlled without being destroyed, and expressed without necessarily leading to destruction." The book, one of the best I've read this year, is confessional, with numerous examples from the author's experience. He writes as one whose anger "has often seemed out of proportion" for the occasion that caused it, "has more often distressed those I love and who love me than it has afflicted those at whom I was angry" and "has not carried me far enough toward changing what legitimately enrages me."

Keizer defines anger as "an emotion of extreme frustration … poised at the possibility of action." He says there are many situations in our world with which we should be frustrated and should oppose with action. By denying anger we too often deny our responsibility to act.

He points to Jesus as our model for purposeful anger. One obvious example is his driving the money changers from the temple (Mark 11:15-18; Matthew 21:12-22; Luke 19:45-48; John 2:13-22). Here Jesus acts not out of ego but identifies with a larger concern. "He is not incensed over some personal insult," Keizer writes, "but by a communal sacrilege." How different from our usual acts of anger, which arise out of injury to our ego. The car in front of us is going too slow. The car behind us is tailgating.

Jesus' action here is also restrained. We read that he overturned tables but not that he knocked people down or out. Of the Gospels, only John places a weapon in his hand—a lash—and we are not told that he actually hit anyone. Either way, we are far from bombing an abortion clinic or a nuclear weapons plant.

One passage Keizer does not mention is John 11:33. Here the Evangelist uses a rare Greek phrase ("greatly disturbed in spirit and deeply moved") that is elsewhere used to describe horses snorting. The implication is that Jesus is angry. Angry at what? I think he was snorting at death, which had taken his friend Lazarus. He responds by raising him from the dead. You could say that God's act of raising Jesus from the dead is an angry response to death.

Keizer writes: "Anger is a part of our created nature as human beings, both male and female, in the image of God. The choice, then, is to redeem our anger or to become something less than human." We need one another's help, not the media's, in discerning when and how to apply our anger, how to get mad without getting even.

FILMS

Harry Potter and the Chamber of Secrets (PG) will no doubt attract many young fans and make money. This second Harry Potter film chooses to focus more on special effects than on the characters and the story. As in the books, courage and loyalty triumph over evil's racist actions (here against Muggles—nonmagic humans).

The Emperor's Club (PG-13) makes the case for a life of virtue and for education that builds character. A classics teacher at a boys school encounters a student who places power above truthtelling, an apt reflection of our society. It's an inspiring film, though a bit too didactic.

Bowling for Columbine (R) by documentary filmmaker Michael Moore asks why the United States has more than 10,000 gun-related murders each year while other Western countries have no more than a few hundred. He probes our country's "culture of fear" with a mixture of interviews, factoids, humor, diatribe and passion. It has some rough scenes, including part of a video of the school shootings at Columbine High School in Littleton, Colo. Moore goes with two students wounded in those shootings and convinces K-Mart to stop selling bullets.

VIDEOS

The Son's Room (R) is an Italian film about a family whose son and brother dies in a diving accident. The father, a psychiatrist, is visiting a patient when the death occurs and wishes he could undo his actions. The family's grief nearly tears them apart, but they find grace and healing in reaching out to a girl the boy met at a camp.

MUSIC

God's Love Is for Everybody: Songs for Small & Tall with Bryan Moyer Suderman and friends (Faith & Life Resources, 2002, $10.99) includes 17 songs that celebrate God's love and our mission to share that love. Suderman's original and some traditional songs are catchy and provide good Mennonite teaching. Only a couple, unfortunately, tell Bible stories. The songs seem more for small than tall, though "God's Family" is a nice exception. These are made for singing along, including a couple in Spanish. Order from 800-743-2484.

From our readers: The list [of Mennonite rock groups, Nov. 19] was a family project by Russ and Jean Gaeddert and their sons Adam and Sam, who never dreamed it would be shared so widely.—*Carol Flickinger, Newton, Kan.*

Marlene Bogard of Newton sent some more names "from a guy in Ohio":

- Plowshares 'n Roses
- Gee Cees
- Culture (for Service) Club
- Croyle, Short, Nafziger and Yoder
- Take 606
- REO Haywagon
- ZZ Schrock

And one of our staff members added this one: N'Shenk.

It used to be cross stitch *now it's* cross country

Retirement. Our grandparents may have spent their leisure years at the dining table or on the porch swing. Today we expect a more active, involved retirement. MMA can help make it happen – whether you've already put in your last day at the office, or you still have decades to go.

Your MMA counselor has solutions, from **investment plans** that fund your retirement, to **annuities** that help you make the most of it. And to protect these assets from the high cost of health care, MMA offers **long-term care** and **Medicare supplement insurance,** all delivered with the customer service MMA is known for.

If your life plans include a rewarding retirement full of possibilities, visit with your MMA counselor today, or phone **(800) 348-7468.**

MMA®

Stewardship Solutions

EDITORIAL

************************CAR-RT LOT**C-025
<10764> 71
5100 12/03 205377 Q:1 273
ASSOC MENN BIBLICAL SEMINARY
LIBRARY
3003 BENHAM AVE
ELKHART IN 46517-1947

Everett J. Thomas

Christmas is just beginning

Twelve drummers drumming,
Eleven pipers piping,
Ten lords a-leaping,
Nine ladies dancing,
Eight maids a-milking,
Seven swans a-swimming
Six geese a-laying,
Five golden rings,
Four calling birds,
Three French hens,
Two turtle doves and
A partridge in a pear tree.
—"The Twelve Days of Christmas"

For most Christians in North America, Dec. 25 marks the end of the Christmas season. For a significant minority, however, Christmas Day not only ends the four-week Advent season but also marks the beginning of the real Christmas season—the 12 days of Christmas.

The only remnant from this ancient tradition that most of us know about is the song "The Twelve Days of Christmas." We hear about all the gifts "my true love gave to me" and assume that the song is one more encouragement to spend more money on gifts for others. However, one urban legend suggests a different purpose for this song that emerged several centuries ago in England.

Many Mennonites want to retain distinctives that are countercultural. One way to do so is to celebrate the Christmas season from Dec. 25 through Jan. 6.

According to this tradition, Roman Catholics were unable to practice their faith openly in England from the late 1500s into the early 1800s. So they secretly taught their children the rudiments of the Bible through code language embedded in a frivolous-sounding ditty. Each of the 12 gifts, then, reminded the faithful about what God ("my true love") had given to them. For example, "two turtle doves" are the Old and New Testaments. "Four calling birds" are the four Gospels, while "five golden rings" are the first five books of the Old Testament—the Pentateuch. And "10 lords a-leaping" are the Ten Commandments.

Regardless whether the legend about this song is true, this season will be a very different experience if each of us individually, in our families or in our congregations set aside 12 days to focus intentionally on the ramifications of Christmas.

Mennonites can empathize with other Christians who have been persecuted for their faith. Many of us also want to retain distinctives that are countercultural. One way to do so is to celebrate the Christmas season from Dec. 25 through Jan. 6, an ancient tradition of the Christian church that predates the custom of a two-month shopping orgy that now defines the Christmas season.

"Christmas rehearses God's self-giving in the birth of Jesus Christ," says James White in *Introduction to Christian Worship* (Abingdon, 1983).

It would not be too extravagant to give 12 days to "rehearse" all the wonder and meaning of this act. But we live in a culture and time when to do so is difficult. It would seem peculiar to focus on the seven gifts of the Holy Spirit (1 Corinthians 12) on the seventh day of Christmas during a New Year's Eve party. On New Year's Day, we want to sleep in and watch bowl games rather than remind ourselves of the eight Beatitudes.

But the end point of this 12-day rehearsal is the real focus. On Jan. 6 each year, Christians around the world celebrate Epiphany. This day is also called the "Manifestation of God in Jesus Christ." It is the day to celebrate the partridge in a pear tree—the gift from God who died on a tree.

That is finally the point of the entire Christmas season. God came among us. He walked among human beings who lived 2,000 years ago. This truth is the bedrock of our faith. No other faith claims a God that was willing to make himself manifest, in the flesh, as a human being just like us.

So we yearn to reclaim Christmas from a culture that exploits our joy and our story. But on Dec. 26, this culture immediately moves on to other diversions. Instead of flowing with the current, take 12 days to quietly rehearse the story. Then on Jan. 6 read the Matthew 2 account of the three kings searching for the Manifestation of God. Our Christmas season is just beginning.—*ejt*

AMBS
LIBRARY
ELKHART IN

HECKMAN
BINDERY, INC.
Bound-To-Please®
JUNE 03
N. MANCHESTER, INDIANA 46962